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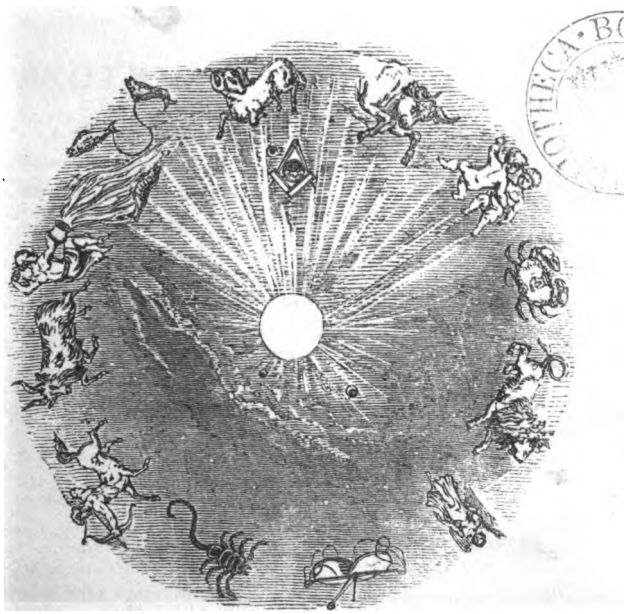
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THE

FREEMASONS' QUARTERLY REVIEW.

NEW SERIES.



"LIGHT."

1843.

LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW; MADDEN AND CO., 8, LEADENHALL-STREET; STEVENSON, CAMBRIDGE; THOMPSON, OXFORD; SUTHERLAND, CALTON-STREET, EDINBURGH; AND J. PORTER, GRAFTON-STREET, DUBLIN. INDIA: LATTEY, BROTHERS, AND CO., GOVERNMENT-PLACE LIBRARY, CALCUTTA; AND THACKER AND CO., ST. ANDREW'S LIBRARY, CALCUTTA.

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TO

BROTHER WILLIAM PRINGLE,

Of the Canongate Kilwinning Lodge, Edinburgh,

WHOSE RESEARCHES INTO THE CHRONICLES OF SCOTTISH MASONRY

HAVE BEEN DISTINGUISHED BY

LEARNING, ASSIDUITY, AND CHARACTERISTIC MODESTY,

WHOSE EXEMPLARY ZEAL HAS SUSTAINED MASONIC PRINCIPLE,

AND WHOSE FRIENDSHIP IS PRIZED BY THE INDITER OF THESE FEW LINES AS A PEARL BEYOND PRICE,

THIS VOLUME OF

The Freemasons' Quarterly Review,

(WHICH, WITH EVERY PRECEDING ONE, HAS BEEN ENRICHED FROM THE STORES OF HIS GIFTED MIND)

IS GRATEFULLY AND SINCERELY DEDICATED.

1843.

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES.—MARCH 31, 1843.

"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.

THE Reader may probably inquire, why is a new series necessary? We were content with an old friend, and yet not so very old; nine years can scarcely partake of age: perhaps it may be that a New Editor is about to start from the course of his predecessors, and treat us with a new lesson on consistency. Nothing of the sort, courteous reader; the same contributors that have for nine years greeted your favour, will, with some added friends, strive to maintain it. Our reasons for a very slight addition to our title are simple, and yet we trust sufficiently cogent.

FIRST. Having kept the promises held out to the Masonic world faithfully for nine years, during which many eventful changes have taken place, we flatter ourselves that there appears to be a tendency to a general good understanding, and therefore consecrate ourselves to the maintenance of peace and good-will, reserving to ourselves both the will and the power to speak out to the first that shall disregard this principle.

SECONDLY. As we have concluded all current matter, a New Series cannot commence at a better time.

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THIRDLY. As many of our numbers run very low, and some are altogether out of print, although second editions have been occasionally published, we have collected a few perfect sets, that Brethren anxious to have complete series, may be accommodated; the residue will remain with our publishers, to aid in completing the volumes of such Brethren, as may require odd numbers.

FOURTHLY. Our New Series is intended as a boon to our newly-initiated Brethren, to many of whom, perhaps, the expense of nine volumes may be inconvenient; we therefore, by giving them a new starting-point, combine economy with utility, while our former subscribers, finding that, with the New Series, there will be no deviation from the former, will probably continue their support in favour of their friends—the old conductors.

We hope, that with the experience of the past, those whom we desire to hold in reverence and respect, will become also entitled to our affectionate esteem.

To render our New Series in some measure a mirror of the past, we shall briefly give a chronological view of the old one.

1834. The first volume appeared,—The first number contained an account of the presentation of a splended jewel to that truly bright ornament of the order, "The late Earl of Durham," by the Masons of his native province, at a Provincial Grand Lodge held at Lambton Castle on the 21st of January, during which his lordship delivered that eloquent Masonic address, from which we have quoted, as a standing text—a most striking extract.

The articles "On Freemasonry" met with the most general praise, and the poetical department and prose tales were much admired.—The anniversary festivals of the birth-day of H. R. H. the Duke of Sussex —the Grand Lodge and the Schools—were noticed, and the proceedings reported at length. The provincial and foreign Masonic intelligence formed a novel feature, by which Masons, in all distances, were made to enjoy the value and importance of each others actions.—Bro. J. Lee Stevens joined our band of contributors, among whom he still continues.

The public press gave the most cheering support: the metropolitan and provincial press vied in praising the undertaking and have continued to do so.

Among the anecdotal articles, that of Freemasonry in the 46th Regiment was so interesting, as even to excite the attention of the Horse Guards.

The death of "Peter Gilkes" is recorded with a brief account of his Masonic career; his monument.—The Aged Masons' Asylum was for

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the first time brought before the attention of the Masonic public—Dr. Oliver, the historian of the order, became a contributor in this volume and has uninterruptedly written at least one article in every succeeding publication; the expressed approbation of our labours by so distinguished a Brother is, in our opinion, the brightest jewel in the editorial diadem—The centenary of the Strong Man Lodge, 53, took place this year—Henry O'Brien, the author of "The Round Towers of Ireland," became a Mason; his biography appeared as Thurlogh the Milesian—The Masters and Past Masters' Club established—Mr. Piper's abuse of Freemasonry exposed.

1835. The Broadfoot Festival held on the 5th of March, a most interesting meeting—Motion, by Dr. Crucefix, for the addition of Past Masters to the Boards of General Purposes and Finance, carried by a large majority—The Earl of Durham appointed Deputy Grand Master on the promotion of the Earl of Zetland, as Pro-Grand Master—The Rev. Bro. H. R. Slade enlisted as a contributor—Scenes in America, by a native—A most important leading article in relation to the position of the Grand Master and the Craft—Article on the Divarication of the New Testament—The defence of Socrates—The Dionysian Artificers—Curious Letter from Mr. Piper—Re-organization of the working of the Royal Arch—Public letters of the M.E.Z.—The Asylum prospers—Bro. Jerrold's address, spoken at the English Opera, by Bro. John Wilson—The Earl of Durham, Bros. Prescott and Crucefix, trustees; this arrangement altered on account of the objection of the Grand Master—Bro. Hogg, the Ettrick Shepherd, initiated—Death of Henry O'Brien—Centenary of the Grand Stewards' Lodge—Treaty of Union—Alliance and Masonic confederation.

1836. Bro. Husenbeth's lecture—Reply of the late Marquis of Hastings—The last circular of the Masonic Knights Templars of England—Successful removal of the cataracts by Mr. Alexander, and restoration of vision to the Grand Master—Freemasonry in Parliament—Masonic Didactics, by the Rev. H. R. Slade, commenced and continued to 1842—Funeral Oration delivered by Bro. G. W. Turner—Sketch of H. R. H. the Duke of Sussex—Lord John Churchill appointed Deputy Grand Master, in consequence of the Earl of Durham being Ambassador Extraordinary to the Court of Russia—Dangerous condition of the Girls' School House—Progress of the Asylum—Grand meetings at Colchester, Lincoln, and Northampton—Grand Ball in Dublin—Re-appearance of the Grand Master in Grand Lodge—Connexion between speculative and operative Masonry—Envy—Visit of the Deputy Grand Master of Ireland to the Master Masons' Lodge of Improvement—First Festival of the Asylum—Captivity among the Indians—The Black Ball—Masonic Offering to the Grand Master.

1837. Dr. Oliver's paper on the Practical Benevolence of Freemasonry, in relation to the Asylum—Female prejudices and antipathies—Chronological account of the Girls' School—De re Non-Masonica—Various addresses to the Grand Master on his restoration to sight—General reply of the Grand Master—Lord Ramsay's address at the Centenary of the Grand Lodge of Scotland—Installation of Lord John Churchill as Provincial Grand Master for Oxfordshire—The *Freemasons' Quarterly Review* recommended by the Grand Lodge of Scotland—The Asylum supported by the Lodges at the Cape of Good Hope—King William the Fourth; his death—Masonic Biography—Bro.

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Reeder's address—Daniel O'Connell and Miss Martineau—The Songs of Masonry, by Dr. Oliver—Death of Bro. Grimaldi—Presentation of plate to Dr. Burnes—Victoria Lodge, Dublin—Addresses of Bro. T. Wright, *M.D.*, and others—The architecture of the heavens—The Asylum unanimously recommended by the Grand Lodge of England—The Ladies' Lodge at Paris.

1838. Essay on modern pseudo-Masonic rites—The Belgian Clergy and the Freemasons—Masonic Offering to the Grand Master presented—Address by Bro. Keddell—Great meeting at Montego Bay, Jamaica—Subscription for the Asylum—Mode of electing Boards of General Purpose and Finance by ballot—Centenary of Lodge of Peace and Harmony, 72—Alderman Thomas Wood's address in favour of the Asylum—Dr. Tytler's Masonic theories—Provincial Brothers appeal in favour of the Asylum—English diet in 17th century—Songs of the Restoration—Jubilee of the Bank of England Lodge—Bro. Vyvian Robinson's address—Masonry in Bengal—Dutch Masonry at the Cape—The new Masonic temple—Dr. Oliver's address at Nottingham.

1839. Death of the Earl of Zetland; his Masonic memoir—the Earl of Durham appointed Pro-Grand Master, and the present Earl of Zetland, Deputy—Jepthah's Vow considered, by Bro. Keddell—Incorporation of the Board of Finance with the Board of General Purposes—Five Brethren (all lawyers) nominated by the Grand Master to investigate and report on the Book of Constitutions—Original and supplementary Freemasonry, by Bro. W. D. Nash—Addresses of the Earl of Durham—Addresses of Bro. R. G. Alston on the Asylum—The Editor's visit to Dublin—Female Freemasons—Parliamentary intelligence—Editorial visit to the West—Sermon by the Rev. H. R. Slade—Infamous libel on the Asylum; its consequences—Centenary of the Grenadier Lodge, 79—The Bishop of Durham and the Earl of Durham—Presentation of plate to Dr. Oliver—His address—Meeting of Drs. Oliver and Crucefix—Lord Combermere's address.

1840. Persecution of Bros. Crucefix, Alderman T. Wood, and J. Lee Stevens—Resignation by the former of the Treasurership of the Asylum in consequence—His unanimous re-election—Trial by the Board of General Purposes—Suspension—Trial of Dr. Crucefix by Grand Lodge, on a motion of expulsion; his explanation and address—majority in his favour—Man's imitation of the brute, by Bro. Husenbeth—The End of Perfection—Pythagoras to the Duke of Sussex—Address of the Hon. Henry Fitzroy in favour of the Asylum—Freemasonry revived in India—Death of the Earl of Durham; his Masonic biography—The Earl of Zetland appointed Pro-Grand Master, and the Marquis of Salisbury, Deputy—Original dispersion of primitive nations—The Scott monument—Masonry in the army—Dr. Crucefix resigns the *editorship*—Masonic biography of Dr. Oliver—Curious scene between the Grand Master and Bro. J. Lee Stevens—The apology.

1841. The *Freemasons' Quarterly Review* condemned in Grand Lodge, on a motion of the Marquis of Salisbury—Dinner to Dr. Oliver at Wolverhampton—Dinner and presentation of testimonial to Bro. P. V. Robinson at Falmouth—Death of the Earl of Rothes, Grand Master for Scotland—Masonic ball, Montego Bay—Addresses of Dr. Boerne and Dr. James Burnes—Freemasonry in Gibraltar—A Mason's adventure—The Living and the Dead—Bro. Bell's address on the Asylum—Dr. Oliver's address at the foundation of the Masonic Hall,

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Lincoln—Jubilee of Shakspere Lodge, Warwick—Bro. Sharpe's oration—The charter of Colne—Annals of the Canongate Kilwinning—Annuity Plan first proposed.—Public dinner and presentation of a superb testimonial to Dr. Crucefix; various addresses on the occasion—Death of Bro. Harrison, and appointment of Bro. Hall as Grand Registrar—Death of Lord Monson, the P.G. Master for Surrey.

1842. The Annuity Plan—The Volume of the Sacred Law—Masonry on the Continent—A generous offer of the Asylum to the Annuity Fund not accepted—Address by Bro. Sharp—Dismissal of Dr. Oliver as Deputy Grand Master for Lincoln, on account of having presided at the dinner to Dr. Crucefix; correspondence and meetings on the subject—The Fly-wheel—Important manuscript—The late Bro. Thomas Dunkerly, natural son of King George II.—The centenary of Lodge of Unity, 82—Bro. Shaw's Address on the Asylum—Provincial Grand Lodge at Northampton—Masonic offering to Dr. Oliver—Death of the Earl of Leicester—Dinner to Dr. Crucefix at Wolverhampton—Provincial Grand Lodge of Lincolnshire—Explanations between his Provincial Chief and Dr. Oliver—A German Quarterly Review—Testimonial to Brother Shaw, &c.

A glance at the state of English Freemasonry is almost indispensable. In the year 1834, twenty years after the union of the two English Societies, there was such an evident want of cohesion in the elements of our legislation and practice, as led to apathy in the general body of the Grand Lodge, and consequent irresponsibility in the Executive. This had been the growth of many years; the mildew seemed to have generally affected all the Masters and Past Masters, who, when attending Grand Lodge, seldom took any part in the proceedings. They were content to listen, applaud, and depart. To such a low ebb was the intellect of the electors reduced, in the estimation of the Purple, that the nomination of the Grand Master by a member below the dais, was viewed as an act of daring; yet from that moment the voice, previously inaudible, became loud and commanding; great and important events ensued, and legislation and practice became subjects of deep consideration.

At this period the Society was deeply in debt; in six years it had cleared off that debt, and doubled its resources. How came this change for the better? By continuing the old system of mal-administration?—No; by a gradual change!—And how was this change brought about?—*by*

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publicity! The *Freemasons' Quarterly Review* was the organ by which the whole fraternity of the world became informed of its own proceedings, as they occurred: it is true there still exists a law against publication, but it is among those anomalies that good sense will correct, and we reiterate what was stated some years since,—"That to speak the plain language of truth has become a practice that Freemasonry enjoins; and we shall continue it without the apprehensions of fear, or the intentions of offence."

The good sense of the Craft will repudiate what is prejudicial, and at the same time, uphold what it approves; an example of this position will be found in ourselves:—In 1841, a game of strategy was played off against us, which, as it has now become a matter of history, we may refer to with a smile.

Let the reader judge of the effect produced by the following resolutions, recorded in the work they were intended to destroy.

"3rd. That the publication by *Masons* of the proceedings and concerns of Masonry, or furnishing *materials* for such publications, are traitorous violations of this most important privilege, and deserving of the highest punishment denounced against such offences by the laws and constitutions; as such publications, if not discouraged and suppressed, must ultimately destroy the respectability, and may even hazard the existence of the Craft.

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

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

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

"7th. That the Master of every Lodge under the jurisdiction of the United Grand Lodge of England shall cause these resolutions to be read in open Lodge, at the next meeting after the receipt thereof, and to be

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entered on the minutes of such Lodge; and that he shall, immediately after such meeting, report to the Grand Secretary the compliance with this resolution."

Had the affair been one of honourable explanation, we should have been happy to have met it; but, as the result of a private arrangement, we, at the time, treated it with indifference; and the Craft is pretty much of the same opinion, for the *Review* has not only maintained its high reputation, but heralds its decennial volume as the first of a new series.* We may be pardoned if we gently hint to those with short memories in high places, that, during the publication by the profane, or popular press, of certain papers, by a "Provincial Deputy Grand Master—Bazaleel," and various other writers —we carefully abstained from any remarks; and, the times considered, this was a forbearance that might have been imitated with advantage. Yet, when all this out-of-door recrimination—caused solely by an act of indiscretion, at the least—had ceased, we were visited with the punishment that power could not inflict on others. Did we wince? —No. Did we visit public delinquency with severity?—On the contrary, our forbearance saved the order much difficulty, and enabled the Executive to make gradual arrangements whereby confidence was restored. In fact, we do not hesitate to affirm, that, in contrast with what the Executive condescends to publish, and what we publish without any condescension, that is the essential difference; we disdain the "suppressio veri," except when it may affect private character. We thus act in the reverse from those who publish such facts as may affect private character, when the individuals may have rendered themselves obnoxious to irresponsible power, and thus act contrary to Masonic principles. These remarks will evidence that we are prepared to main-

* We refrained from adverting to the puny endeavour to supplant us, during the ephemeral existence of an ungenerous rival, whose penalty was soon paid by self-extinction; but *it* perpetrated one bit of waggery, which was good in *its* way: *it* announced, with a flourish of whistles, that *it* was not the offensive publication alluded to—for *it* was immaculate—and then *it*——died.

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tain the rights of Freemasonry, whenever called on so to do. If not compelled we shall confine ourselves to matters more agreeable to our readers and ourselves.

The Charities of the order are progressing. The Boys' Festival was successful; that for the Girls will be held in May, and promises well. The Asylum Festival is fixed for the 21st June, to which we bid all who are disposed to help their aged Brethren, a welcome; and a welcome duty it must be to seek to aid in so excellent a cause.

Last month the candidates for the new Benevolent Institution were selected; and, without intending to dispraise where we cannot commend, we call on the Committee of Management to explain, by what authority the directions of the Grand Lodge have been tampered with.

The following extract from the Regulations of Grand Lodge, and a printed paper issued to the candidates, will show a discrepancy that is very displeasing:—

GRAND LODGE.

"27. That every applicant for an annuity, residing within the *LONDON* district, shall attend the committee, previously to being placed on the list of candidates. That every applicant residing in the *COUNTRY* shall transmit a certificate, to be produced to the committee, stating his circumstances, &c., signed by the Master and Wardens of a Lodge having a personal knowledge of the applicant, and the nearest to which he may reside; and shall afterwards furnish such other testimonials as may be required by the committee."

PAPER GIVEN TO CANDIDATES.

"A certificate must be appended to every petition, stating the petitioner's circumstances, signed by the Masters and Wardens of a Lodge the nearest to which the petitioner may reside, having a personal knowledge of him."

It may not be satisfactory to the Committee to know that the rejection of a most deserving LONDON candidate, by this deviation from the law, has been attended with the most distressing consequences; and we express our strongest hope, that as it is the first, so it may be the last, act of an

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inadvertence which would inspire compassion, rather than aversion, were it not for the blow it inflicts on suffering humanity.

Freemasonry in America is fast regaining its former ascendancy. In the British West Indies, nothing but Provincial Grand Masters are wanting to give stability to the system. In British India, the death and retirement of many excellent Brethren have cast a gloom over the Craft; but we hope our next returns will show a restoration to activity. In Scotland, hope rather than zeal prevails; but we have a notion that, ere long, the Scottish Grand Lodge will re-act. In Ireland, North and South Munster have shown a most creditable spirit of determination to maintain the principles of Masonry; and our next advices will probably develop some further interesting advances.

Masonic Offering to Dr. Oliver.—This honourable tribute to the Historian of Freemasonry is now generally before the Craft, and will, no doubt, be liberally supported. As subscriptions will have to be collected from the most distant hemispheres, some time must elapse before the time of presentation can be stated. The Testimonial to the Grand Master was not completed within two years, and that to Dr. Crucefix required a like period; so that the admirers of Dr. Oliver who are not yet apprised of the circumstance, will have time to unite in this most desirable object.

The Office of Grand Master.—It is our intention, at a future time, to devote an article to this subject, in which we shall endeavour to prove, that the advantages attending a considerable change in the system hereafter, are "pregnant, clear, and obvious."

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TO THE EDITOR OF THE "FREEMASONS' QUARTERLY REVIEW,"

ON THE APPEARANCE OF A NEW SERIES.

When first the neophyte appears,
Who, although young in years,
Is ripe in intellect, and wise
Beyond his elders, how our eyes
Are gladden'd as the light
Falls on his wond'ring sight!
And how our hearts rejoice
When hand, and voice,
We welcome him among the free!
For we already see
His course of usefulness made clear
Before him; and we feel no fear
Whilst such as he are found
With Masonry's high honors crown'd,
That we shall ever lose our vantage ground!

Thus, Brother! feel we now,
That, radiant promises upon thy brow,
Thou comest to renew
That compact true,
Thy worthy predecessors kept!
Else had we wept,
And, in the fulness of our sorrow said,
"The erudite are dead
To us for ever, and the noble race
Of emulation must give place
To apathy, neglect, and ignorance;—
We can no more advance
The Banners of the free,
Unworthy as we are of Masonry!"
Thrice glad are we to know
It is not so;

And thus to greet thee with the great "all hail;"—
Thrice welcome, Brother!—let the truth prevail!

J. Lee Stevens.

March, 1843.

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ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.*

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

In the extreme west we find the Spurious Freemasonry celebrated, in like manner, in dark caverns of the earth—valleys of the shadow of death—which still remain in all their native horror. "In Peru, numerous galleries built with stone, and communicating with each other by shafts, fill up the interior of the artificial hills."† Many of these excavations have been discovered in different parts of this continent. Two fine caves, resembling the extraordinary caverns in the Peak of Derbyshire, have recently been found about twelve miles from Albany.‡ "I have been assured," says M. Humboldt,§ "by some Indians of Cholula, that the inside of the pyramids is hollow; and that, during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors, who were to fall suddenly on the Spaniards; but the materials of which the teocalli is built, and the silence of the historians of those times, give but little probability to this latter assertion. It is certain, however, that in the interior of the pyramids there are considerable cavities, which were used as sepulchres, and for other purposes."

The use of these caverns by the Mexican hierophant, has been thus described. The candidate descended into the dark and cheerless caverns which had been excavated beneath the foundations of the temple, and passed through the horrible mysteries of the Mexican religion, which emblematically represented the wanderings of their god. These caverns were denominated "the path of the dead," corresponding with "the place of souls" mentioned by Eustathius.‖ Every step he took some fearful object met his eyes, some appalling sound struck upon his ear; and he proceeded with measured pace, fearful lest the knife of the sacrificing priest should be

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* This article is the 13th on the subject; but, as we are in a new series, the number will also recommence.

† Humb. Res., vol. i. p. 102.

‡ Gent.'s Mag., Jan. 1822.

§ Res., vol. i. p. 90.

‖ See *F. Q. R.*, 1842, p. 370.

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applied to him; or that an incautious step might precipitate him into some deep and hidden pitfall, where his cries would not be heard. Thus was he conducted through caverns slippery with half-congealed blood—damp, gloomy, and full of terror. His ears are saluted with heavy groans;—his heart throbs as they seem to rise from beneath his feet;—his fears are realized;—for here lay the quivering frame of a dying victim, whose heart has been violently rent from its living sepulchre, and offered up in sacrifice to the sanguinary gods. Hurried on from one horror to another, it was only the rapidity of his movements that prevented him from sinking under the trial; it was only the change of scene and situation, which, dissipating reflection, supported him under the arduous ceremony. At length, they arrived at a narrow chasm, or stone fissure, at the termination of this extensive range of caverns, through which the aspirant was formally protruded, and was received by a shouting multitude in the open air, as a person regenerated or born again.

It will be unnecessary to adduce any further proofs to establish the fact, that the holy mountain and the sacred valley of antiquity, used first by the patriarchs, and perverted by idolators, were the original materials of the Masonic tradition, that "Our ancient Brethren held their Lodges on the highest of hills, or in the lowest of valleys."

The early Christians, during the hot persecutions to which they were frequently subjected, retired to these caves and recesses of the mountains, conformably to the advice of our Saviour—"Let them that be in Judea flee to the mountains;"* and here they celebrated their rites in secresy and seclusion. Thus Fosbroke says: "The catacombs and crypts of the first Christians at Rome were originally excavations for finding puzzolana, supposed to form the best and most lasting cement. They followed the direction of the vein of sand, and were abandoned when they were exhausted, and oftentimes totally forgotten. Such lone unfrequented caverns afforded a most commodious retreat to the Christians, during the persecutions of the three first emperors. In them, therefore, they held their assemblies, celebrated the holy mysteries, and deposited the remains of their martyred brethren."†

In speaking of the traditional hill and valley, it may be remarked, as connected in some degree with our subject,

* Mark xiii. 14. † Foreign Topog., xvi.

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that our Saviour was born in one of these consecrated grottos or caverns.* A belief was also prevalent amongst the early Christians, that his Second Advent would occur in the year 1000 of our era; and that the Valley of Jehosaphat, a deep ravine, without the city of Jerusalem, was to be the scene of the final judgment.† Hence, pilgrimages from every part of Christendom became so very prevalent about that period, as to make some kind of institutions necessary for the protection of these pious devotees, at a period when travellers were exposed to all sorts of dangers. This was the origin of the knightly orders. Hospitals were established for the entertainment of the pilgrims in health, and for their relief in sickness. In the above valley the first and principal house was erected; and its benevolent inmates are reputed to have been, not only valiant knights, but also worthy Freemasons. The buildings were capacious, and a church was attached to them, dedicated to the Virgin Mary. During the first crusade, the knights companions of these hospitals gained such celebrity by their valour in the field, and by their careful attendance on the sick and

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* This cavern is thus described by the Rev. Vere Monro, who visited it in 1833: "Against the eastern wall of the garden is a small building, in which is a descending staircase; and half way down, a chamber, where is shown a manger of ordinary white marble, in which our Lord was cradled. Below this, the passage leads to a *souterrain* that extends entirely under the garden. It is upheld by a vast quantity of columns, of the common dirty-looking marble of the country. The Turks say they are 4000 in number; and there are holes in different parts of the garden, through which light is conveyed below." (*Summer Ramble in Syria*, vol. i., p. 181.)

† Wittman, who visited Jerusalem when the British conquered Egypt, gives the following description of the above locality: "On the Mount of Olives, a very steep hill on the east of Jerusalem, the Valley of Jehosaphat lying between the mount and the city, is the sepulchre of the kings. The entrance is an opening cut out of the solid rock, which led into a spacious court of about 40 paces square, cut down in the rock, with which it is encompassed, instead of walls. On the south side of this court is a portico, 9 paces long, and about 4 broad, in like manner hewn out of the natural rock. It has a kind of architrave running along the front, although time has certainly deprived it of some of its beauties, yet it still exhibits the remains of excellent sculpture of flowers, fruit, &c. On the left hand, within the portico, is a small aperture, the entrance of which is difficult, on account of the accumulation of rubbish collected at its mouth. This leads to a large square chamber, cut with great neatness and exactness out of the solid rock. Beyond this chamber is a second, which led to some more—five or six in all, one within another—nearly of the same description."

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wounded soldiers of the Cross, that the gratitude of their leaders was unbounded. Kings, princes, and barons endowed them with lands and privileges; conferred on their houses a regular system of government; and the order of the Knights Hospitallers soon became famous, not only for offices of charity, but also as valiant men-at-arms.

Their fame and emoluments excited competition, and produced another order of military monks, whose fame was speedily extended to every quarter of the globe. The pilgrims were provided by the Hospitallers with food and refreshment at the several stages of their journey to the Valley of Jehosaphat. But these were necessarily placed at a very great distance from each other in the several countries of Europe and Asia; and in the intermediate spaces the pilgrims were still exposed to many dangers, and needed protection. For this purpose, nine valiant knights—members of the Masonic Fraternity—formed themselves into a voluntary society, vowing to live a life of celibacy, to have a stated residence near the Holy Sepulchre, and to be always on the alert to defend pilgrims against the machinations of Jews, Turks, infidels, and heretics. They bound themselves by the usual monastic vows, and erected their domicile near the precincts of the Holy Temple. This was the origin of the Templars. As the Hospitallers held their secret conclaves in the deep Valley of Jehosaphat, so the Templars assembled in an encampment on the summit of Moriah. And thus these primitive warrior Masons met "on the highest of hills, and in the lowest of valleys."

Is it contended that the circumstances which rendered such precautions necessary, would operate unfavourably to the spread of truth? The fact is freely admitted. They would have a tendency to operate unfavourably. In a dark and superstitious age, secrets and mystery were objects of suspicion; and the purity of their characters would not remove the jealousy with which the fraternity was regarded. Indeed, if we refer to a much later period—even to the middle ages of Christianity—when our cathedrals and collegiate churches were springing up in all their majesty throughout Christendom; the builders, whose plans and designs were perfected within secret conclaves, frequently holden in the concealed crypts beneath the sacred edifice—a type of the original valley—and which were probably constructed for that very purpose, were reputed to possess knowledge and power which were unattainable by human

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means. And it is true, that they were the masters of a science beyond the acquisition of other men. Nor did the avowal, that it had been attained by intense study and application, abate the suspicion with which their secret meetings were regarded. Men are always jealous of those who have outstripped them in the walks of science and learning. Envy is a powerful affection of the mind; and, as has been beautifully observed, attends upon merit as its shadow. The master-mind which governs and directs the will of others at his pleasure, must expect detraction, as the price of his superiority. And slander and detraction are opposed to the principles of Freemasonry. But it was not the Freemason who practised it. It was the cowan who envied him; and it did operate unfavourably, even in the face of his immortal productions.

But the cautious secresy of the Craft in those ages, was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the workmen—the E. A. P.'s—the F.C.'s, were unacquainted with the secret and refined mechanism which cemented and imparted the treasures of wisdom. They were profoundly ignorant of the *wisdom* which planned—the *beauty* which designed—and knew only the *strength* and labour which executed the work. The doctrine of the pressure and counter-pressure of complicated arches was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power;—without being able to comprehend the secret which produced them;—without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect;—or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

The masters of the work were thus figuratively said to form their Lodges on the highest of hills, or in the lowest of valleys, that they might enter—without fear of interruption, from the jealousy of the people on the one hand, or the curiosity of the more ambitious fellow-crafts on the other—on those abstruse calculations which were necessary to carry on the work with credit to themselves, and advantage to their employers; and to complete the drawings on their seve-

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ral tracing-boards, that they might be distributed amongst the workmen, according to their several stations, when they returned from refreshment to labour. Few were admitted to the highest grade of the order, and those after a long and severe probation under the Master's eye, and on the establishment of unexceptionable proofs of moral, as well as scientific excellence. To these the Master's Lodge was at length open, and all the abstruse secrets of the order fully unveiled.

By such means a succession of Rulers was provided, who brought down Operative Masonry, improved in beauty and magnificence, to a time when public prejudice was overcome, and the brethren were honoured by the noble, the wealthy, and the wise. From this period regularly-formed Lodges were universally adopted; the meetings on hills and in valleys ceased; and the Masons of the present day are unacquainted with the custom, except as it is viewed through the long vista of forgotten ages; or its inconveniences contemplated through the medium of Masonic tradition.

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I shall conclude this paper with a few observations on the symbol ⊞, which some consider to mean Templum Hierosolymæ, others refer it to the Phallus, and others to the Nilometre, or key of the river Nile. I consider it to be an emblem of Christian Freemasonry. The signs or marks of our sublime science are generally explained on a principle which is evident and satisfactory, and not liable to misapprehension. Whether these symbols have been constructed from instruments of manual labour,—from geometrical figures,—from the works of nature,—or the sublime vaults of Heaven,—there can be no doubt in the well-instructed Mason's mind, respecting their general reference and application. The design of their adoption was to embody valuable moral and religious truths, that the view of a sensible object might raise before the contemplative brother's mental eye, some intellectual maxim, by which he might become wiser and better. This is, indeed, a noble design. It allures to the pursuit of virtue, and inspires a love for investigations whose aim and end are the perfection of our mental faculties. And thus, science is applied to the practice of moral virtue and religious duty.

The fraternity do not appear to be agreed respecting the Masonic mark, or emblem, to which I have just alluded.

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Its interpretation has been involved in mystery. Nor do the general discussions which prevail amongst the Brethren tend to elucidate the subject in a manner that is perfectly satisfactory. The Tau Cross T, which distinguishes the Master Mason's apron, has been referred to the Three Great Lights of Masonry, which represent the Sacred Word, expressive of his creative, preserving, and destroying power. These lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by the two greater. Thus geometrically dividing the greater triangle into three lesser triangles, at its extremities; and by their union form a fourth triangle in the centre; all of them being equal and equilateral; emblematical equally of the Tetragrammaton and the Four Degrees of Masonry. This symbolical arrangement appears to correspond with the mysterious Tau Cross triplified, which forms two right angles on each of the exterior lines, and another at the centre by their union; for the three angles of each triangle are equal to two right angles. This illustrates the jewel worn by the Companions of the R. A., which, by its intersection, forms a given number of angles. These may be taken in five several combinations; and being reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and sphere of the universe.

But this has been deemed no satisfactory explanation of the precise meaning of the symbol.

The letter Tau is translated from the Chaldaic Hebrew, to signify the mark or sign spoken of by the angel, which Ezekiel saw in the spirit, when the man with the writer's inkhorn was recommended to go through the cities of Jerusalem, and set the mark of God on those who sigh and cry for the abominations that are done in the midst thereof.* And by this mark they were preserved when, by the wrathful displeasure of Jehovah, the idolatrous people were slain. Hence, in ancient times, this mark T was set on those who had been acquitted by their judges, in token of their innocence. The military commanders placed it on those who

* "I have elsewhere observed," says Maurice, "the very singular manner after which the Latin Vulgate, and probably the more ancient copies of the Septuagint, have rendered the original of that passage in Ezekiel, ix. 4: 'I will set a mark upon their forehead,' rendering it in their version, 'I will mark them on the forehead with the letter TAU,' which affords room to suppose it was a symbol of a more sacred import than is generally imagined, in the early patriarchal age."

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escaped unhurt from the field of battle, as a symbol of safety under the divine protection. For these causes it has been designated an emblem of LIFE. And in our own island, it was highly venerated in connection with the oak, which was a tree sacred amongst all nations, and considered as peculiarly sanctified by the gods, if not their immediate residence.* The fairest tree in the grove† was solemnly consecrated with many superstitious ceremonies.‡ Sometimes it was divested of some of its collateral branches, and one of the largest was preserved, and so constructed as to exhibit the form of the Tau Cross. On the back of the tree they inscribed the word Tau, by which, says Borlase, they meant God. On the right arm was inscribed Hesus, on the left, Belenus, and on the middle of the trunk, Tharamis.§ This was to represent the sacred triad.

It is rather curious, and displays the workings of an overruling Providence, that the Jews and Romans should have condemned Jesus to die by the very instrument which, in all nations, had been previously esteemed the symbol of *eternal life*. And hence it appears that this emblem **T**, amongst Christians, was not altogether primitive. But it is by no means clear that the early converts were acquainted with its use amongst their heathen neighbours; although at Rome the statue of Osiris was distinguished by it; and in Egypt the same figure was sculptured on gems, and signified *vitam eternam*. And when the Temple of Osiris, at Alexandria, was destroyed at the command of Theodosius, crosses were found cut in stone, which, as we are informed by Socrates,‖ occasioned many of the people to become Christians. "The

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* ————Robora numinis instar. (Claud in Const. Stilich, l. 1.)

† This represented the central tree in the Garden of Eden, and was a transcript of a similar superstition all over the world. Isaiah (lxvi. 17) gives a curious illustration of this practice, as used by the idolators for purification.

‡ Probably from an old tradition of the trees of knowledge and life, (Gen. iii. 5, 22); for it is certain that the ideas of *science* and *immortality* were combined in the sacred tree.

§ Forsitan pro Taranys. To this ancient way of inscribing names on sacred symbols, St. John seems to allude in Rev. iii. 12: "Him that overcometh I will make a pillar in the temple of my God, and I will write upon him the Name of my God; and I will write upon him my new Name." And again, xiii. 1: "I saw a beast rise up out of the sea, having seven heads, and upon his heads the names of blasphemy; and upon his forehead was a name written—Mystery—Babylon the Great." Ib. xvii. 3.

‖ Hist. Eccles., l. 5, c. 17.

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sign of the cross," says Edmonstone, "amongst the Egyptians, signified Life; and was the mark by which they expressed the number Ten, which was a perfect number, denoting Heaven, and the Pythagorean Tetractys, or incommunicable Name of God. The symbolical pagan cross was originally the Tautic, not the compound figure with four arms +; for this last, I apprehend, was more modern than the former, being, in fact, merely a double T.

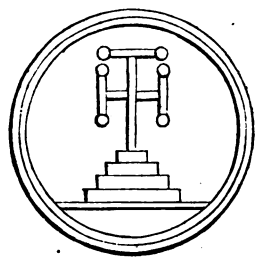
This symbol, as I have already observed, is interpreted by some of our Brethren to allude to the temple at Jerusalem, (Templum Hierosolymæ), who think that the T is placed over the H to denote the superiority of the place which was the habitation of God, over that which was only the dwelling-place of man; for though the city was holy, the temple exceeded it in holiness. Others consider it, I apprehend with greater reason, to be the Tau Cross of heathen nations triplified. Count de Gebelin informs us, that this symbol T was carried by the Egyptian priests during the processions attending their most sacred rites; and therefore, was not unknown to the Israelites in their wanderings, and was consequently a Jewish emblem in existence before the Temple of Solomon was erected. It is, indeed, inserted as a sacred symbol on the Isiac Table; and hence, has been taken by some for a Nilometre, or key of the Nile, to measure the increase and decrease of its fructifying waters. This latter opinion is, I am persuaded, erroneous; for the Nilometre would scarcely have been considered of sufficient importance to be stamped on the forehead of the Egyptian Epopts: nor could it have been imitated in Persia; and the Tau, as Tertullian informs us, (and he is an unexceptionable authority, because he had himself been initiated before his conversion to Christianity), was inscribed on the forehead of every person who had been admitted into the mysteries of Mithras.

Other opinions have been delivered, which it would be improper to introduce here.

How true soever it may be that the Tau Cross was used by the Hebrews before their deliverance from Egyptian bondage, and continued through the entire period of their history, I shall treat it, in its triplifical character ⊞, as a symbol peculiarly adapted to Christian Freemasonry; thus partaking of the typical nature and application of all other parts of the Jewish mode of worship; for although the single

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Tau Cross is found amongst the symbols of many ancient nations, we have no certain evidence that the Triple Tau, combined in this form, as a single symbol, existed till after the Crucifixion of Christ. And I am inclined to think, that it was adopted in some very early age of the church, as a monogram to represent the Great I A M, by whom the gloomy and shapeless masses of chaos were changed into order, regularity, and beauty, and probably used as the sign or mark of some eminent ecclesiastical architect, and thence perpetuated in the system of Freemasonry as a Master's Mark; for it is the precise form which was anciently termed the Greek Cross. And thus we find it represented on coins.



Of one of the coins on which this symbol appears, Dr. Walsh writes thus: "Justinian erected a statue in the Augusteion, to which he gave the globe and cross which others had confined to their coins. He seemed ambitious of distinction in minor points. *He modified the form of the cross* into that which still continues in the eastern church to be peculiarly called the Greek Cross; and he bent down the tiara, so as to give it the shape of the modern crown surmounted by a cross, as used at present by Christian monarchs. These circumstances are commemorated on his coins. The above represents the Greek Cross standing on a pedestal of steps."

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MASONIC OFFERING TO DR. OLIVER.*

At a meeting of the Committee, held in the Freemasons' Hall, Lincoln, on Thursday, January 19, 1843,

PRESENT:

Brothers—Henry Goddard (in the chair), — Harvey, (Treasurer), E. A. Bromhead, J. Nicholson Drury, Taylor Middleton, Webber, Greathead, (Secretary), and others, it was

RESOLVED UNANIMOUSLY,—

"That Brothers W. A. Nicholson, Goodacre, and Jepson, be a Sub-Committee, for the purpose of receiving subscriptions among the Brethren in Lincoln, and the neighbourhood thereof.

"That Brother W. H. Adams, (Mayor of Boston), and the W.M. of the Lodge of Harmony, be requested to act as a Sub-Committee in their own neighbourhood.

"That Brother Malim be requested to act at Grantham, and Brother Smedley at Sleaford.

"That Brother R. T. Crucefix, *M.D.*, P.G. Deacon, and Brother J. Lee Stevens, P.G. Steward, be requested to communicate with the various Lodges, Chapters, and Encampments, beyond the province of Lincoln, inviting them to form Committees, to obtain subscriptions, and to communicate the result with the least possible delay."

(Signed) "HENRY GODDARD, Chairman."

We have received a considerable number of letters on the subject of the "Oliver Offering"—creditable to the writers, and breathing sentiments of gratitude and esteem for the venerated Brother to whom the presentation is about to be made. In our advertising columns will be found an additional list of Subscribers; and we have to apologise to some friends whose names came too late to be included in the Report. Time, as yet, does not permit returns from India and other distant parts, where the "Masonic Light" which Dr. Oliver has imparted, burns as brightly as here; so that it is possible the day of presentation may be delayed somewhat longer than could be wished; but, come when it will, it will be a day of joy and rejoicing.

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* It is necessary to apprize such of our *new* Subscribers as may not be aware of the circumstance, that our esteemed Brother, the Rev. George Oliver, *D.D.*, has passed upwards of forty years of a most valuable life in the practice of Masonic principles; that he has adorned Freemasonry by a life of unsullied purity—has enriched it by the most precious gift of an exalted literature: to do him honour, as the historian of our order, is the pride of a great number of those who have profited by his labour, and benefited by his example.

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TO MASONS,

ON THE SCANDAL WHICH A LAXNESS IN THE DISCHARGE OF THEIR MORAL DUTIES, BRINGS UPON THE CRAFT.

MASONRY is what it professes to be—a beautiful system of morality, pure as the unsullied atmosphere of Heaven; fervent as the meridian blaze of Sol; and zealous as the teeming earth, which is continually laboring for our comfort and support. How then shall we account for the prejudice which, it must be confessed, exists against it? The proneness which dwells in the mind of man to associate evil with secresy, cannot be assigned as a sufficient reason; nor is the barrier interposed between our mysteries and the popular world so impassible, as to render it, in every sense, an exclusive secret. Our science is ever ready to receive just and upright men into her bosom of Charity: and one would imagine that, at her bidding, all good men would hasten to enroll themselves as members of so beautiful a system. What then deters them? With shame be it spoken—the acts of Masons themselves. The uninitiated, being forbidden to enter the tyled recesses of our temples, can judge of Masonry only from its disciples. With plausibility they say, if Masonry be indeed the beautiful science it is represented to be, the fruits of that beauty will be developed in its professors; by them we shall see if the system be of good, or of evil. The justness of this means of arriving at truth I deny, although it must be confessed to have some force: but its correctness or incorrectness is foreign to my purpose; I merely wish to show the means whereby a conclusion is arrived at, and its effect. With the resolution, therefore, of passing judgment upon Masonry from the moral conduct of its professors, they watch them with the keen eye of scrutiny; and how little will the lives and conduct of many calling themselves Masons, bear the test! The evil deeds of the wicked are more glaring than the modest acts of Virtue, whose charity and truth oftener seek the sequestered vale than the glare of noon; and even the weaknesses of good men are more apparent to the eye of prejudice than their excellences. On this account we suffer in the estimation of many, who, poorly versed in the nature of man, seek for unsullied excellence, and are disappointed. But what shall we say to those Masons whose evil ways detract from the good opinion which the rectitude of others has won for Masonry? What can be said, when deaf to her beautiful precepts, they shame themselves, and bring scandal on the Craft, by acts worthy only of the beasts that perish, and double shame to them, who enjoy the twofold privileges of Christianity and Masonry? Excommunication is a means of punishment which should only be resorted to in extreme cases; but on no one's head could its thunders light more worthily than on those whose lives shame the religion they profess, whose deeds show them unworthy of its privileges, and whose slight proves them unworthy of her protecting arm.

Seeing the great evil which the unworthiness of some brings upon the Craft in general, I would exhort others to take heed to their ways. Beholding how much the prosperity of our beautiful science depends upon the rectitude of our lives, let us study in all things to live as

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worthy members of a body which will never dishonour us, if we do not dishonour it. Knowing that the eye of the world is upon us; that the evil man will eagerly catch at our errings, to drag us down to the level of his own evil way; and that the good are analyzing our science by the acts of our lives, let us walk as those who have been called from darkness unto light. From the meanest of us some jewel of the mind is expected to dart a benign ray into the darkness of a corrupt world; and in proportion as we rise in our profession, are we expected to illumine the moral horizon. From him to whom much is given is much required. Let not those whose talents have raised them to office be as sounding brass, and a tinkling cymbal; but remember, that it is not the talent, but the application, that ennobles man. They have been placed by the Great Architect of the Universe, in a situation which will enable them to do infinite good or evil, and their use or abuse of the authority vested in them will plead for or denounce them, when, after having passed through the mysterious darkness of the grave, they pray to be admitted into that Grand Lodge not made with hands, eternal in the Heavens, the password to which is, a belief in Christ, and a life spent in his service. A laxness of principle in them will create the same among the humbler Brethren; while a strict discharge of duty will be attended with the most beneficent results. By accepting office, I consider they virtually pledged themselves to be living witnesses of the divine precepts of Masonry reduced to practice,—her moral lights—not stumbling-blocks in the path of their brother.

Knowing the force of example, I am confident that were the Masters and Officers of Lodges to discharge their duties with freedom, fervency, and zeal, the Craft would make a giant stride in the affection of the moral world; that all societies would hail a Mason as an invaluable member; that to have a son a Mason would be a mother's joy; and to have a husband from the Masonic body, would be to our fair sisters an assurance of felicity. Then would a man's initiation be the prelude to his discharge of every moral and religious virtue, to which he would be encouraged, not only by the hope of an eternity of bliss hereafter, but by the happiness which he would have so many opportunities of seeing it produce even in this world.

My Brethren, can you subscribe to the truth of these remarks, and not use your utmost efforts to bring so desirable a state of things to pass? Oh! let me conjure you by our beautiful science—by your obligation—by the hold which Virtue yet has upon the heart of man—to unite with me in honest efforts, however humble, to bring about a "consummation so devoutly to be wished." Whether we fail, or whether we succeed, our reward is sure; a reward considered inestimable by all good men—the approval of God and of our own conscience.

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COMPARISON BETWEEN SOME OF THE CEREMONIES AND USAGES AMONGST THE FREEMASONS OF THE PRESENT DAY AND THE CEREMONIES AND EVENTS CONNECTED WITH THE HISTORY OF THE KNIGHTS TEMPLARS.

Being part of a Lecture upon the subject by Bro. J. C. v. d. M. M. Translated by G. W., St. John, 95.

[From the Dutch Freemasons' Almanack of 1817.]

THE opinion that Freemasonry derives its origin from the order of the Knights Templars, is rendered more probable by comparing the institutions and ceremonies of the present Freemasons with the institutions, ceremonies, and historical events which occurred to the Templars.

The symbols borrowed by the Craft from Operative Masonry, working tools, &c., are the allegorical forms in which the beautiful moral truths are concealed which the Craft so constantly and so successfully inculcates, as well as a continuation of its history.

Freemasonry in some countries is called a Royal Art and a Royal Order, in honour, it is said, of a certain Baldwin, King of Jerusalem, who granted his high and royal protection to the Brethren of the Temple, many of whom he established in his household, and whom he assisted in performing their vows to protect widows, orphans, and pilgrims.

In some countries the order is also called a Holy Order, because and in remembrance of the so called holy rules and regulations which were prepared for the use of the *Templars*, by the Popes and general assemblies of the church. From them, also, we derive the titles of W. R. W. and M. W.; and finally, that also of Brother, which was given in those days to all who lived according to certain spiritual rules and regulations. The titles Master, Grand Master, and others, have the same origin from and conformity with the titles of the officers among the Templars.

When the candidate is initiated into Freemasonry, one part of the ceremony is supposed to perpetuate the remembrance of the cause of the awful downfal of the Templars, which is generally attributed to the envy and avarice of Pope Clement V., who endeavoured to make himself master of their riches and honours by the destruction of the order.

The other corporeal preparations to which the candidate must submit, serve allegorically to teach him, as well as to remind the Brethren who are present, that it is the "MAN" alone, divested of all the outward recommendations of rank, state, or of riches, which we accept, and that it is his spiritual, or moral worth alone, which can open for him the doors of the Temple. While, on the initiation into the order of the Templars, this preparation took place to impress upon the mind of the Templar that he had exchanged the rank and titles he possessed in social life for the title of a Templar or Brother.

The diligent and strict investigation which every candidate must undergo before he is permitted to appear in our Lodges, preserves the remembrance of a part of the history of the Templars, when they were prosecuted and thrown into prison, and had to submit to the cruel and barbarous examinations (both by torture and otherwise) of those who were at once their accusers and their judges; and the custom which

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prevails to this day, in some foreign Lodges, of proving the moral fortitude of the candidate by sundry different means, while he is going through this examination, serves to remind the successors of the Templars of the fortitude with which they bore the most cruel torments, rather than prove false to their engagements; and finally, the difficulties which are every where thrown into the path of the candidate during his secret journey, represent most forcibly the unlooked for persecutions experienced by the members of the Temple order, and serve further to prove that the candidate is in a fit condition, both mentally and physically, to undergo the same difficulties and dangers, should such come in the way of due performance of the duties he owes the Craft, and which he has voluntarily undertaken to perform.

When the candidate is first brought to light in our Lodges, he perceives a sudden glittering light or flame, which disappears equally as suddenly and unexpectedly as it appeared. The moral which is concealed under this allegory is not generally known; I will therefore embrace this opportunity of etching my opinion upon the subject. It is well known to all of us, my brethren, that the object of many of the ceremonies of R. is, as it were, to bring the candidate into a new state of existence, in which he may be enabled to walk according to the moral rules and regulations of the order;—as far as practicable, to divest him of all his former prejudices and prepossessions, and thus to render it more easy for him to practise those great moral truths which are revealed to him in the course of his progress; but above all, firmly to impress upon his mind a true conception of what we mean by a "*just, a perfect, and a rational equality,*" and thus to annihilate all those vain and idle distinctions of rank and fortune by which he might hope to obtain promotion even in the Lodge. From thence the symbol of a glittering and dazzling, but a momentary flash, which vanishes, but not more quickly from before the eyes of the candidate than do those distinctions which are procured by rank or by riches, and which are regarded by the truly wise and good as unprofitable and frivolous, inasmuch as they contribute nothing to the moral, consequently, to the true happiness of life. Hence it is also customary, in some Lodges, to exclaim, at the moment the flame disappears, "*Sic transit gloria mundi*"—So vanishes the glory of this world; and after that the eyes of the candidate have recovered from the effects of this sudden flame, he beholds the ——— of the Brethren pointed to his breast. This admonishes him of the punishment and prosecution he is sure to experience should he violate or break through his solemn, and at the same time voluntary engagements: it also serves to teach him to rely with confidence upon the protection and the support he will receive from his Brethren in the due performance of all his moral, civil, and social duties, as long as he continues faithful to the Craft and to himself.

Now many people are of opinion, that besides these two common interpretations of this allegory, it has also two others which refer to the Templars as the founders of our order; first—By the sudden appearance, and equally as sudden disappearance, of this brilliant and dazzling light before the eyes of the candidate, we are taught to reflect upon the greatness and upon the glory of the Order of the Templars, which was admired through the whole of the civilized world, and which for awhile shone with brightness resembling that of the sun, but which had no sooner reached its highest pinnacle of glory than it vanished, and was destroyed as suddenly as it had appeared; while the ——— of the Brethren pointed to the ——— of the candidate, preserves the remem-

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brance of the blood of the Templars shed by the strong arm of tyranny and oppression. As the Templars, when they were admitted into the order, received its clothing and the cross, and were never afterwards allowed to appear in their regular assemblies without it, so also, at their initiation, do Free and Accepted Masons receive their ——— as a sign and an ornament.

The straggling manner of the campaigns of the Templars in the Holy land, and in later ages the fear of new persecutions, rendered it highly necessary for them to be able to recognize each other, and to distinguish themselves from the uninitiated by private signs, and by words known to themselves alone. Freemasonry succeeding the Order of the Templars, this custom has remained in use, so much so, that many of the signs and words now in use are supposed to be derived from the Templars, and so prove the affinity between the two orders, as that of ——— and of ——— in the two G.G. alludes to the vengeance with which the remaining Templars punished their enemies; whilst finally, the mystic word of the ——— is also said to be derived from the name of the last and most illustrious of the Grand Masters of the Temple, *Jacques Molay.*

I might here introduce to your notice a number of other surmises and comparisons of various ceremonies peculiar to both orders, as well as to the close connection of the numbers used in both orders, which seem to refer us to the Templars for our origin, but this would detain us too long.

I will therefore conclude this lecture by proving to you the importance of the inquiry, and by comparing some of our traditions with the events which actually occurred to the Templars.

Some time before the total destruction of the Order of the Templars, a certain Junior Prior of Montfauçon, called "*Carolus de Monte Carmel,*" was murdered by three traitors, whereby it is thought that the first death-blow was struck at the order; from the events which accompanied and followed this murder, some are of opinion that the mystical and ritual part of a great portion of Freemasonry is derived. For the Prior was murdered by three traitors, and by this murder an irreparable loss was inflicted upon the order. The murderers of Charles de Monte Carmel concealed his body under the earth: and in order to mark the spot, planted a young thorn-tree upon it. The Knights of the Temple, in searching for the body, had their attention drawn to that particular spot by the tree, and in that manner they discovered his remains. The ceremonies of disinterring, &c., are described as strikingly similar; but, unfortunately, some good historians describe what took place at the murder, &c. of the Prior in quite a different manner, and thus weaken the comparison, and render it less striking; but, at the same time, rendering the following account still more probable, which tends to prove a still closer resemblance or connection between the principal events recorded and the —— ——, and the history of the Templars: it is also a subject of more importance, and thus more worthy of being preserved for the use of our posterity.

The most celebrated part of the history of the Templars is that which records the sufferings and deaths of many of the members, but in particular, in that of their last Grand Master, *Jacques Molay.* In the year 1307, on a certain day, all the Knights or Templars who were spread over the whole of Europe, and who had not the least suspicion of any danger, were seized and thrown into prison; racks, scaffolds, and stakes were defiled with the innocent blood of the Brethren. But the

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murder of the Grand Master, Jacques Molay, who was given over a prey to the flames, was one of the most horrible crimes of which either kings or priests ever were guilty. This event is said by many people to be the origin from which the —— —— are taken. They say that the murder of the above named Grand Master of the Templars and the murder of —— is one event, that the —— —— who so cruelly deprived our Master of his life are but emblematical representations of the —— who are blamed for the destruction of the Order of the Templars, more particularly for the murder of Jacques Molay; those three were *Pope Clement V.*, the French king *Philip-the-Fair*, and a Templar called *Noffodie*, who had betrayed the order. The emblematical journeys are supposed to be allegorical representations of the journeys of the above named Grand Master, as that from the island of Cyprus to Paris, from Paris to Rome, and lastly from Rome back to Paris, to defend himself from the false and calumnious accusations of his enemies. The * * * are by the same parties said to represent the accusation, condemnation, and death of the Grand Master. The lights represent the generals or chiefs of the order, of which Jacques Molay was Grand Master. And finally, the holy word attached to —— —— is said to allude to the Grand Master of the Templars, and to his fate, when the knights who had escaped the general massacre were assembled together, in the night after his death, they diligently sought for his remains amongst the ashes, which had previously been gathered together, there they found some of the bones belonging to that worthy and honoured corse, unto which the flesh, although scorched by the flames, still adhered, but which it left immediately upon their being handled. To perpetuate the remembrance of this last sad act of duty, as well as to eternalise the unshaken fidelity of their Grand Master to the important trust reposed in him, under circumstances the most trying that can be imagined, his successors chose a certain method well known to every faithful member of the order.

That such researches into the origin of our order must be useful is very certain; but it is equally as certain that he who devotes his time and talents to those researches will be the best able to understand the difficulties inseparable from such an undertaking. I have humbly endeavoured to test the truth of the different opinions upon the subject which I have laid before you; but I must confess that the evidence is not sufficiently strong for me to *assert* that there is *no doubt* that our society is founded upon that of the Knights Templars.

Then, my dear Brethren, allow me to request you to direct your attention to one of the most venerable exhortations you receive in the Lodge, "Seek and ye shall find." If my labours have awakened in you an inclination to *seek for*, and to *ponder well upon* the sublime truths contained in our noble science, I will have received my reward.

May our Almighty Grand Master, of His infinite goodness and mercy, awake in each and all of us a true zeal for the discovery of such things as may really benefit the order, and make us all worthy and experienced Master Masons. May He fortify our minds by a sincere reliance upon His holy promises of support, that should we be placed in circumstances of difficulty or of danger, we may be enabled to imitate the conduct of our predecessors the Templars, and to combat manfully for, or to die in the defence of, Virtue, Honor, and Mercy, the only pure springs of human happiness. May He bless each and all of us with W.S. and B.

BRO. J. C. V. D. M. M.

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M. CLAVEL'S PICTURESQUE MASONRY.

We have obtained some early sheets of this eagerly looked-for work. A spirit of genuine inquiry into the statistics and antiquity of our great Craft is not, we are rejoiced to know, confined to England, the free nation of thinkers, but is extending itself—at least it is so of late years—amongst our Brethren "at the other side of the water:" we confess, that when we saw the title of M. Clavel's forthcoming volume, *Maçonnerie Pittoresque*, we had some natural misgivings as to how such a work *could* be carried out, with due respect to our antient landmarks, and to the writer's sense of his obligation. But that, which as yet we have been allowed to see, has removed our anticipatory doubts and misgivings. That our readers may be enabled to judge of the spirit in which our French Brother's publication has been written, as well as to give them a notion of his mode of handling his subject, we translate the portion that has reached us.

"It was a general practice amongst the nations of antiquity, to impart all information appertaining to the sciences, arts, and trades, in secresy. Amongst the Egyptians, for instance, the priests formed separate classes, each of which devoted itself to the teaching of a special branch of human knowledge. Each of these classes made its pupils go through a fixed course of the studies deemed necessary for the science or art which it professed; and made them, besides, submit, in each secondary step of their noviciate, to proofs, the object of which was to test their advance in what they were taught, and which threw an additional shade of mystery on a system, instruction in which was carefully concealed from the people.

"The Persians, the Chaldeans, the Syrians, the Greeks, the Romans, and the Gauls, adopted the same method; and traces of it may be found amongst modern nations to so late a period as the 17th century. Even in our days, the English traditionally use the word 'mystery' (*mystere*) as synonimous with trade or calling.

"Equally with the other sciences, architecture was taught by the Egyptians in secret. In addition to merely civil architecture, there existed amongst them a sacred branch of that science, which drew its emblematic types from the scenes which Nature offers to our view. The youth who were instructed in this science, were at the same time initiated into the mysteries of religion; and formed, in addition to the priesthood, a separate caste or corporation, whose duty it was to build, after the designs traced by the priests, the temples and other monuments, dedicated to the worship of the gods. * * * * * * *

"The Egyptians brought into Greece their mysteries and the institutions which were founded upon them. Amongst the Greeks, according to the authority of Plutarch, Osiris took the name of Bacchus; Isis that of Ceres; and the Egyptian Pamilian mysteries became the Dionysian of Greece. Thenceforward we need not be surprised to find, that the organization of the sacred architects was the same in both countries.

"The priests of Dionysius, or Bacchus, were the first who erected theatres and founded dramatic representations, which, in their origin, were essentially connected with the worship of the Deity. The architects entrusted with the building of these edifices were attached to the priesthood by initiation, and were called the Dionysian workmen or Dionysiasts.

"About a thousand years antecedent to our era, the mysteries of

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Bacchus were introduced into Asia Minor by a Greek colony. There, the Dionysian workmen had the exclusive privilege of building temples, theatres, and all other public edifices throughout the whole country. They became very numerous; and they are to be found, under the same denomination, in Syria, Persia, and India.

"Their organization at Teos, which the kings of Pergamus assigned for their residence about 300 years before Christ, presents a striking resemblance to that of the Freemasons at the close of the 18th century. They had a peculiar system of initiation, as well as words and tokens, by which they recognised each other. They were divided into separate communities, like the Lodges, which were called colleges, synods, or societies; and these were distinguished by particular titles, such as the community of Attalus; the community of the Companions of Eschines. Each of these tribes was under the direction of a master and superintendents, or wardens, whom it elected annually. In their secret ceremonies the Brethren made use, symbolically, of the tools of their profession. They had, at stated periods, banquets and general assemblies, in which prizes were awarded to the most skilful among them. The richest amongst them gave succour and assistance to the indigent and sick. To those who had deserved well of the brotherhood, funeral monuments were raised, as may be seen to this day amongst the remaining vestiges of the cemeteries at Siverhissar and Eraki. Persons unconnected with the art of building were frequently received amongst them, in the quality of patrons or honorary members; and according to a tumulary inscription mentioned by Chandler, it is very probable that Attalus, King of Pergamus, belonged in this way to the society.

"In the mother-country the Dionysiasts were organized on the same plan; the laws of Solon gave them peculiar privileges. * * * *

"It is not unlikely that the Dionysiasts formed one and the same association as the Jewish Masons who built the Temple of Jerusalem. These latter, beyond doubt, were bound together in an organization which extended beyond Judea. The Bible exhibits them mixing themselves with the Tyrian masons, notwithstanding the ordinary repugnance of the Israelites towards strangers; and Masonic tradition, which *must not be contemned,* shows that they recognised each other by words and secret signs, similar to those employed by the Masons of other countries. There was, also, between the Jews and Tyrians a conformity of allegorical taste, particularly in all that affected sacred architecture. According to Josephus, the Temple of Jerusalem was built on the same plan, in the same style, and by the same architect, as the Temples of Hercules, and Astarte at Tyre. * * * * * * * * * * *

"Moreover, there existed, very antiently in Judea, a religious association, the origin of which is said to be traceable to the building of Solomon's Temple, and the members of which were called Hhassideans or Kasideans. 'Scaliger,' says Basnage, 'makes the Kasideans a religious brotherhood, or rather an order of Knights of the Temple of Jerusalem; because they were associated purposely to erect that building, and ornament its porches.' It is agreed on all hands, that out of this society sprung the celebrated sect of the Essenians, of whom the Jews and the fathers of the church speak with equal reverence, and in whose mysteries Eusebius says Jesus was initiated.

"The Essenians formed separate communities, united amongst each other by the obligation of fraternity. They devoted themselves to the pursuit of the mechanical professions; they raised their own dwellings;

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and it is probable that they did not confine the exercise of their architectural knowledge to this private exercise of it. They had mysteries and a system of initiation; candidates were subjected to three years' probation, and after their reception they were invested with a white apron. Philo of Alexandria, who gives some details about the Essenians of Egypt, states particularly that when they were assembled, listening to the instructions of their masters, they kept the right hand upon the breast, a little below the chin, and the left hand down along the side. This peculiarity is most important. The sign which it indicates will be easily understood by Freemasons. * * * * * * * * *

"Whatever may be thought with respect to the identity of the Jewish Masons and the Dionysiasts, it is undeniable that the latter were the origin of the associations of Roman architects. In fact, about the year 714 before our era, Numa instituted at Rome colleges of artisans, (*collegia artificum*), amounting in number to 131; at the head of which he placed the colleges of architects, (*collegia fabrorum*). These bodies were also called by the names of societies or fraternities, (*sodalitates vel fraternitates*). Their first masters were Greeks, whom Numa had brought expressly from Attica to organize them. From this period may be dated the establishment, at Rome, of the 'Liberales,' or fetes of Bacchus.

"The eighth of the twelve tables, derived, as we know, from the laws of Solon, contains the general regulations applicable to the Roman colleges. These bodies had the right to make statutes for their own government, and to conclude contracts, provided neither was opposed to the laws of the country. They had a separate jurisdiction under their own judge. The colleges of architects were amongst the few who enjoyed immunity from taxes; and this privilege, which was continued to the corporations of building artists during the middle ages, is the origin of the name 'Freemasons,' given to their members.

"The Roman colleges, both the civil bodies and the religious institutions, and their relative condition in reference to the state and the priesthood, were defined with precision by the law. They held their meetings with closed doors, and carefully excluded the uninitiated. The *maceriæ*, or lodges in which they assembled, were generally situated near the temples of those gods whom they held in highest veneration, and the priests of which employed them either as builders, or providers of the sacred utensils. In these assemblies, at which the decisions were taken by a majority of votes, the Brethren decided on the distribution and execution of their labour, and initiated the new members in the secrets of their arts and their private mysteries, one of the characteristic features of which was the symbolical employment of the tools of their profession. The Brethren were divided into three classes: apprentices, companions, and masters; they bound themselves, mutually, by a solemn obligation, to give each other help and assistance; they recognised one another by certain secret signs; and the diplomas which were given to them helped thenceforward to show the rank to which they had reached. Their presidents, who were elected for five years, were called masters, (*magistri*). They had past-masters, (*seniores*), superintendents, censors, treasurers, who received the monthly subscription required from each member, keepers of the seal, archivists, secretaries, their own physicians, and serving brethren. They had the power of admitting as honorary members, as honorary officers, and even as honorary ladies, (*matrones*), persons who did not belong to their profession; but as this privilege sometimes opened the way to holding forbidden religious and political

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assemblies, the Emperors sometimes revoked it; and there were laws, at least with respect to some of the colleges, which fixed the number of members of which they were to consist.

"The colleges of artisans, and particularly those which followed the trades required in the progress of religious, as well as civil, naval, and hydraulic, architecture, spread from Rome into the municipal towns and the provinces. When the formation of a city was undertaken, or a temple, church, or palace contemplated, these bodies were convoked from the remotest distances by the Emperor, in order that they might commence the required work in co-operation. Independently of the colleges of architects established permanently in the towns, there were also architectural colleges, whose duty it was to trace the plans of all military works, such as encampments, military ways, bridges, triumphal arches, trophies, &c., and who superintended the military actually employed in the formation of such works. All these corporations, civil and military, composed, at least the majority, of able and intelligent workmen, were the main instruments in spreading abroad the habits, literature, and arts of Rome, wherever she carried her victorious arms.

"These colleges existed up to the fall of the empire, in all their original vigour. The invasion of the barbarians materially diminished their number; and they went on declining as long as these ignorant and savage races adhered to their pagan idolatry. But as soon as they were converted to Christianity, the corporations flourished once more. The priests, who obtained admission to their body as honorary members and patrons, gave their labours a useful direction, and actively employed them in the erection of churches and monasteries. Under the Lombard power, they flourished with great *éclat* throughout Italy. They are discovered at this epoch under the name of free incorporations and fraternities. The most celebrated were those of Como; and we find in Muratori that they had attained, in this respect, so high a reputation, that the title of Masters of Como (*Magistri Comacini*) had become the common name of all the corporations of architects. Their primitive organization was still preserved. They retained their mode of secret instruction and their mysteries, which they called Cabala; they had their own jurisdiction and judges, their immunities and franchises.

"Soon after, their numbers were greatly multiplied, and Lombardy, which they had covered with religious edifices, did not afford space sufficient for their operations. Some of them formed associations, and constituted themselves into a grand body or fraternity, with the intent of seeking, beyond the Alps, an opportunity of exercising their profession in those countries where Christianity, of recent establishment, was as yet in want of churches and monasteries. The Popes encouraged this design: they thought it advisable to aid the propagation of the faith by the majestic spectacle of imposing structures, and all the advantages derived from the arts, which they brought to the aid of devotion. They consequently conferred upon the new incorporations, and upon all which should be subsequently formed out of them, having the same object, a monopoly, that extended to the whole of Christendom, and which they sustained and strengthened with all the guarantees and infallibility that their spiritual supremacy placed at their disposal. The diplomas to this effect given to the new associations, secured them protection in their exclusive right to construct all religious edifices. * * * * Consisting, in the first instance, of Italians exclusively, the Masonic associations were not long, however, before they admitted into their ranks the artists of the countries in which they built edifices. Thus did the Greeks, the Spaniards, the Portuguese, the French, the Belgians,

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the English, and the Germans, enter the order in succession. Again, the priests, and members of monastic and military orders, obtained admission in considerable numbers, and assisted them in their labours as architects, and often as simple workmen. Some of these last-mentioned, finally, detached themselves from the main body, and formed separate societies, whose special duty it was to build roads and bridges, and to defend travellers against the attacks of robbers, noble or otherwise, who infested the highways.

"Of these were the Pontiff brothers, who devoted themselves exclusively to all that related to bridges. We find them established at Avignon from 1178. It was they who constructed the bridge of that city, and nearly all those in Provence, Auvergne, Lorrain, the Lyonnese, &c. They formed a religious community, but they admitted laymen into their society. This we find, from an act passed in the year 1469, in which the distinctive title of 'merchant' is given to certain parties belonging to the order of the Pontiffs. This order was still to be found at Lucca, in Italy, as late as 1590. Their chief had the title of Master. John of Medicis was Master of the order in 1562.

"The Templars, at this time, devoted themselves to the formation and maintenance of roads, and the construction of bridges and hospitals. One of the roads into Spain from the Pyrennees, which passed by Roncesvalles, and leads to Lower Navarre, still retains the name of 'The Road of the Templars.' It was made by those Knights, who also guarded travellers throughout the whole of its extent. The Templars undertook the duty of maintaining the three Great Roman Roads which existed south of the Pyrennees. To them, likewise, is ascribed the erection of the greater part of the bridges, inns, and hospitals, from Roussillon to St. Jago-di-Compostello, in the provinces of Catalonia, Arragon, Navarre, Burgos, Valencia, Leon, Astorga, and Gallicia. * * *

"It would appear, that towards the end of the fifteenth century, persons admitted as honorary members and patrons into the Masonic fraternities, had established, independently of these corporations, private societies; which, abandoning the material or operative objects for which they were formed, confined themselves to the mystical parts of the system. In fact, there existed at Florence in 1512, a company or association of the trowel—composed of learned men and persons of condition in society—whose emblems were the trowel, the hammer, and the square, and whose patron saint was St. Andrew, the patron likewise of the Scotch Masons. There had been established in the same city in 1480, another society, called the Platonic Academy. The hall in which this society held its sittings still exists; and the sculptures with which it is ornamented present us with Masonic attributes and emblems.

"However originating, we find the corporations of building workmen in every country in Europe. They raised, in the thirteenth and fourteenth centuries, the Cathedrals of Cologne and Meissen; and about the year 1440, that of Valenciennes. They it was, who built shortly after 1385, the celebrated convent of Batalha, in Portugal, and the monastery of Monte-Cassino, in Italy. The most splendid monuments of France, England, and Scotland, were their work. On all their buildings they have left imprinted their Masonic marks. Thus, in the dome of Wortzburgh—in front of the entrance to the chamber of the dead—we see on one side, on the chapter of a column, the mysterious inscription '*J*——,' and at the other side, the word '*B*——,' on the shaft of a pillar. And the figure of Christ, which occupies the top of the portal of the Church of St Denis, has his hand placed in a position well known to all existing Freemasons."

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WHITE JUDAISM, ALIAS FREEMASONRY.

"WERE you troubled with much Judaism in these parts?" (Cordova, to wit.)

"Wooh! nothing gives so much trouble to the Santa Casa as this same Judaism. Its shoots and ramifications are numerous, not only in these parts, but in all Spain; and it is singular enough that even among the priesthood, instances of Judaism of both kinds were continually coming to our knowledge, which it was of course our duty to punish."

"Is there more than one species of Judaism?" I demanded.

"I have always arranged Judaism under two heads," said the old man, "the *black* and the *white*; by the black I mean the observance of the law of Moses in preference to the precepts of the church; then there is the white Judaism, which includes all kinds of heresy, such as Lutheranism, FREEMASONRY, and the like.—Plenty of Judaism among the priesthood, whether of the black or white species."—*Borrow's Bible in Spain.*

A CURIOUS EXTRACT.

[From "Jacob Casanova de Seingalt's Memoirs," written in 1823.]

SPEAKING of Rochebarron, of Lyons:—"He introduced me to Masonry, and two months after I received, in Paris, the second degree; and a few months subsequently the third, which made me Master, and is the highest. All other degrees that they were kind enough to entrust me with, are pleasant discoveries, whose symbolical orders do not raise the Master at all in substantial honour.

No man knows all the secrets of Masonry, but every man keeps in view the prospect of discovering them. Every young man who is about travelling, and desires to know the world, and who has no wish to be deprived of going into good society, or be behind his fellow men, must, in the times that we live in, become a Mason, and at least understand superficially, and know what connexion exists between it and the world; but let him be cautious in the selection of his Lodge; for, although in the Lodge itself no bad company ought to be found, it is possible to meet it there, and the progressing Mason must be cautious not to connect himself with such. Those, however, who are made Masons for the purpose of learning the secrets may deceive themselves, for they may be fifty years Masters of Chairs, and yet not learn the secrets of the Brotherhood. This secret is in its own nature invulnerable, for the Mason to whom it has become known can only have guessed it, and certainly not received it from any one: he has discovered it because he has been in the Lodge—marked, learned, and inwardly digested. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it, if he received it verbally; for this reason it will for ever remain a secret: all things transacted within the Lodge remain silent; if the Mason, through unseemly indiscretion, should allow this

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to escape him, we may be certain that nothing real has become known; for how can any one communicate that which he does not know? and who would, if he were acquainted with a secret, divulge its ceremonials?

The same impressions which this exclusiveness of Masonry now makes upon a stranger, in former times originated the greatest mysteries; those kept at Eleusis in honor of Ceres were of importance to the whole of Greece, and her most celebrated men endeavoured to be admitted to their knowledge. These mysteries were far more important and of more serious consequences than the present Freemasonry, which does not exclude either the foolish or unworthy of the human species; whatever was undertaken at the mysteries of Eleusis was buried in the most inviolable secresy; the mysteries also excited to devotion. Among other things which it forbade, was the mention of the three words with which the hierophant opened and closed them. But what was the consequence thereof?—that only *dishonor* overtook him who made them known; for those words belonged to a barbarous, and to all the world, unknown tongue. I have somewhere read that the meaning of these powerful words was, 'Watch over yourselves, and beware of evil.' Nine days were devoted to the preparations with the highest company, and holy days were on these occasions celebrated, with certain ceremonies to make lasting impressions. Plutarch tells us Alcibiades was condemned to death, and his estates were confiscated, because he profaned the great mysteries in his own house, in the presence of Politian and Theodoros, contrary to the laws of Eumolpus. For this crime he was to be cursed by all the priests and priestesses, but it was not so carried out—a priestess remarking, that her office was to bless, and not to curse—a beautiful lesson, the spirit of which has, perhaps, entered too little into our church, which seems to care nothing for what is holy. Things, however, are now strangely altered, for Botarelli, in his works, makes all the secrets of Freemasonry public. People call him a scoundrel, and there the matter rests."

OLD MOSELEY HALL;

OR, THE THREE P. P. P.'S.

Now, here's a conundrum for the penetration of our mystic Brethren not at home with the whereabouts of that wholesale tinker-shop, Wolverhampton, deriving its local name, if not habitation, from some illustrious princess of the ninth century, whose patronymic sounds very wolfish; but whether her nature was such, I leave to the lucid researches of some profound F. A. S.

Old Moseley Hall! Faith! every body knows—at least, ought to know—that Old Moseley Hall was one of the hiding-places of that choice specimen of royal virtues, *Carolus Secundus, Dei gratia, &c., &c.*, after his flight from the lost battle of Worcester. The writer of this vaudeville did, once upon a time, in a former number of our Masonic Eclectic, say something about Boscobel, another of Charles's holes of concealment, about seven miles from the one under description, and a favorable opportunity presenting itself for visiting this, he ventures to

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scribble his impressions for the passing amusement of distant Brethren, necessarily unacquainted with these local relics of English history.

But the three P.P.P.s! Who, or what on earth, in air or heaven—above the earth, or under the earth, do they mean? Are they three priests—three publicans, (*i. e.* sinners)—three Protestants—three princes, (arch ones, of course)—three papists—or what, in Punch's name, are they? You'll never guess, so I'll e'en tell you. They were—mark me!—a parson, a publican, and a—postmaster—a *great* man in our sight, I do most gravely assure ye. The parson, they say, is a tolerably good parson as times go, considering what a motley herd they are—something of the Parson Adams sort, if you have ever read Fielding's clever "Joseph Andrews," only with no pretensions to his Greek. The publican is one Paul Law, the prince and gentleman of Bonifaces, mine host of the Royal Star and Garter, whose hostel is as well known to every good and true Mason of Wolverhampton, and the surrounding districts, as the square and compasses on the Master's pedestal.

Now the murder's out! and in plain prose let us proceed with our story. One very fine morning in the mild month of last December, according to an arrangement the previous evening, over an *elevating* supper given on the occasion of Companion the *great* P.'s exaltation to the R.A., we three started in a landau and a pair of fashionable greys—Bro. Paul being waggoner—to visit the old seat of the Whitmores, so celebrated in King Charles's escape from Old Noll and his puritanical myrmidons.

Though the season was so far advanced towards the winter quarter, the drive was pleasant; and, after passing over a viaduct of the railway, whereon the sinful publican dwelt most provokingly on the freaks of one of his young greys when he heard the noise of an approaching train, most wickedly insinuating that one might be that instant expected in sight, when the beast might probably carry us and the carriage over the bridge parapet, putting the other two P.'s into an immediate urging of this sinner to impel his steeds to a respectable distance from that post of danger; and after passing, a few miles further on, a very tasteful modern residence of the present family of the Whitmores, we arrived at the scene of our excursion, *Old* Moseley Hall. This was, indeed, a relic of by-gone days, fit for the philosopher to gaze on. Conceive, in perfect repair, a country gentleman's mansion of the good old days of Queen Bess, somewhat faded and bleached by the time and storms of some five or six centuries, but truly venerable in its character and associations. The Hall stands apparently in the centre of a plot of garden-ground, environed by an antique wall—is a square-formed edifice, and of proportioned elevation, occupying two stories from the basement; but the peculiar style of the building can only be described by a reference to the architecture of the age in which it was erected,

We alighted at a gateway opening into a green court-yard, and from the embrasure of the gate you behold the closet-window, over the ancient porch, whence the priest in disguise espied the dragoons of Cromwell, and parleyed with them whilst the king, who had only the night before crept into the house from a neighbouring chalk-pit, sought the secret hiding-hole. The officer in command, strange to say, took the priest's word, and departed, scouring the country around for the royal fugitive. The present occupant of the mansion is a farmer, and as fine a specimen of the bold, honest English yeoman, as his dwelling is of the remarkable times in which it was built. He very kindly ciceroned us through the

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house; shewed us the very bedstead (fact!) in which the king lay, and the extraordinary hole in which he took refuge when an alarm was signalled. Words cannot describe its strange position; but it undoubtedly was a complete security to the persecuted priests of the Roman church, for whose safety it was originally designed.

The most curious spectacle was to come. We ascended another flight of the ample ancient staircase, to where would the reader suppose?—a chapel in a garret!—actually, a Roman Catholic chapel in a garret!—where, for concealment, its priests had fled to perform, by stealth, the rites of their religion, in the time that Rome was retaliated upon in something like the spirit of her own bigotry, and where, actually, up to these last few years, her religious services have been celebrated. Our worthy Brother and Companion—the publican and papist—literally pointed out the spot where he had often knelt, in his less sinful days, to be shriven of his venalities of the flesh.

The one P. devoutly crossed himself; the *great* P. made a great exclamation; and the other P. thus moralised: "O tempora mutantur! that the lofty, arrogant, ambitious, truculent, and persecuting Church of Rome should have been thus humiliated, and reduced to the miserable shift of performing high mass in a cock-loft." Verily, there is but one step from the sublime to the ridiculous; and here it was literally exemplified.

MASONIC ANECDOTE.

FREEMASONRY IN THE ARMY.

To the Editor,—You have, with such praiseworthy zeal, published several anecdotes that reflect the highest honour on the Masonic soldier, as to lead me to hope you will not refuse admission to the following proof of the generous and noble sentiments by which the soldier can be influenced; and, as this anecdote expresses the powerful impression which Freemasonry exercises even over the uninitiated, it will, I consider, be still more acceptable to you.

The annals of the Peninsular War have furnished many Masonic illustrations, and the Sixth Dragoon Guards, on one occasion, afforded an especial one. The regiment, after a severe engagement, lost its baggage, among which was the chest containing the Lodge furniture, jewels, &c. The commander of the capturing party, when he saw the Masonic emblems on the chest, immediately sent for one of the prisoners, and demanded the meaning of the marks, which the soldier, as far as was prudent, explained. The French officer, on finding the chest belonged to a Freemasons' Lodge, directed it to be returned to the English regiment, with a flag of truce, and a guard of honour! forwarding, at the same time, a letter, stating that, although no Freemason himself, yet he respected the society, and that his brother officers who were Freemasons would never forgive him, if he did not treat the misfortunes of their Brethren with the utmost possible kindness. All honour to the Masonic soldier! Fidus.

The anecdote was related on a recent occasion, when the presentation of a testimonial to a Masonic clergyman created an intense interest.

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THE ANNALIST.

ARCHIVES OF GRAND LODGE OF ENGLAND.

Among the more important features that present themselves on commencing a new series of "*The Freemasons' Quarterly Review*," is to cast a retrospective glance at the proceedings of the order; and, in tracing them from the earliest system or code, to bring before our readers such striking points as may be worthy of consideration. We commence with the English Constitution, and shall either introduce, as may be found most convenient, the records of the Scotch and Irish Grand Lodges, or reserve them for separate articles. It is also our intention to enter into some occasional remarks on the annals of private Lodges—commencing with the Grand Stewards' Lodge; but, as we do not pledge ourselves to an exact record in numerical order, we shall be obliged by the contributions of Brethren of any Lodge who may possess sufficient "*esprit de corps*" to bring the recollections of a past age before the observation of the present.

1723. The first printed Book of Constitutions was published in 1723, by James Anderson, *M.A.*, Master of Lodge No. 17, under the sanction of the Grand Lodge, during the Grand Mastership of the Duke of Wharton and his Deputy, J. T. Desaguliers, *L.L.D.*, *F.R.S.*

1746. The second appeared in 1746, although, by the author's preface, James Anderson, *D.D.*, it appears to have been prepared in the year 1738—by direction of the Grand Lodge, under the Grand Mastership of the Marquis of Carnarvon.

1756. The third appeared in 1756; the name of Dr. Anderson was continued in the title, but the work was stated to be revised and enlarged by John Entick, *M.A.*

1767. The fourth appeared in 1767, as by Dr. Anderson, and as revised by John Entick, *M.A.*, but with alterations and additions by a Committee of Grand Lodge.

1784. The fifth appeared in 1784; still as Dr. Anderson's, edited by John Noorthouck.

1815. } The sixth appeared in 1815, after the union of the two English
1827. } Lodges, and a smaller edition of the same, page for page, with a few alterations, in 1827. This Book of Constitutions was intended to have been in two parts; the first, an examination into the original landmarks, principles, and history of the order generally; the second, to be merely the legislative arrangements of the Grand Lodge of England. Why the second part was published, and the first never saw the light,* it will be our duty to speak as we approach the times of the late Bro. William Williams, the P.G.M. for Dorset, than whom a more estimable Brother never adorned the annals of Freemasonry.

1841. After five years of promise, a revisal of the Constitutions was published this year. The promise was broken to the hope—the hand of power was strengthened, and that of the Craft proportionably weakened. We shall treat of this in due time. The book is before the Craft, and can speak for itself.

* It was in consequence of a humorous allusion to this circumstance in Grand Lodge that the writer of this article was indebted for his first introduction to the late Earl of Durham, who presided on the occasion.

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The first Book of the Constitutions, by Anderson, is the parent of a numerous progeny, and is decidedly entitled to lasting respect. The difficulty lay in the first arrangement, and future editors had but to improve as time and circumstances gave them the opportunity; and this appears to have been observed pretty fairly until 1784, when Bro. Noorthouck, who considerably enlarged, and in some measure improved the book, yet omitted some important parts, and gave a prejudiced view of others.

The general contents of the various editions may be thus enumerated:—

I. The History of Masonry from the Creation, till the true old Architecture, demolished by the Goths, was revived in Italy.

II. The History of Masonry in Britain, from Julius Cæsar to the accession of King James the First to the crown of England.

III. The History of Masonry in Britain, from the union of the two crowns to the year 1756.

IV. Proceedings of the Society to the close of 1783.

V. Regulations and Laws of the Grand Lodge.

"There exists, among Masons, a disputed period of four years in the computation of time, which is said to have been caused by Dionysius Exiguus, a Roman abbot, who began the Christian era four years later than just; but this point having been corrected, Masons should conform to the vulgar computation."

"PRINCE EDWIN, brother of King Athelstan, summoned all the Free and Accepted Masons in the realm to meet him in a congregation at YORK, who came, and formed the Grand Lodge under him as their Grand Master, A.D. 926."

A.D. 1425. 3 Hen. VI. chap. 1, title, "*Masons shall not confederate in chapter and congregation.*" This act is very severe against Masons, who, however, appeared to be in nowise frightened at it; and at length the king himself is said to have been admitted into the order, according to an examination into its mysteries in his own handwriting, as recorded by Mr. Locke.

"King William the Third was privately made a Freemason, and encouraged Grand Master Wren in his great work, (St. Paul's Cathedral)."

A.D. 1693. Occasional Lodges were held, and old Masons living in 1730 remember to have attended them in full formality.

A.D. 1716. Sir C. Wren's disability, by age and infirmity, to act as Grand Master having depressed the order, the few Lodges meeting in London regularly (four in number), met for the purpose of reanimating the Brethren, at the Apple-tree, in Charter-street, Covent-garden, where, having placed the oldest Master Mason present in the chair, they constituted themselves a Grand Lodge, revived the quarterly communication, resolved to hold an annual assembly and feast, and choose a Grand Master from among themselves, until they should have the honour of a noble Brother at their head.

A.D. 1717. The first revived feast was held at the Goose-and-gridiron, St. Paul's-churchyard, at which Mr. ANTHONY SAYER, gentleman, was elected Grand Master;* and Mr. Jacob Lamball, *carpenter*, and Captain Joseph Elliot, Wardens.

A.D. 1721. The Duke of Montagu was the first nobleman who was elected Grand Master of the revived Grand Lodge.

Dec. 21. Fourteen *learned* Brothers were appointed to examine Brother Anderson's manuscript of the Constitution Book, and to make report.

1722. *March* 25. Report approved. Book ordered to be printed.

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* A portrait of this Brother is extant, and is esteemed a good likeness.

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Duke Wharton* was next elected Grand Master, who appointed Dr. Desaguliers (Past Grand Master) as Deputy Grand Master; and Joshua Tunson, and James Anderson, *M.A.*, Grand Wardens. The Earl of Dalkeith succeeded as Grand Master. Six STEWARDS were appointed to keep cowans from the feast, who were publicly thanked.

The Sword was at this time borne by the Lodge to whom it belonged.†

1724. The number of Stewards increased to twelve.

1726. No Steward appointed, but Bro. E. Lambert undertook to provide the customary feast.

1728. Inconvenience having arisen from want of Stewards, 12 Brethren were appointed, on the suggestion of Bro. Desaguiliers, who were publicly thanked for their attention.

1729. Grand Master, LORD KINGSTON, presented some handsome presents to the Grand Lodge. At this period, the annual feasts were usually held at the halls of some of the city companies, and the quarterly meetings at the Devil Tavern.

1730. The Deputy Grand Master, Blackerby, acquainted the Lodge that the DUKE OF NORFOLK, GRAND MASTER, was in Venice, but that he had sent three kind presents, viz.:—

1. Twenty pounds to the Masonic Charity Fund.
2. A large folio book most richly bound; on the frontispiece, the Norfolk arms, with those of Masonry illuminated.
3. The old trusty sword of Gustavus Adolphus, King of Sweden, worn also by his successor in war, Bernard, Duke of Saxe Weimar, with both their names on the blade. The scabbard most richly adorned, and to be the Grand Master's sword of state for the future.‡

At this time, the Grand Secretary was empowered to have the *minutes* of the Grand Lodge etched, previously they were actually written by him and lent to every Lodge!

1731. First *Board* of Grand Stewards; who each nominated and presented their successors for the approbation of the Grand Master.

1733. A chest of the best arrack presented to the Grand Lodge, by Capt. R. Farwinter, P.G.M. for India.

1734. Bro. ANDERSON ordered to prepare a new Book of the Constitutions. *The Freemasons' Vade Mecum* condemned by Grand Lodge, as a silly and piratical thing.

1735. The Stewards' Lodge constituted. Sir R. Lawley, Bart., the first Master.§

1736. The curious bye-laws of the Lodge at Exeter were read and applauded.‖

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* SYMPTOMS OF DISUNION.

GRAND MASTER MONTAGU'S good government inclined the better sorts to continue him; and therefore they delayed the Feast; but

PHILIP, DUKE OF WHARTON, lately made, and not the Master of a Lodge, assembled a number of Brethren at Stationer's-hall, June 24, 1722, who, having no grand officers present, put into the chair the oldest Master Mason, (not the *present* Master of a Lodge), who proclaimed aloud—

"PHILIP WHARTON, DUKE OF WHARTON, GRAND MASTER OF MASONS, and Mr. Joshua Tunson, blacksmith, and Mr. William Hawkins, mason, Grand Wardens."

Noble Brethren and others disowned Duke Wharton's authority; and at length the breach was healed by the Duke of Montagu's summoning the Grand Lodge to meet on the 17th January ensuing; when DUKE WHARTON promising to be true and faithful, proclaimed him aloud as

GRAND MASTER!

And thus ended the unpleasant matter.

This, however, does not appear in the Book of Constitutions, but in another work of good authority.

† Now by the Grand Sword Bearer.

‡ The ornaments of this scabbard were, in 1837, so worn as to be scarcely traceable; the scabbard was elegantly reproduced. The faded remains of the original ornaments are in possession of the writer.

§ Some curious proceedings of this period will be narrated, when we come to notice the *G.S.L.*

‖ Perhaps Bro. Denis Moore, the present Prov. Grand Secretary, can oblige us by some information on this point.

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1737. *April* 13. Seventy-five Lodges were represented, so much had Masonry increased.

Nov. 5. H. H. R. Frederick, Prince of Wales, was made an Entered Prentice and Fellow-Craft, at an occasional Lodge, held at his palace at Kew, by the Rev. Dr. Desaguiliers. The Prince was afterwards made a Master Mason at an occasional Lodge.

It was customary to make collections for charity at the Grand Lodge.

1739. A scheme proposed to place out Masons' sons apprentices; rejected, as affecting too much the Fund of Charity.

Grand Secretary's jewels presented by the Grand Master, Marquis of Carnarvon.

Lodges moving, to pay 2*s.* 6*d.* to the Society's engraver, and 1*s.* for the trouble of insertion.

Examination on the irregular making of Masons; transgressors pardoned on the expression of contrition.

Dec. 12. Twenty pounds awarded to a Brother who had been cruelly treated by the inquisition at Florence, on the sole account of his being a Mason.

1740. A petitioner for charity to be five years a member of a regular Lodge.

Three Stewards complained of, for assisting at irregular makings.

Feb. 24. Committee of nine to examine into the proceedings of the Lodge at Calcutta.

1741. *June* 24. Order against printing proceedings.

No brother to belong to more than one Lodge within the bills of mortality.

1751. Lodge No. 2., previously erased, restored as a mark of respect to Bro. Payne, late Grand Master.

1752. *Nov.* 30. Ordered, that to render the Masons' Charity as extensive as possible, all foreign Brethren, of what nation or profession soever, should, after proper examination, be relieved with a certain sum immediately.

1752. The Grand Treasurer to be elected from Past Stewards, and to be considered a Grand Officer, *ex officio.*

1754. New Book of Constitutions ordered.—Twenty Lodges erased for neglect.

1775. Complaint against *soi-disant* Ancient Masons. *

April 8. Treasurer reported that he had in hand 72*l.* 11*s.* 10*d.*, 300*l.* India Bonds, and 63*l.* 8*s.* 6*d.* received on the night.

1756. Copper-plate for certificates not to exceed 12*l.* 12*s.*

1757. Names of recusant Masons to be printed and published.—A letter read from Bro. Capt. De Court, commander of the French ship, St. James; taken by H.M.S. Windsor, then a prisoner-of-war, wishing the Grand Master to procure his liberty: but there being no cartel settled, it was ordered to relieve him with twenty guineas, if, on enquiry, he was found worthy of assistance.

1758. India Bonds sold; and Consols purchased at 95.

1760. Fifty pounds awarded to the Brethren in Prince Ferdinand's army; whether English, Hanoverian, or Hessian.

THE LATE BRO. RICHARD SMITH,

DEPUTY PROVINCIAL GRAND-MASTER FOR BRISTOL.†

"A LIGHT" has been withdrawn from Freemasonry! The spirit of a Brother, who when living was without his parallel, has flown to eternity, and found rest! Bro. Richard Smith did not excel in any par-

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* The commencement of the Athol Society; of which, hereafter.

† Died January 24 1843.

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ticular pursuit—he was in all things the master-spirit. Do we mourn for him?—No; for his memory is so dear to us, that we can cherish it with a fondness that we could hardly describe for a living man. His conduct and character were so excellent, and his bright example so pure, that we rather rejoice at his having attained the grand climacteric whereby he had been permitted to do so much good on earth; and that, sudden as was his death, the assurance that he was prepared by a life of purity, was a guarantee that he could at a moment's notice surrender his trust, pure and unsullied, to HIM who gave it.

It is natural that Bristol should deeply lament this truly good man; her institutions, her science, her literature, her charities, have lost their friend; for his useful sphere ranged from the nobleman's palatial residence to the hospital and the workhouse. His mind was expansive and powerful as thought and imaginings could render it; his heart was tutored by charity itself; and his disposition was most truly amiable. Why, then, do we not mourn for Brother Smith? Because he bequeathed a priceless legacy to every Freemason—EXAMPLE.

It is to be hoped that a Masonic volume will be written by some Brother competent to the task, pourtraying the character and describing the services which Brother Richard Smith rendered to the Craft: there are abundant materials to be collected. In the meantime, we shall, as annalists, glean from the public press some of the fugitive remarks which his recent decease has occasioned, and shall be grateful to any friend who may inform us further on so interesting a subject.

His father was an eminent surgeon of Bristol; his mother the daughter of the Rev. Alex. Stopford Catgott, *L.L.B.*, master of the Grammar School. He was educated at the Grammar School, and afterwards at Dr. Valpy's, Reading. In 1796, he was elected one of the surgeons to the Bristol Infirmary, to which institution he was attached for forty-six years, and was at his death, and for many previous years, the senior surgeon. He married, in 1802, Miss Creswicke, —which estimable lady survives him. He left no issue. In 1803, he was the chief of the medical staff of the Bristol Volunteers.

The melancholy event occurred in an ante-room of the Philosophical and Literary Institution, which establishment it had been Mr. Smith's custom to visit almost every evening. After reading in the library for about half an hour, and conversing with the persons present in his usual cheerful manner, he was about to go home, when he met Mr. L. O. Bigg, of whom he asked some questions respecting a private society formerly existing in Bristol, and of which his (Mr. B.'s) father had been a member. Mr. Smith requested him to write down the date of his father's death, which Mr. Bigg readily consented to do, and they retired to the ante-room for that purpose. The event was recorded, and Mr. Bigg was about to hand the memorandum to the deceased, when he staggered and fell heavily on the ground. Death must have been instantaneous, for notwithstanding that medical aid was almost immediately obtained, the effort to bleed him proved fruitless.

Some few months ago, Mr. Smith experienced a severe attack of illness; he had, however, to all appearance, almost completely recovered from it; and notwithstanding a conviction on his part, which seemed to have taken firm possession of his mind, that he was not long for this life, his friends and professional associates who could detect nothing, beyond the circumstance of his advanced age, to countenance the idea, indulged the hope that years might still roll on ere he should be gathered to his fathers and

"No more for him the blazing hearth should burn."

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Mr. Smith's professional eminence was the result of his high scientific attainments. His skill as an operator was proverbial. His anatomical and medical museum, at the Infirmary, is one of the most valuable in the provinces, and has excited the attention, and been visited by medical practitioners from all parts of the empire.

He was an antiquary of some pretensions, a contributor to the local newspapers, and a constant admirer and supporter of chamber harmony, the drama and dramatic amusements; and it will be readily conceived, that his circle of friends was as extensive in number as it was varied in point of taste. By those to whom he was best known he was most beloved, and there are many who have been in the habit of associating with him at the social board, who will drop a tear to his memory, as they ask, "Where be his gibes now—his jests, his songs, his flashes of merriment that were wont to set the table in a roar?"

Mr. Smith was a member of the town council, for the ward of St. Augustine, from the period of the passing of the municipal act. In politics he was accounted to belong to the Tory party, but he was totally free from that bitterness and acrimony which, a few years ago at least, characterised a large portion of the members of that body. His position as a charity trustee was peculiarly appropriate, he being a descendant of the benevolent Whitson.

The interment of the remains took place on the 31st of January. The morning was extremely unpropitious, the rain descending very copiously; nevertheless, the weather was unheeded, and for hours before the time announced for the funeral, the streets leading to Park-street were thronged by people hastening thither and to College-green, in order to insure standing-room to witness the procession. The anxiety to be present was not confined to any class or grade of society: the rich, the poor, the wealthy merchant, and the humble artisan,—those of the former who have in times gone by benefited by the application of his skill, as well as of the latter, who have been equally the objects of his anxious solicitude, in that charity which was as dear to him as the apple of his eye,—all, all associated together on this solemn occasion, and felt the bitter pang of regret at the loss of one who was a benefactor to his race—a true philanthropist.

The hearse and carriages having left the private residence of the deceased, in Park-street, were joined at the Institution by the full body of Masons in their respective Lodges, and at the Mayor's Chapel by the charity trustees and children of the city schools. The procession then wended its way in the following order:—The Red Maids, (preceeded by a beadle); the City Boys, with their Masters; the Charity Trustees, with their Solicitor and Secretary; the Pupils of the Medical School, headed by two Pages; the Gentlemen of the Medical Profession; the Committee of the Infirmary; the Clerks and Sextons of St. Augustine and Temple; Mutes; the Rev. W. Wilner, minister of St. Augustine, and the Rev. L. R. Cogan, minister of Temple; Dr. Pritchard, Dr. Wallis, R. Lowe, and N. Smith, Esqrs.; Dr. Howell, Dr. Riley, J. Harrison, and W. Morgan, Esqrs.; Carriers, with truncheons; THE BODY, in a hearse-and-four, richly caparisoned with plumes; mourning coach, containing E. Rawlinson, Esq., chief mourner, Brooke Smith, H. Goldwyer, John Taylor, and C. Greig, Esqrs.; THE MASONS in order; The Provincial Grand Lodge of Bristol; P.D.P.G. Master, Brother Husenbeth; The Mayor's state-carriage; the carriages of Dr. Howell, Dr. Davies, Dr. Pritchard, Dr. Porter Dr. Langworthy, and H. Clark, Esq.

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The streets through which the procession had to pass were literally crammed with people; it was not a moving mass, for the multitude was so great as to render that next to impossible, so they remained stationary, as by common consent, and formed a wall, as it were, on each side, allowing sufficient space in the centre for those connected with the mournful ceremony to pass through; nearly all the shops on the line of route, as well as several others in different parts of the city, were either wholly or partially closed, and the bells of the different churches tolled their melancholy chimes during the morning, whilst a muffled peal from the venerable tower of "Temple" indicated that there was the spot where the remains of the deceased were to find their last earthly resting-place. The grave was at the north-east corner of the churchyard, and thither the corpse was conveyed. The remainder of the solemn and affecting service for the dead was then read by Mr. Cogan, and the body committed to the earth.

On the return of the Brethren to the Masonic hall, a very impressive address was delivered by the Provincial Grand Chaplain, Bro. Rev. Dr. Irvine, which was listened to with the deepest interest and attention by one of the most numerous and respectable meetings of the Craft which for many years has distinguished that body: great, indeed, would have been our surprise had it not been so. The Brethren met to do honour to one who was esteemed not only as a Brother "most dear"—one, by whose elegance of diction and kindness of demeanour the great principles of Masonry had been so frequently unfolded, but whose undeviating example to "relieve the wants of others" had been so successfully imitated. The arrangements of the hall were perfect, and the mourning with which it was decorated, contrasted with the light which reflected upon its various regalia, produced an effect no less solemn in its appearance than deeply interesting in its results. Amongst the Brethren present we perceived the venerable David Davies, F. C. Husenbeth, R. Cadett Holden, R. B. Callender, R. C. Hanson, C. H. Abott, William Claxton, W. D. Bushell, H. Bushell, Charles Castle, E. J. Staples, T. R. Sanders, F. Leman, Thomas Emery, William Sowell, R. L. Burne, W. Baker, Arthur H. Palmer, &c. &c. &c.

We understand that this lamented gentleman has, by his will, bequeathed his valuable museum to the Bristol Infirmary, and has left a sum of £400, the interest to be applied to keeping it in order. The following characteristic anecdote of the deceased we copy from the *Times*:—

With the best wishes for his health and happiness and prosperity through life,
These Five Volumes of "Warren's Collection" are
Presented to
ALFRED BLEECK, Esq.,
On the 44th Anniversary of his Birth-day,
By an Old Associate and Boon Companion in the Saint Austen and Phœnix Glee Societies,
RICHARD SMITH, Surgeon, of Bristol.

Now know ye all men whom it may concern, that these are the conditions of the Gift:—

1st. That the said worthy Comrade, Alfred Bleeck, Esq., shall not part with them so long as he is able to bear a Bob in a Catch, Glee, or Madrigal.

2nd. That during his ensuing Birth-days he shall, together with the Company then and there assembled, at some convenient time in the evening, drink a bumper, in profound silence, to "The Pious Memory of the Donor." But, after a lapse of two minutes exactly, the Company shall strike up Smart's glee of "With my jug in one hand and my pipe in the other." And, to recal to the memory of auld lang syne,

"Should auld acquaintance be forgot,
And never brought to mind."

NON OMNIS MORIAR.

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The theatre was closed on the nights of the decease and funeral of Bro. Smith.

Bro. Smith was initiated rather late in life; but he made up for this delay, working with *freedom*, *fervency*, and *zeal*. He embraced with warmth the principles and ceremonies of the Craft; six years before his death was invested with the highest honours of the fraternity; and had been a long time Past Deputy Provincial Grand Master of the district. His last Masonic act was in advocacy of a charitable object. A portrait of him, an excellent likeness by Mr. Branwhite, was two years since placed in the Masonic hall, at the expence of the Craft.

TO THE EDITOR.

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

SIR AND BROTHER,—It has been very industriously reported, by a certain "Simon Pure," that the originators of the Asylum are but copyists; for that the matter had been long since the subject of deliberation in Grand Lodge, and at the Board of General Purposes. If our detractor is one of those unpretending Masonic patriots who "do good by stealth, and blush to find it fame," let him bear in mind, that —*fama volat*—his day is past.

Now for a few facts. In 1832, at a meeting of the Nore Committee, held at the Bull's-head, Leadenhall-street, to close accounts after a successful cruise in favour of the Boys' School, whereat were present, among some twenty other Brethren, the late Brothers Col. Forrest, Lythgoe, and Coe; in a conversation with the two former, an outline of a plan for a building to receive as inmates, and protect as Masons, the worthy and aged of our Craft, was suggested. The former agreed *in toto*, but Bro. Lythgoe thought that a school-house for the boys should be the first object, and an asylum for the aged the second; that, the one object effected, he would cheerfully co-operate for the erection of the other; and, for this purpose, he would subscribe £25 for a building fund, to which he had already several names with a similar amount. At the very next meeting of the Boys' Committee, he advised a conference with the treasurer of the institution. That officer did not himself object, but intimated that the project would not find favour elsewhere. Thus hope was deferred, and even the leviathan Bro. Coe was appalled: his favourite object appeared to be for ever lost. Whoever has been to sea knows well the importance of heaving the lead—frequent soundings always effect practical benefit. It had been often proved at the Board of Benevolence that we had began at the wrong end; which opinion was confirmed by a veteran Mason, who, although he has since submitted to the process of holy-stoning and polishing, as practised by the "after-guard," and of which a proof is evident in his portrait, taken during the operation, still I must regard him, for the candid declaration he made at the time—"That, desirous as he was the Boys' School should be built, he was yet more anxious that the Asylum should be the first edifice."

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To my tale. Wherever the subject of the Asylum was mentioned, all were eyes and ears—no one ever hinted that the object was an old suggestion; and at length a public meeting was decided on. Previous, however, to which, a circular was placed in the hands of one of the originators of the Asylum, dated 1829, and signed, "Gilbert Gilbert," W.M. 317, Lodge of Harmony, Richmond, calling on the Craft to adopt some permanent mode of relief for aged Masons.

On the 8th of April, 1835, at the said Lodge of Harmony, after the removal of the cloth, an advocate of the Asylum requested information regarding this circular, and the progress of its effect. The reply was, that but one answer had been received, and that one unfavourable; that, in consequence, the Lodge had *abandoned* their well-intended project!

"Then," said the advocate, "I claim to renew it, and shall be proud to enlist you in the cause." A covered plate was sent round the table, and returned to him with nearly ten pounds. For this proof of the adherence of the Lodge to true philanthropy, suitable thanks were returned, and a declaration made, that the devotion of a lifetime should be paid to the undertaking. From that moment the stone was laid. It is proper to observe, that the advocate kept faith with Bro. Gilbert, who, being present when the Grand Lodge sanctioned the Asylum, received a merited compliment on the occasion.

To the next point. It is stated that the subject was mooted in Grand Lodge. A Brother certainly did move, in Grand Lodge, for permanent relief to aged Masons, and the matter was referred to the Board of General Purposes; who, in their report, stated the *practicability* of the subject; on which, the Board were *directed* to reconsider their report; they did so *reconsider*, and in their next report, they stated the *impracticability* of the subject! This is not the place to enter into an examination of the causes that influenced the Board at the time. But the proofs are in my possession; and, in due season, with much other important matter, must be published. The Brother, who had mooted the subject in Grand Lodge, was so disgusted with the second report of the Board of General Purposes, that he soon after retired from the Grand Lodge; not, however, before he most energetically supported the principle of the Asylum in the Grand Stewards' Lodge. It was vainly attempted to re-enlist him in the cause. In him was thus lost a staunch supporter. Into the frivolous objections to the Asylum of some, and the "unmanly and sneering" opposition to it by others, it is not necessary now to enter. The Asylum, like a lusty pedagogue, has so used the ferrule, as to make those who did not wish to learn, read their lesson with some show of decency; and among these, "Detractor" himself, who, when the Master of a Lodge having omitted to attend the class at the Monthly Lodge of Benevolence, must be content to hold out his hand and wince a little at the rod. I conclude, by recommending him when speaking, as he is in the habit of doing, of the Asylum and its supporters, to bear in mind the Horatian maxim—

> "Virtus, repulso nescia sordido
> Intaminatis fulget honoribus."

For myself, as an individual, I would return his invariable discourtesies by as much good-humour as I possess:

> "Vous me faites, seigneur,
> En m'attaquant, beaucoup d'honneur."

FIDUS.

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TO THE EDITOR.

THE AGED MASONS' ASYLUM.—SIR AND BROTHER,—Permit a very humble Brother to address you on a subject nearest his heart. At this particular moment, the Asylum for Aged Masons requires the truth to be spoken, and by none more especially than by such as myself, whose circumstances having changed, I can more clearly state the relative advantages of an Asylum; not that I look on the annuity system with any disrespect, but merely wish to be understood as proving that it is not equally as advantageous as an Asylum.

After struggling with misfortune for many years, during which myself and wife were seldom in health; always backward in our rent; sometimes seized on for arrears; indifferently clothed, and worse fed—I am now, by the generosity of the Governors, an inmate of an Asylum. We have a commodious room, the use of a convenient out-house, a garden to walk in, each one a supply of clothing annually, and eight shillings a week. Single men have six shillings. There is a chapel, and once on Sunday a minister regularly performs divine service; the doors are open every day, and those who may be disposed, are permitted to read some religious books provided for the purpose. There is no religious preference; for during the week several gentlemen of different persuasions visit us. But this is not all—the baker, appointed by order of the committee, taking into account the number to be supplied, not only gives the very best article, but charges a trifle less than market price; we have some advantage, also, in the cheesemongery and vegetable articles, and even the butchers in the neighbourhood are very considerate in their charges, for the small dealings we have with them. Two medical gentlemen in the neighbourhood visit us occasionally, and prescribe from a medicine-chest on the establishment. When I contrast my present condition with the past, how grateful I ought to be that a merciful Providence has deigned to bless me; then, alas! how difficult was it even to obtain medical aid,—not that the gentlemen of that profession are wanting in charity, but the claims on their time are so numerous as to prevent the full exercise of that virtue; and who, but an angel of mercy, can be expected to visit squalid misery in the cellar or the garret? But, sir, there is another evil, which, although not proved in my case, is what I have frequently seen in others, and it is this:—A poor, aged man shall receive his seven, eight, or even ten shillings a-week; from this he has to pay something as tenant of some wretched garret; even his rags must be replaced; and what remains to poor exhausted nature?—His only place of dealing, the chandler's shop, for a bit of bread—perhaps a morsel of poor bacon, now and then. Is this all?—No. Even he, poor fellow, may have some companion in misfortune, who, for the time, shares his crust—thus even pauperising poverty in its utmost wretchedness. This is no idle tale; it is a reality continually occurring. Whereas, in an Asylum, the advantages are all enjoyed by the aged for whom they are intended: while the younger branches, thus relieved from the necessity of supporting them, can maintain their families with greater comfort, and witness at the time the improvement in the health and comfort of their parents. It is pleasant, on the stated days, to see the younger folks coming to visit us—instead of the miserable room, all is neatness, order, and comfort. Oh, sir! do not disdain to publish this letter from a very humble Mason, who, being thus happily provided for, prays daily that the blessing of Heaven may attend the Asylum for Aged Masons. A POOR BROTHER.

[The letter of our "Poor Brother," speaks out audibly. The Asylum of which he is an inmate, is the very model on which that for the Aged Masons should be erected at no distant period.]

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TO THE EDITOR.

Sir,—I have lately read several papers on the uses and abuses of Freemasonry, and it is a subject which has engaged my attention for some time. I cannot think of it without feelings of the deepest regret, for I have an impression upon my mind, that Masonry—original Masonry—will, ere long, be entirely lost sight of,—indeed it is almost so already. I meet with other Brethren of the same opinion. The desire for change is, generally speaking, a dangerous propensity, particularly so in ancient institutions; and I have observed, that for the last thirty years, there have been in Masonry such frequent and unwarrantable changes, such "innovations on the ancient landmarks," such "dissenting from the original plan of Freemasonry," that I am fearful of results fatal to the interests of *genuine* Freemasonry. I can scarcely go into any two towns in the Provinces and see the same mode of working in each, either as regards Craft or Arch Masonry; indeed, I am a member of two Lodges in neighbouring towns, and occasionally visit a third town, and, strange to say, in each of these three Lodges the mode of working differs materially. In the Lodge where I reside, we practise the system, or reputed system, of the Union, as at present practised by the Emulation Lodge of Improvement. The other Lodge to which I belong, practise what they term the Shadbolt system; and the third practise what they term the system of Dr. Hemming; and as the Doctor was Master of the Lodge of Reconciliation, they pride themselves upon the purity of their mode.

What then, I would ask, was the object of the Union, twenty nine years ago?—"To effect the most perfect unity of obligation, of discipline, of working the Lodges &c.; so that but one pure unsullied system—according to the genuine landmarks, laws, and traditions, of the Craft—shall be maintained, upheld, and practised, throughout the Masonic world until time shall be no more."—(3rd Article of Union).

Which object has never yet been carried into effect; indeed, it never was attempted, beyond the limits of the bills of mortality.—How, then, can it be expected, that there should be a perfect unity of system throughout the Lodges holding warrants under the United Grand Lodge?

I am residing two hundred miles from London; and about a fortnight ago, a very intelligent Brother and Past Master, from one of the eastern counties, (Norfolk, I think), visited our Lodge, where he witnessed an initiation according to the Union system; he afterwards expressed his surprise to me, at the great difference between his own and our mode; and said he had never seen the ceremony performed in that manner before. Is there, then, no possibility of remedying this? I read in Preston, p. 370, 15th edition, that on St. John's-day, 1813, the day of the Union, in Grand Lodge assembled, "The recognised obligation was pronounced aloud by the Rev. Dr. Hemming, the whole Fraternity repeating the same with joined hands, &c. &c." And yet, in the three Lodges above alluded to, they use three different obligations; and in the Lodge professing to use Dr. Hemming's, the obligation differs materially from the Union mode. How are we to arrive at the right one—the one "pronounced aloud by the reverend Doctor?" In the Lectures, however, there is a still greater difference; and I cannot learn that any authorised change took place at the Union in the old lectures, which

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I consider the antient landmarks of our Order. What are termed the Union Lectures, are much curtailed, are not so beautiful, and have, in many respects, a totally different reference to the old lectures, which I have been in the habit of hearing. The old lectures having a more spiritual, the modern, a more mythological reference. Upon diligent enquiry, I am told, that at the Union, when the three ceremonies were revised and agreed upon, H.R.H. the present Grand Master was asked "Shall we make any alteration in the Lectures?" he replied, "No, by no means; do not meddle with the lectures." This information I had from an old Mason, who took an active part at the time of the Union. Who then, I would ask, has taken upon himself the prerogative of violating the antient landmarks of our Order?—it is a power which is not constitutionally vested in any man, or body of men, however dignified the office they hold, which is only held in trust for the space of twelve months. That it is not constitutional, I refer you to the charges delivered to every Master of a Lodge, on his installation, viz.—"You admit, that it it is not in the power of any *man, or body of men,* to make innovation in the body of Masonry." That very great innovation has been made within the last thirty years, is too evident; but the altered system never having been regularly promulgated throughout the provinces, it is now only just beginning to be made known; and I can assure you, it is spreading alarm and dissatisfaction wherever it is becoming known; and in several Lodges, some of the Brethren have sent in their resignations in consequence. I have been asked, What is the motive for a change in a system, which boasts of its antiquity as one of its leading features? I answer, that to me it is a mystery, but not a Masonic mystery: one asks, Why are our Lodges not to be dedicated to St. John, as they always have been from time immemorial? Why are the two g and Parallels, St. John the Baptist, and St. John the Evangelist, to be expunged from our ritual, and Moses and Solomon substituted? Another asks, Why the two grand Parallels, and the ancient historical tradition respecting them, are left out of our Lectures? I answer, I cannot tell; but while I am Master of a Lodge, they never will be left out by me. I will give you the antient tradition respecting the two St. Johns, as preserved and delivered by us in the provinces, which I have never heard in London.

"From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple of Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed, that the principal reason for the decline of Masonry was the want of a Grand Master to patronise it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his

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learning, what the other St. John had completed by his zeal, and thus drew what Freemasons term a line-parallel; ever since which, Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist, and St. John the Evangelist."

Now, there must be a motive for obliterating these long-established usages and customs; the motive I can pretty well guess, but would be glad if some one of the stars in the executive could throw some light upon the subject. I have much to say upon these matters; but must not, at present, trespass too much upon your patience. I regret that the true principles of Masonry are so little known, even among Masons. I regret that scarcely one in each province can be found capable of drawing aside the veil of allegory by which Masonry is shrouded, or illustrate the hieroglyphics which we make use of, for their tendency is most sublime. I regret, too, that Masonry should have degenerated into that state, of which it may be said, "The Light shineth in darkness, but the darkness comprehendeth it not." Nevertheless, in the earnest hope that ere long, "the dayspring from on high will again visit us," I subscribe myself,

March 6th, 1843. SIT LUX.

TO THE EDITOR.

SIR AND BROTHER,—I beg respectfully to call your attention to an extract from a good old author; speaking of Masonry, he says—"It instructs us in our duty to our neighbour; teaches us not to *injure* him in any of his *connexions*, and, in all our *dealings* with him, to act with justice and impartiality. It discourages *defamation;* it bids us not to *circulate* any *whisper of infamy*, improve any *hint* of *suspicion*, or *publish* any *failure of conduct*. It orders us to be faithful to our trusts; not to *deceive* him who relieth upon us; to be above the meanness of *dissimulation;* to let the words of our mouths express the thoughts of our hearts, and whatsoever we promise, religiously to perform:" and, in another place,—"To shroud the imperfections of our friends, and cloak their infirmities, is Christian and charitable, and consequently, befitting a man; even the truth should not be told at times, for where we cannot approve, we should pity in silence. What pleasure or profit can there arise by the exposing of a Brother?—to exhort him, is virtuous; to revile him, is inhuman; to set him out as an object of ridicule, is infernal."* I am, fraternally yours,

GILES DUXBURY.

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* The above extract is given in justice to a worthy Brother, who differing with us on some points, directs our attention to the principles of Freemasonry; and being very unselfish ourselves, we wish our readers to profit by what is good.

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POETRY.

TO MASONRY.

Oh, Masonry! eternal beam
Of Light, which, in unbroken stream,
Flows from the great, the good Supreme,
Gild with thy living ray
The ebon chambers of my heart;
Irradiate each secret part;
And through the clouds of Error dart
The light of rising day.

For thou 'rt a day-spring to the soul,
A dawn whose day shall never set;
But still through boundless ether roll,
The pride of thy Great Architect,—
Who, when he saw thy form arise,
And stream along the glowing skies,
By His august decree;
Scattered upon thy rosy wing,
The dew of an eternal spring,
And Immortality.
In all thy pristine loveliness,
Descending from above,
Unto our home of weariness,
Thou cam'st on wings of love.
Thy spirit shone around us,
Awaking tender ties;
To Nature's altar bound us,
And pointed to the skies.

Thy handmaids Hope and Charity,
And Faith, with raptured gaze,
Were ministering unto thee,
Around thy altar's blaze.
Unto whose horns in sacrifice,
Was bound our nature's darling vice,
An off'ring meet unto the Lord,
Thy solemn rites so well adored.

W. Snewing,
Robert Burns' Lodge, 25.

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LAYS OF THE CRUSADES.

I.—SAPHET.*

The walls of Saphet Castle
Were stately built and strong;
Like whirlwind from the desert, came
Dark Coradin along.

Afar in distant Egypt,
The Master-Templars fought:
Ah, little dreamed they of the woe
That was on Saphet wrought!

The red-cross there waved proudly,
To meet the rising sun;
The crescent glittered in its stead,
Before the day was done.

Levelled lay Saphet's ramparts,—
"Where shall the passers-by
A resting-place and refuge find?"
The weary pilgrims cry.

* * * * *

I stood upon that summit,
A throng were gathered round;
A thousand thousand voices shout,
A thousand trumpets sound.

But who is he, the mitred,
With measured steps and slow,
That doth approach yon massy stone,
And thrice he strikes the blow;

Lifting the golden mallet
With solemn grace and mien,
While by his side a stalwart knight
On his crossed sword doth lean.

God bless thee, thou good prelate,
Thou Benedict of Marseilles!
For skilled in mystic lore thou art,
To save from Satan's wiles.

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* The Templar strong-hold of Saphet, which was razed by Coradin, Prince of Damascus, during the absence of the knights in Egypt, was rebuilt by them, under the auspices of Benedict, Bishop of Marseilles, who delivered a Masonic oration on the occasion: and, after his return to France, bequeathed to the Castle his whole fortune and his blessing. Neither, however, was of much avail, as that fortress fell, soon afterwards, into the hands of the infidels.

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Oh, draw the sacred circle
  Around that founding-stone!
That ne'er the accursed foot may come,
  As in the days by-gone.

And God bless thee, Sir Herman,
  That stand'st at his right hand—
I know thee well, thou Templar Chief,
  Shield of the Holy Land.

Soon shall thy Castle Saphet
  In glorious masonrie
Arise, the dread of infidels,
  The pride of Christomdie.

* * * * *

Full twice five hundred craftsmen,
  All cunning men and free,
With twice two hundred Moslem slaves,
  To work in drudgery!

And masters, and their wardenes,
  Did labour day and night,
Till Saphet, with its seven towers,
  Uprose—a goodly sight.

* * * * *

'Tis done.—O wondrous power
  Of Masonrie divine!
All lauded they that know the Art,
  The secret and the sign.

II.—SONG OF THE RESTORED.

A. D. 1244.

Hail to thee, Holy Zion,
  Thou city of our God!
Again we tread the hallowed dust,
  That erst the Saviour trod.

There at his sacred sepulchre,
  We watch by night and day;
All reverencing the blessed spot,
  Where the Redeemer lay.

Church of the Resurrection!
  Before thy sheltering shrine
We bend, where He—the Lord of Life—
  Arose in light divine:

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What, though thy sculptured columns,
And marble casements lie
Scattered and broken by the hand
Of vile impiety:

Rebuild them will our builders,
Restore their glories gone;
As did the Mason-men of yore,
The house of Solomon.

All hail, O holy Temple!
Once more thy cross of gold
Gleams glorious to the eastern sun,
As it was wont of old.

Sound now the gladdest trumpet,
Herman de Perigord;
Thy banner of the Beauseans
Floats proudly as before.

O scene of joy and triumph!
Sing it with solemn voice;
Let harp and tabor swell the strain,—
Let all the world rejoice!

MIRGLIP.

A MEMORY.

BONNIE Mary Manderston!
When first my fond eyes lighted on
Thy form sae fair—my heart was won,
Bonnie Mary Manderston.

Nae rosebud blooming on its tree,
E'er blushed sae pure or sweet as thee,—
And oh! the glance of that bright e'e!
Bonnie Mary Manderston.

Ear hath not heard, tongue ne'er hath said
The secret vow that then was made;
In the low grave with thee 'tis laid,
O bonnie Mary Manderston.

Dare earthly lover breathe the pray'r
To One above—Oh! be thou near,
When my freed spirit quits this sphere,
Bonnie Mary Manderston!

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NIGHT THOUGHTS,

SUCCEEDING AN ANTI-PRIESSNITZIAN EVENING.

After the German.

"Shall cling to thee,
And haunt thee like A FEVERISH DREAM!"
BYRON.

"I tax not ye, ye Elements!"
LEAR.

MEN have been thirsty—I have heard
That some have perished so:
Not all the thirst of all the men
Equals my drouthy woe.
My pliant tongue and hardy teeth,
My blow-pipe breath has burnt away,
My mouth and throat are scorched to death—
I sigh, "A *well*-a-day!"

If some kindly Genius would grant me my wish,
To avoid this strange thirst, I'd be changed to a Fish.
How swiftly I'd urge
My way through the surge,
And splash hither and thither,
And no matter whither,
And pierce through the fluid—dense and frigid as marble.
Through each rosy-red gill,
Half an ocean should move;
And I'd revel my fill
In the fluid I love,
And the wide-yawning shark and the wallowing whale,
Each gulping a river,
Should ne'er make me quiver,
Such a very small fish through his wide teeth would sail,
While the large ones he'd garble.

When I'd travelled the waters from this to that pole,
I'd betake me to earth, and be changed to a Mole;
Through each of the crusts—geological ranger!—
I'd grub out my way,
Or rest me a day,
A-making my house, like a miner,
Down far below.
What a cloak I would show!
No Russian e'er carried one finer,
Or of fur that for smoothness and beauty was stranger!

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When my own little home I would enter,
How the joy I should prize,
With my small blinking eyes,
To avoid the sun's power,
In my own shady bower:—
Or bore my way down to the centre.

But I envy the flight of the Bird more than either,
As stately he rises,
To the sky that he prizes,
And cleaves the pure ether,
With no sad retrospections
Embittering my lot—
I'd away from the palace,
And dwell by the cot;
And peep into the lattice
Of cherry-cheeked Patties;
And indulge me in sips
Of their fresh, plummy lips;
And dress my gay plumage—and chirrup and sing,
Till the sportsman appearing—I'd hasten and bring
All the falcons and sharp-beaked birds with my cries,
And tear from the sockets his murderous eyes.

I'd transform me once more, to him—hight Salamander,
Who in the roaring hot furnace himself finds in clover,
All glare, and fervour, and metal-dissolving intenseness;
And here would I joyously roll myself over and over,
With basking delight,
And the pale sunny light,
Which illumines the earth and imbues vegetation,
Would despise;
For my eyes
Would exult in the glow of my own habitation:—
And my good friend the cricket
Should sit at my wicket,
In the cleft in the wall which the heat made to sever,
With his chirping house-warming to cheer me for ever!

As I can't take these flights, yet I will not repine;
Though unaided by spirits, disdaining to whine.

E. B.

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SONG.

TUNE—"*The Charming Woman.*"

You have asked for a song, Brother Masons,
And, though worthless the offering I bring,
Than a song on the Lodge of St. David's,*
I know not what better to sing.
Then away with each critical censure,
As no musical Braham am I;
But we are all true Brother Masons,
And will be to the day that we die.

Let marquesses boast of the charter
That gives them their titles and land,
And knights of the Star and the Garter,
By which they get fame and command;
But Masons can boast of an order,
Which with old father Adam began,—
Let him who the premises questions,
The problem disprove if he can.

Right welcome, ye strangers who honor
With your cheering presence our board;
We have bosoms that welcome you fondly,
Though but poor be the fare we afford.
I wrong you by calling you strangers,—
O'er the world our famed order extends,
And wherever meet true Brother Masons,
Though foreigners, aye they are friends.

Long live our Right Worshipful Master,
Our Wardens, and Officers all;
And should ever on any poor Brother
The hardships of penury fall,
O! let us, I pray you, remember,
That we were once needy and blind;
He alone is a true-hearted Mason,
Who strives for the weal of mankind.

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* St. David's Lodge, Edinburgh.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

COMMITTEE OF LAWS.

Jan.—Present—Comps. Hall and Crucefix. It appearing that up to the period stated by Grand Chapter, there had been no dissentients to the proposed new Code of Laws, nor any suggestion made, the Committee, after having re-examined the draft, concluded their labours.

QUARTERLY CONVOCATION.

Feb. 1.—Present—E. Comps. J. Ramsbottom, *M.P.*, as M.E.Z., several Grand Officers, and Principals—in all, 34.

The report from the Committee of General Purposes was received.

Charters were granted for new Chapters to be held at Merthyr Tidvil, and Chertsey.

The sum of £25 was granted as a donation to Mrs. Thiselton, widow of the late Comp. A. L. Thiselton.

A new seal was ordered for the Grand Chapter, the present one being too much worn for further service.

The new Code of Laws was approved and adopted, and the printing of them referred to the Committee of General Purposes, recommending that the price should be as reasonable as possible. After which the Grand Chapter was adjourned.

The debate on the Laws was conducted with singular good-humour. Comps. Hall, Dobie, and Crucefix, advocated the principles on which they had been based; Comp. Philipe objected to some parts; and Comp. Aarons announced that *he should write* to H.R.H., the M.E.Z., on a disputed point. The adoption of the Laws passed with only one dissentient.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Feb. 22.—Present—Bros. M'Mullen, Sirr, Crucefix, Evans, Rule, and many Masters of Lodges.

The Report of the Annual Audit was read, by which it appeared that a considerable balance was due to the Grand Treasurer. The Report of the Board of General Purposes shewed:—

"That, on the current quarter, there was £130 16*s.* due to the Grand Treasurer; that a further purchase of stock had been invested for Fund of General Purposes; and that there was a sum of £145 4*s.* unappropriated.

"That, on the 12th of January, the General Committee of the Girls' School directed the expression of its grateful thanks to the Grand Lodge, for its liberal grant of £500 in aid of the Building Fund of that Institution."

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The Lodge of Benevolence, held on the 28th of December, recommended to the Grand Lodge to grant the sum of £50 to Bro. Robert Thompson, (Lodge 24, Newcastle,) a most exemplary Mason, who had fallen into misfortune.

SCRUTINEERS APPOINTED.—Bros. Allport, 227; Ray, 198; Carlin, 85; Watkins, 198; Sherrard, 169; Robinson, 225.

There were no notices of motion delivered in.

The cases for the Lodge of Benevolence were not very numerous, but several were of interest. The case of Mrs. Thiselton did not come on, by reason that *the Master of the Lodge did not attend.*

QUARTERLY COMMUNICATION, *March* 1.*

The R.W. the MARQUIS OF SALISBURY, D.G.M., as G.M.

The members of the Grand Lodge mustered rather numerously. The business of the evening would have terminated very early, but for a discussion on the merits of a recommendation from the Board of Benevolence, for a grant of £50 to a Brother in distressed circumstances; the case was ultimately referred to the Board of General Purposes, for their final adjudication. For obvious reasons, we, for the present, defer any opinion on the matter.

THE CHARITIES.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—Unanimous Resolution of Grand Lodge, Dec. 6, 1837.

QUARTERLY COMMITTEE, *March* 8.—The By-Laws were examined by a very careful reference to the Minute Book, and it was resolved that the same be printed and forwarded to the members of the Committee, previous to their general circulation. An especial meeting was determined on, to be held on the second Wednesday in May.

☞ *THE ANNUAL FESTIVAL WAS APPOINTED TO BE HELD ON THE* 21ST *OF JUNE, AT FREEMASONS' HALL, AND THE SECRETARY WAS DIRECTED TO INTIMATE THE SAME, BY CIRCULAR, TO THE LODGES WITHIN THE METROPOLITAN DISTRICT.*

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* Although the G.S. has issued the order for a return from Lodges of those qualified to attend the Grand Lodge, he has not had time to issue the printed circular relating to the Grand Lodge held in December last. It might have been as well to have reminded the Lodges to make a return to the Clerk of the Peace, on or before the 25th March. Why are there not at least a dozen clerks—*if necessary?*

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THE ROYAL MASONIC BENEVOLENT ANNUITY INSTITUTION.

Feb. 15.—This was the examination-day of the candidates. Many petitions were received and approved. There were some present who felt a longing to admit certain of the rejected candidates; but the *SO-SO's* prevailed. For the sake of Freemasonry, we urge on the attention of these worthies a more generous principle, otherwise the institution will itself suffer by the gratification of an unseemly prejudice. We pause for the present.

GIRLS' SCHOOL.

General Court, *Jan.* 12.—The meeting was not very numerous. A discussion arose on the propriety of attention to the will of the late Bro. Henekey, who bequeathed the sum of £300 to the Charity, and directed that the same should be invested in the funds as his bequest. It appeared that the bequest had merged into the general monetary transactions. Bro. Dover and the Treasurer spoke on the propriety of compliance with the directions of the testator; Bro. White, the G.S., and others, to the contrary. The motion was, however, carried; and it was ordered that stock be transferred, to fulfil Bro. Henekey's bequest. The building account, which is still unsettled, was then considered; and, it appearing that the parties had waited long and patiently for their account, a special general meeting was considered necessary to sell out sufficient stock to pay the account.

House Committee, *Feb.* 16.—The parties having agreed to wait for payment until after the festival in May, a special meeting became unnecessary.

A ballot, for the reception of eight candidates, will take place on the 13th of April.

The annual festival will be held in Freemasons'-hall, on the 24th of May. The Board of Stewards is forming, and promises well.

BOYS' SCHOOL.

The tide of success appears to have set in; and a favouring gale promises well for the timely accomplishment of the best wishes of the friends of this Institution. The funds—the surest criterion of success—are in a prosperous state; additional stock, to the amount of £600 Three-and-Half per Cents, has been purchased.

March 8. The Annual Festival was held this day, under the chairmanship of Bro. B. B. Cabbell. Small as was the number present, (the sprinkling of the Purple was even unusually limited), the subscription, £370, was highly creditable to the meeting; included in this amount, we understand, were ten guineas each from fourteen of the

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fifteen stewards; and five guineas, respectively, from sixteen other Brethren. The ladies were entertained as usual in the glee-room.*

The following letter, addressed to Dr. Crucefix, will be read with some interest by the governors; and especially by those who, not long ago, were present when a small gratuity was voted to the widow and orphans of Brother Smyth.

"*To Dr. Crucefix.*

"HONOURED SIR,—I feel much pleasure in informing you that, after a safe passage, though very tedious, of twenty weeks, we are at length arrived at the end of our sea voyage; my boys are very much grown, though the youngest was so very ill that we none of us thought he would have recovered; but, thank God, he is now looking better than ever, and is quite a young sailor. We staid at Cape Town ten days, during which time I took them ashore with me; and went to the Government Office and delivered your letter to Mr. Burton, who promised me every protection for myself and children; after which Mr. Philipps saw him, and he told me that he never found a gentleman so warm in any one's behalf; and he assured Mr. Burton he would do everything for our future welfare. Therefore to you, sir, I feel most truly grateful: and shall at some future period, I trust, give you a good account of them. We have now nearly 100 miles to go inland; which, I hear, we go in wagons drawn by oxen—a great contrast to our railroad travelling. I shall give this in charge to Capt. Small, who is a *Mason*, and has paid me every attention. I trust he will be fortunate enough to see you; his account of the boys, I trust, will please you. With every feeling of grateful respect, I remain, Sir,

Algoa Bay, Feb. 6, 1842. Yours truly obliged,

MARY D. SMYTH.

"To any of the gentlemen who interested themselves so much for my boys' welfare, I beg to return my grateful thanks; though thousands of miles divide us will, on my part, never be forgotten."

THE REPORTER.

GRAND STEWARDS' LODGE, *March* 15.—PUBLIC NIGHT.—The visitors were more than usually numerous, and highly gratified by their intellectual treat. The first lecture was never better worked than it was this evening by Bros. Thodey Smith, B. Laurence, Graeff, J. Udall, R. L. Wilson, Dover, and Norris. Bro Acklam, having recovered from his recent severe indisposition, presided on the occasion, and went through the ceremonial with great *éclat*.

BOARD OF GRAND STEWARDS, *Feb.* 25.—The Board have regularly met on the days of the Quarterly Communication, and some time since elected, respectively, as their President, Treasurer, and Secretary, Bros. Shaw, Shuttleworth, and Dover. The Grand Stewards were summoned by their Secretary this day to attend, and proceed to business; and they were also summoned by Bro. H. White, the G.S., by the command of H.R.H. the Grand Master. A scene of some interest took

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* We presume that the speculation of engaging nine extra attendants on the wine stewards, having been attended by the expenditure of some dozens of wine for a smaller company than usual, will not be repeated; it should be borne in mind, that economy without system, may degenerate into extravagance—*verb. sat.*

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place, during which it was argued—Whether the Board was existent or non-existent?—but Bro. White having assumed the chair, as by command, it was settled that the election must be a *de novo* affair. So the three Brethren above-named having been re-elected unanimously by show of hands, Bro White vacated his brief authority; and the Board of Stewards, having performed their official Masonic duties as Freemasons in Grand Lodge, became fully authorised to conduct the Public Festival on the 26th April. It appears, however, that the Board really feel their position partakes of a more Masonic character than is disposed to be granted them; for at their ensuing meeting, on the 1st of March, (the Quarterly Communication), they expressed a desire to communicate on the subject with the Board of General Purposes.*

Board of General Purposes.—It is with much satisfaction that we can state, in reply to numerous inquiries, that all correspondence, of whatsoever nature, (that appertaining to the Grand Master excepted), is now regularly placed before the Board, who can direct replies to be forwarded; but we must also state our regret that, even at the present moment, there are occasional instances of the improper withholding of letters which have reached the Board; who have only the power to notify the fact, and retain the amount from the annuity of the offending party, who has been the occasion of very serious inconvenience.

Robert Burns' Lodge, No 25, *Jan.* 2.—The Anniversary Festival of this Lodge was celebrated at the British Coffee-House, Cockspur-street; on which occasion Bro. Fox was installed as W.M.

The proceedings of the Lodge were remarkable for their correctness; and the installation, which was performed by that talented Mason, Bro. Watson, P.M., was one of the best conducted ceremonies we have had the pleasure of witnessing.

A very handsome Treasurer's jewel was presented to Bro. Tombleson, P.M., for his services to the Lodge.

Bro. Tombleson returned thanks in a very neat speech, and afterwards had the pleasure of receiving the congratulations of about sixty Brethren, in addition to the valuable decoration with which he had been invested.

Bro. Fox discharged his duties, in the chair, in a manner which gave proof that he had been an attentive pupil of his almost unrivalled predecessor.

It was unanimously resolved, that a vote of thanks, accompanied by a Past Master's jewel, be presented to Bro. Watson, in testimony of his urbanity, zeal, and valuable services.

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* For a wonder, the Grand Council of Five have not meddled with the law as it relates to the Grand Stewards; there is no mention made as to when the Brethren shall become "resolved" into a Board; but surely, having duties provided for by the law which enjoin them to carry out arrangements with the Board of General Purposes, it seems but correct that they should become a Board for that very purpose. But, even if this plea be insufficient, and that they have nothing to perform, legislative, or otherwise operative, than to arrange matters for a *Feast*, why then, if they become a Board at an *early* period, they will, by attendance at their own Board, become more practically versed in the *Ars Gastronomica*, and the *value* and *importance* of their experience will be better enjoyed and appreciated. But a truce to nonsense! it is time that the Red Apron had a higher value—we have no objection to it as an honour, or as a privilege; but the mere payment for a Stewardship, and the attendance at a Feast, is neither the one nor the other. The Grand Stewards are Grand Officers of the Year, and have important duties to perform. In 1833, the first attempt was made to enfranchise the Grand Stewards. It was not altogether abortive. The lesson has been conned over once or twice since, but moral courage was wanting. We thank the present Board for their general propriety, which, we trust, will not be lost on their successors.

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The Brethren, about seventy, then proceeded to the Banquet.

The W. Master Bro. Fox presided with much ability and equal good-humour.

Several neat and eloquent addresses were delivered, amongst which was conspicous that of Bro. Tombleson; who, after alluding to the compliment they had conferred on him that day, observed that, in the services he had been enabled to render the Robert Burns' Lodge, he had been greatly assisted by several kind friends and Brothers, several of whom he had the happiness of seeing present. One in particular, (Bro. Key), was so conspicuous for his talents, and exertions for the success of the Lodge, that he determined to aid him in the undertaking; and was proud to see that worthy friend and Brother present, as a witness that he had not only succeeded in following in his footsteps, but was also reaping a few of the laurels.

He had always endeavoured to act up to the principles of the order, by doing good in all cases, and injury in none; and as it had pleased the W. Master, in proposing his health, to state that his (Bro. Tombleson's) hand was always open in the cause of charity, he should only add, that his heart was always the companion of his hand.*

Bros. Stansbury, Bedford, Crouch, Beular, Archer, Blewitt, &c. contributed to the harmony of the evening by their united talents.

St. James's Chapter, *Feb.* 2.—We draw a veil over some of the amusements of this evening, which, not being creditable either to good taste or decency, will, we hope, never be repeated.

Ark Mariners, *Feb.* 23.—A meeting of the Brethren of this degree was held at the house of Bro. Barnes, Hoxton-square, on which occasion several inductions took place. Bro. Dorrington officiated as N. The newly-embodied expressed themselves much pleased. The last Wednesday in the month is the fixed time at present.

The Concord—the Burlington—and the Bank of England.—The *réunions* at these Lodges have been marked by their usual attention to discipline and hospitality; at the latter, especially, there has been a reaction both in initiations and visitation. The meeting in February was honoured by the presence of the Rev. Bro. Slade, Bro. Thomas, from Barbados, Bro. Sangster, and others. During the evening many admirable addresses were delivered.

Cross of Christ Encampment, *March* 18.—The E.C. Wackerbath installed a Companion, and presided over the arrangements with his usual care and attention. The Past Commanders were all present. The severe illness of the E. C. Hope prevented his attendance.

Lodge of Union, 195.—On this occasion the members mustered in good strength, and were aided by some visitors. The business of the Lodge, and the social courtesies of the banquet, were marked by equal care and attention. Among the leading features of the evening was the presentation of an elegant Past Master's jewel (the design and execution of which were chaste and masterly) to Bro. William Shaw, whose two consecutive years of presidency left a lasting impression of delight on the hearts of the members.

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* Bro. Tombleson was in the action of Trafalgar, as a warrant officer, and a shipmate of Nelson; he wears that proud distinction—the Trafalgar medal.

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LODGE OF PEACE AND HARMONY, 72.—The installation of Bro. J. A. Chase, most impressively conducted by Brother R. Lea Wilson, Prov. G.W. for Surrey, was numerously attended; among the visitors were Bros. Crucefix, P.G.D., John Udall, Dover, Staples, Past Grand Stewards; Bros. H. Udall, Wylde, and many others. The W. Master initiated, passed, and raised on this, his first time of taking the chair, and afterwards presided at the social banquet with great *éclat*. The most practised and expert Mason could find nothing to cavil at, but much to admire; this, however, is not to be wondered at. Bro. Chase possesses zeal, intelligence, and sound moral courage, and is supported by Bro. Lea Wilson, who is his Senior Warden, and among the best working Masons of the age. The officers and members of the Lodge, with such an example, must blush if they become second to any Lodge in the order.

NEW LODGE OF INSTRUCTION.—We are requested to announce that a Lodge of Instruction, under the St. Michael's Lodge, No. 255, will regularly meet every Monday evening, at a quarter before eight o'clock, at the White-horse Tavern, No. 100, High Holborn; at which the ceremonies and lectures are worked under the direction of Brethren of acknowledged ability and authority in the Craft. It will be our duty to attend, and to make proper report of proceedings that must prove interesting to our readers. The general principle is based on that of the celebrated Master Masons' Lodge of Improvement, established by the late Peter Gilkes, with the exception that Apprentices and Fellow-Crafts are admitted in the two degrees.

A FRENCH LODGE IN LONDON.—*On dit*, that several Brethren, anxious that the great number of foreign Brethren in London should have an opportunity to profit by the mysteries of the Craft, have commenced arrangements to conduct a Lodge in the French language. We are informed that the Brethren have practised, and are sufficiently perfect; and that they intend to petition the Grand Master for a warrant for a French Lodge. For this, we believe, there has been a precedent many years since; and it may perhaps be considered that the Pilgrim Lodge, which practises in the German language, is a sufficient reason why the warrant should be granted; we, however, candidly express an opinion, that the Grand Master of England can only grant a warrant for the ceremonies to be conducted in full conformity with the English ritual. More anon.

MASONIC CHIT-CHAT.

THE TOMB OF SIR JOHN MOORE.—The French, always curt and classical in their descriptions, in striking contrast with the long-winded and inflated effusions that cover some of our heroes in St. Paul's, or Westminster, have placed the following sublime and simple tribute to his memory, on the monument erected by them, at Corunna, to their gallant foe:

" JOHN MOORE,
LEADER OF THE ENGLISH ARMIES,
SLAIN IN BATTLE,
1809. "

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The tomb itself is of marble, and around it is a quadrangular wall, breast high, raised by the English government for its further preservation. Such was its style a few years ago. Moore was initiated in the St. John's Kilwinning, Haddington, N. B.

TAUNTON.—THE SACRED HARMONIC SOCIETY, together with the GLEE CLUB, and a numerous assemblage of lookers-on, met at the National School-room, on Monday evening, January 9th, to witness the presentation of the gold box to Bro. F. Kingsbury, the late conductor of the two societies. Bro. EALES WHITE was called to the chair with acclamation, and he opened the interesting business with an address complimentary to the talent and exertions of the two societies which have progressed in a manner so eminently successful. We regret that our space will not admit of the insertion of Bro. White's able remarks. Mr. Beadon also addressed the meeting on the part of the two societies, in a most delightful speech, in which the talents and character of Bro. Kingsbury, were alluded to with merited eulogium.—The Chairman then presented the gift, amidst loud plaudits, accompanying it with much appropriate remark, and read the inscription on the lid, as follows:—"Presented to Bro. Frederick Kingsbury, by the Sacred Harmonic Society, and Glee Club of Taunton, in testimony of his uniform kindness and attention, as well as great skill and ability, in presiding over those societies, and conducting their public vocal and instrumental concerts—Jan. 9, 1843."—Br. Kingsbury was too much affected to be able to state what he felt on the occasion, which to him was a circumstance as proud as it was gratifying to the donors; he uttered a few grateful sentiments, and expressed his undying interest in both societies. The party then separated. The box is in excellent taste, but rather too large, we think, to be useful; the edges are enriched by very massive chasings in wreaths of flowers, and contrasts well with the plain gold plate which bears the honourable inscription—it is from the rich store of Mr. Abraham, Taunton.

PUBLIC WORSHIP.—The following days of the week are set apart for public worship in different nations:—Sunday, or the Lord's-day, by Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

AMONGST our nuptial notices last week was one in which two servants in husbandry were married by *license*. It may be considered strange that two persons of so humble a situation in life should incur such expence; but it arose from a fear which the bridegroom had of losing his fair one, for the banns were thrice asked in Talley church between her and another man.—*Welshman.*

ANTI-LOVE SOCIETY.—The *Gents' Magazine* for May, 1738, records among its news, "Mam. Salle, the famous dancer at Paris, who values herself so highly for her vestal pretences, has instituted an order there, of which she is president, by the name of *the Indifferents*; men and women are indiscriminately admitted into it, and upon their introduction a new scrutiny is made into their qualifications. They have likewise rites after the manner of the Freemasons, which no one must disclose; the badge of the order is a ribbon, striped black, white, and yellow, and the device an imitation of an icicle. They take an oath to fight against Love, whose power they renounce."

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SIMPLICITY OF DIET.—It was an observation of Dr. Hunter, that most people live above par; and this circumstance rendered the generality of diseases and accidents more difficult of cure. A celebrated physician inquiring of a person who was remarkable for the health he enjoyed at an advanced period of his life, what regimen he followed, was answered, "I make but one meal a day."—"Keep your secret; if you publish it to the world, you will utterly ruin the practice of medicine."

AMUSEMENT BLENDED WITH INSTRUCTION.—Mr. Gardiner, the Bristol gaoler, has devised an improvement of the treadmill. The prisoners, at every step they take, call up to view a letter or a word, and are thus taught the alphabet and reading whilst they are at work. "By degrees," says a contemporary, "they become able to read a chapter in the Bible."

HORACE WALPOLE tells the annexed anecdote of a humane gaoler in Oxfordshire, who made the following application to one of his condemned prisoners—"My good friend, I have a little favour to ask of you, which, from your obliging disposition, I doubt not you will readily grant. You are ordered for execution on Friday week; I have a particular engagement on that day. If it makes no difference to you, would you say next Friday?"

THE *Morning Chronicle* announces the death of the notorious Richard Carlile. Within the last ten years his opinions had been greatly modified, and in religious matters reversed. He died at his residence in Bouverie-street, in his 53rd year. He had just completed the fourth number of a new periodical, the "Christian Warrior." His body was removed to St. Thomas's Hospital for dissection, in compliance with his dying request, and with a long-expressed desire, that it might be subjected to anatomical purposes for the public good. A report that he died in want of the common necessaries of life, and of medical assistance, is completely groundless. All his wants were most abundantly supplied, and at the moment of his death his house was well supplied with every necessary.

THE LAWYERS.

Two lawyers, when a knotty case was o'er,
Shook hands, and were as good friends as before.
"Zounds!" says the losing client, "how come you
To be such friends, who were such foes just now?"
"Thou fool!" says one, "we lawyers, though so keen,
Like shears, ne'er cut ourselves, but—what's between!"

"FREEMASONS OF THE CHURCH."—We have received the prospectus of this rising Association, and most cordially approve of its objects. These objects are the re-discovery of the ancient principles of architecture; the sanction of the good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually by developing the powers of the college upon a just and beneficial footing, to reform the whole practice of architecture, and once more to surround it with honour and fame. To members of such an association, we cannot but say as we feel, "Go on and prosper!"—*Country paper.*

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MARRIED.—*Jan.* 12.—At Ryde, Bro. S. D. Forbes, W.M. 387, and P G.S.B., to Jane-Caroline, only daughter of Bro. T. Hale, 387, and P.P.G.S. for Devon.

At Fareham, Bro. H W. Barnes, (90,) to Miss M. K. Strong.

Feb.—Bro. Chadwick Jones, of the Middle Temple, to Miss Lassells, of Liverpool.

BIRTHS.—*Feb.* 21.—At Lansdown-house, Southampton, the lady of Bro. C. E. Deacon, P.M. 152, P P.G.S.W., of a daughter.

Feb. 23.—At Gosport, the wife of Bro. W. J. Rundle, (319,) of twins.

March.—The lady of Bro. G. Parbury, Russel-square, Prov. G.S.B. Bengal, of a son.

— The lady of Bro. George Warriner, Cornhill, P.G.S., of a son.

— The lady of Bro. J. Madden, Leadenhall-street, (109,) of a daughter.

— The lady of Bro. Eccles, Broad-street, P.M. 118, of a son.

— The lady of Bro. Chapman, Edgware-road, P.J.W. 329, of a daughter.

— The lady of Bro. M. Sangster, P.M. 79, of a daughter.

— The lady of Bro. Whitmore, P.M. 318, of a daughter.

Obituary.

Nov. 4.—At Montrose, æt. 53, JAMES JAMIE, Esq., formerly of London; a Member of St. Peter's Lodge—the Enoch Royal Arch Chapter—and St. Peter's Priory of Knights Templars; in all of which he held various offices for many years past. Bro. Jamie was a keen and enthusiastic Mason, and his favorite theme was on the happiness he always enjoyed in the bosom of his Lodge. Peace to his manes! He was, indeed, an excellent and honest man.

Dec. 11.—At Torquay, Devonshire, where he had gone for the benefit of his health, Bro. W. B. SMITH, æt. 31, Junior Warden of St. Peter's Lodge, Montrose. He was highly esteemed and respected, and his premature death is much regretted by his Masonic Brethren, and a numerous circle of acquaintances.

Jan. 3.—At his residence, 5, Judd-street, æt. 72, Bro. THOMAS LUDFORD BELLAMY, formerly of the Theatres Royal Drury-lane and Covent-garden. In manners the gentleman, he was greatly respected; as a vocalist, he was unequalled. His "Poculum quam bonum est" still smacks in our ears. Who shall succeed him? Bro. Bellamy was among the earliest friends to the Aged Masons' Asylum, and cheerfully contributed his gratuitous services at the Festival of that Institution.

Jan. 13—In Hardwicke-place, Dublin, SARAH, wife of NICHOLAS ELLIS, Esq., and mother of Bro. Hercules Ellis, P.M. Lodge 50.

Jan. 16.—Bro. JAMES RITCHIE, æt. 31, of St. Peter's Lodge, Montrose; he was landlord of the Star, where the Lodge is held; was highly esteemed; and has died much regretted.

— Bro. RICHARD SMITH, D.P.G.M. for Bristol, (*vide* p. 38).

— Bro. THOMAS BISH, of the Corner Stone and Grand Stewards' Lodges; of the latter he was the Father, or senior member, but he did not often attend—so seldom, that he was wont to observe,—"My dinner

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to-day will only cost me 15 guineas," meaning that, having been absent for five years, he should pay that sum. When the Lodge subscription was raised to five guineas, he observed,—"Well, I must come oftener, that my dinner may be less expensive." Bro. Bish, it may be remembered, was the celebrated lucky lottery office-keeper, who sold the three prizes of £30,000 from one wheel. His addresses to the public were always characterised by much humour and quaintness; we have some in our collection that may be placed in apposition with the erudite emanations from the prolific cranium of the celebrated George Robins.

Feb. 24.—Bro. ROBERT HYDE, at Selsey Hill, æt. 76, formerly of 387.

Lately.—Bro. LEE, Grand Tyler of the Grand Lodge, Dublin; an estimable man, and a Brother to whom we have been much indebted for many acts of courteous attention, which were the more acceptable from the difficulty of his position in showing them.

PROVINCIAL.

UXBRIDGE.—ROYAL UNION ARCH CHAPTER.—This Chapter has been recently resuscitated, and has made considerable progress. The re-establishment of Royal Arch Masonry in the province will be ultimately productive of the most beneficial consequences. The warrant for this Chapter had lain dormant for many years, when it was revived through the zeal of Bro. Gibbing, who was ably seconded in the good work by Bro. Robinson, the present W.M. of the Oak Lodge (No. 225), and assisted by several other worthy and excellent Masons. The Chapter has been joined by several Companions from the metropolis, and at the meeting in December last, Bros. G. Lloyd, T. Lloyd, and Thomas Price, of the Oak Lodge, were exalted.

On the 20th February a Chapter was held, on which occasion it was honoured by a visit from the P.G.M. for Berks (John Ramsbottom, Esq., *M.P.*, the Grand J. of the order), and Comp. Burkhardt. Bro. Shuttleworth, of the Oak Lodge, was exalted at this meeting by Comp. Gibbing, the First Principal, and the officers of the Chapter. The Chapter having been closed, the Companions dined together at the King's Arms Inn. After the usual toasts were disposed of, Comp. Gibbing proposed the health of the P.G.M. for Berkshire, and expressed the general wish of the Chapter to be annexed to his province, and placed under his superintendence. The P.G.M., in returning thanks, expressed the gratification he had experienced in witnessing the excellent working of the Chapter; and signified his readiness to receive it under his banner, until a Provincial Grand Superintendent should be appointed for Middlesex. The P.G.M. observed, that there existed no R. A. Chapter in his province, and he would heartily second the wish of the Companions. The readiness of the P.G.M. to forward the wishes of the Companions, was received with much gratification, and measures were immediately resolved upon to place the Chapter under his sway. The proceedings of the day gave heartfelt satisfaction to the happy few present. The business of the Chapter was performed with all the decorum and solemnity befitting such an occasion; whilst, at the banquet, harmony and brotherly love reigned supreme.

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BRIGHTON, *Jan.* 3.—The Anniversary Festival of the Royal York Lodge, 394, was held to celebrate the installation of the W.M. Bro. Stephen White, P.S.W.; Bro. George Aaron performed the ceremony. On the following evening a special Lodge was held to give the same Brother an opportunity of displaying the ceremonies and lectures.

HUNTINGDON.—We are anticipating a joyous meeting of the Craft in May. The Provincial Grand Lodge will be held here; our excellent Bro. Fox, the P.S.G.W., is already on the alert; and if we do not muster so strong as the Northampton meeting last year, we are hopeful of being rated as worthy rivals in every other respect.

PETERBOROUGH.—Our provincial Chief, the Earl of Aboyne, and his excellent deputy, Bro. Ewart, are unceasing in their exertions to promote the advantages of Freemasonry; we understand that it is intended to hold the Provincial Grand Lodge, for 1844, in this city; and that, that most excellent Bro., Dr. Oliver, the Historian of the Craft, will (under Providence) visit his mother Lodge on the occasion.

LINCOLN, *March* 7.—A Provincial Grand Lodge was held this day, by the Rev. G. Coltman, chiefly for the purpose of examining into records and accounts. A vote of thanks was unanimously passed to Bro. J. Lee Stevens, for his energy and zeal in the management of Mrs. Barnett's petition.* The next meeting of the P.G.L. will be in August.

The members of the Witham Lodge have presented to Bro. Goodacre, an elegant Past Master's Jewel, as a mark of esteem, and in acknowledgment of his assistance at Lodges of Instruction.

LEICESTER.—We have been much gratified by the letter addressed to the *Leicester Journal*, by "A Member of St. John's Lodge, Leicester, and a Churchman," who admirably refutes the contemptible attack on the order by "C. L.;" and we hope the Editor of the *F. Q. R.* will give the attack and refutation at length.†

BIRMINGHAM, LODGE OF LIGHT, No. 689.—On Wednesday, March 15, this Lodge held their quarterly meeting, to which a great number of visiting Brethren came. Among the number especially invited to dinner, by an unanimous vote of the Lodge, was, Bro. the Rev. H. R. Slade, W.M. of St. Peter's Lodge, Wolverhampton, whose reception was highly complimentary. The paraphernalia of this, certainly the first Lodge in the province of Warwick, is most elegant and costly. The handsome pedestal, is that at which the present Archbishop of Canterbury presided, when his Grace was Worshipful Master of the Bristol Lodge. The working is particularly correct; and both the Lodge and the banquet were presided over by Bro. Broomhead, W.M., with the greatest propriety, and most gentlemanly courtesy. Dr. Bell Fletcher, S.W., delivered a very interesting lecture, the last of a series on the Organ of Vision. The very respectable Brethren of this Lodge certainly aim at placing Masonry in that scientific and intellectual position which

* We marvel much if this vote will not be considered as the brightest jewel in his can. His talents were never better shown than by supporting the widow in Grand Lodge; never better rewarded than by this vote. Let the young Mason who was cajoled *take heed*, and the older, ("arcades ambo,") beware.

† We have not room at present; and indeed, if we had, we could not, having mislaid the attack by C. L.

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its nature claims. We are glad to hear that the Right Hon. Bro. Earl Howe, has graciously answered the call of the province, to be nominated its G.M.; for which privilege it will be mainly indebted to the Lodge of Light. May such rays refract upon all the surrounding Lodges, and produce in them corresponding effects!

It appears that the members of the Lodge of Light do not consider the claims of the Royal Benevolent Annuity Fund sufficiently strong to warrant their contributing towards its funds at present. We hope they do not deem the *Asylum* undeserving; indeed, we know the sentiments of some of them to be right hearty in favour of the poor old Masons' home, and therefore we look forward for their support.

QUEEN'S HOSPITAL BALL, IN CELEBRATION OF OUR VICTORIES.—The hall was elegantly and tastefully decorated, and there was an appropriateness about the devices which is not always studied, and, if studied, not always attained. The front of the gallery was ornamented with medallions, bearing on a dark ground the names of Sale, Pollock, Nott, Gough, Pottinger, and Parker, surrounded with wreaths of artificial flowers, intermingled with brilliant metallic stars. In the right hand gallery appeared a portrait of the Queen-Dowager, encircled with laurel, over which waved the Union Jack and St. George's banner. The superb chair of the Vice-president, Earl Howe, which occupied the end of the hall, under the great gallery, was lent for the occasion by the W.M. of the first Lodge of Light of Ancient Free and Accepted Masons, and of which Lodge his lordship is a member. It is of a most costly form, and covered with rich crimson silk velvet, the framework being of elaborately carved gold; the emblem of the Lodge, viz., the Birth of Light, is beautifully embroidered in silver, on a celestial blue satin ground, bearing the motto, "Ex fumo dare lucem," and fixed on the cushion near the top. This, with the two smaller chairs (also furnished by the Lodge), which were placed on each side his lordship, was made by the express desire of his late Majesty George the Fourth, and occupied a conspicuous place in his costly residence, Carlton Palace. The beautiful banner, placed at the back of his lordship, belonged to the Provincial Grand Lodge of Warwickshire, which was also lent for the occasion. About eight o'clock the doors were opened, and the company began speedily to gather. The ball was opened at half-past nine o'clock by the Lady Georgiana Curzon and the Hon. Mr. Scarsdale, and dancing was continued until six o'clock in the morning. The enjoyment of the evening was greatly heightened by the affability and courtesy of Earl Howe, and the members of his lordship's family who honoured the ball with their presence, and likewise by the polite attentions of the officers of the Third Regiment of Dragoon Guards.

ST. PAUL'S LODGE, No. 51.—The meetings of this good old Lodge continue to be attended with every appearance of prosperity. The hope held out by the Worshipful Master, (Bro. Ribbans), in the year 1839, has been renewed; and we are heartily glad to find that the fair of Birmingham are likely to receive that attention from the Masonic body which so distinguishes the annual banquets of the metropolis. A ball and supper at Brmingham would delight, not only the "Warwickshire lasses," but the wives, sisters, and daughters of the provinces of Worcester, Stafford, and Salop. We could name many Brethren in those provinces who would gladly hail the announcement of a Masonic meeting at Birmingham, in aid of the Asylum, provided the ladies were to form, as they deserve, the attraction for the innocent gratification of

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a social hour in the cause of charity. Let A DOZEN STEWARDS follow the example of Bro. Ribbans, when he served the office of Grand Steward to No. 21; set about this in right good earnest, with a month's public notice, and we venture our opinion that a good round sum would be added to the holy Fund.

ALCESTER—THE APOLLO LODGE.—Bro. Ribbans continues his exertions to bring this Lodge into working repute, and although at the distance of twenty miles, attends as regularly as resident members. On the 26th of December last, he initiated a young clergyman, and installed the W.M. for 1843. The P.G. Chaplain, Bro. Palmer, with several others of the province, rendered their assistance.

WARWICK, *Jan.* 10.—SHAKSPEARE LODGE, (No. 356).—An adjournment of the Festival of St. John having been determined upon, with a view of consulting the convenience of several Brethren who regularly attend these interesting *ré-unions* of the fraternity, the accustomed ceremonies were duly observed to-day by an attendance numerically pleasing. Among other members present, we were gratified to observe Sir Charles Douglas, the talented representative of the borough, of whom, it may be justly remarked, that few can manifest a more lively interest in the local, as well as general, prosperity of the Brotherhood. Bro. James Sharp, (P.M.), having been again unanimously elected to the chair, entered upon his duties with great ability, in the initiation of a candidate who had travelled several miles to become acquainted with the impressive rites of the order, which were performed by the W. M., and his officers, in the most creditable manner. After the newly-appointed officers had been invested in due form, an elegant and abundant repast was provided by Bro. Harris; and the manner in which it was served up, gave general satisfaction. The utmost *order* and *harmony* prevailed, and a most delightful evening ensued, under the presidency of Bro. Sharp, who seems desirous of claiming for his Lodge the respect of all visiting Brethren, from the kindness with which they are received, and the proficiency displayed in the practical work of Masonry. We are happy to find, that at a special meeting of the Committee of the "Oliver Testimonial," held at Spalding, some few months ago, Bro. Sharp received a vote of thanks for his exertions in aid of the Offering.

NUNEATON, *Jan.* 10.—The Masonic ball, at the Newdigate Arms Hotel, was most respectably and numerously attended. About one hundred of the gentry and other inhabitants of the town and neighbourhood, not of "the ancient fraternity," honoured by their presence the generous and spirited efforts of the Brethren of the Abbey Lodge, to afford, at this festive season, the delightful enjoyment that such a meeting never fails to produce. The spacious room was fitted up with great taste, and with the neat and elegant furniture of the Lodge, the whole of the arrangements displayed a very pleasing and imposing effect. The Stewards were exceedingly attentive to their duties; the orchestra was one of a superior description; the dancing was continued, with all the active spirit of delight, until a late hour, and the happy assemblage separated with expressions of the highest gratification.

PROVINCIAL GRAND LODGE OF WARWICKSHIRE.—The Brethren in this province have been anxiously awaiting the appointment of a successor to the late venerable and much respected Earl Ferrers, who so

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long enjoyed the honour of presiding over them. Several noblemen and gentlemen were named as likely to assume the duties of the Provincial Chief, at the command of the Grand Master; and among them were many upon whom such a choice would have fallen right worthily. In different parts of the province, however, the claims of each of these distinguished Brethren were differently estimated, occasioned, no doubt, in many respects, from local circumstances of partiality or connection. None of these individuals have, as yet, been appointed; but an official communication has been received, announcing that the Grand Registrar has been requested to take charge of the province, *pro tem.*, and that he intends to hold the Provincial Grand Lodge at Leamington, on the 17th of April next, for the transaction of business usually disposed of on such occasions. It is expected, although by no means finally arranged, that the foundation-stone of an enlarged parish church, at Leamington, will, in the course of a short time, be laid by the Lord Bishop of the diocese, with the impressive ceremonials of the ancient Craft.

Leamington.—Guy Lodge, *Dec.* 27.—A very happy party assembled at the Bath Hotel, to celebrate St. John's, including Bro. Torre, the P.P.D.G.M., and several of the initiated from the Shakspeare Lodge, Warwick. It is worthy of recording, that Bro. Liebenrood, the present W.M. of Guy, is the proprietor of the *Courier* newspaper, of which Bro. Sharp, (W.M. of the Shakspeare), is the editor. The meeting was characterised by the display of every good feeling the one towards another. In connection with this Lodge, we have to mention the fact, that the Brethren, at a Special Lodge held on the 18th of February last, had the pleasure of entertaining at their hospitable board, Bro. John Wilson, whose intellectual entertainments both in London and elsewhere, are calculated to shed an additional halo of brightness around the genius and memory of Burns, the immortal bard of Scotland. The worthy Brother contributed greatly to the enjoyment of the evening, by the alacrity with which he complied with calls made upon him, to pour forth some of those melodies of his native land, which few can sing with such chaste simplicity and touching sweetness. He gave full expression to his enthusiastic admiration of the literary character of Burns, in proposing one bumper in remembrance of his transcendant powers,—drank in solemn silence, and afterwards observed upon, in very appropriate terms, by Bro. Sharp, to whom "the Visitors" entrusted an acknowledgment of the truly fraternal welcome they had that night received. Bro. Torre presided during the hours of refreshment, and vacated the chair before the knell of the midnight hour proclaimed that another Sabbath had again overtaken man in his earthly pilgrimage.

Burslem, *Feb.*—The Bros. of the St. Martin's Lodge, No. 115, held a Lodge at the house of Host Hall, the White Hart Inn, Burslem, and afterwards sat down to enjoy an excellent dinner. Bro. Broughton presided, and Bros. Wood and Myatt, were vice-chairmen on the festive occasion. The usual loyal toasts were given from the chair, with cheers from the company; and the several Masonic toasts were accompanied by most suitable and interesting observations.

Wolverhampton, *Dec.* 28. 1842.—At the celebration of the Festival of St. John the Evangelist, by St. Peter's Lodge, Bro. the Rev. Henry Raper Slade, *LL.B.*, a minister of the Collegiate Church, rector of Kenley, Domestic Chaplain to the Right Hon. the Earl of Clarendon,

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G.C.B., and author of several literary works, was duly installed W.M. of the Lodge for the ensuing year, with the unanimous choice of the Brethren.

STAFFORD.—Energy might rally us, but supineness has, it is feared, done its worst; whilst other provinces are expressing their thanks to provincial chiefs for services performed, we feel the force of the words, "Hope deferred maketh the heart sick." Many of the Craft, more than dissatisfied, have actually joined the Oddfellows; and, ere long, it is not unlikely that others will follow their example. Our indefatigable Brother Brutton struggles hard; and if any one can preserve the Craft in this district, it is "the Governor."

SOUTH SHIELDS.—On Tuesday, Dec. 27, St. John's-day, the Brethren of St. Hill's Lodge of Free and Accepted Masons, No. 292, held their Annual Festival in their Lodge room, at Brother Towers Golden Lion Hotel, King-street, when the following officers were duly installed for the ensuing year:—T. B. Oyston, W.M.; R. B. Ridley, P.M.; J. Heppel, S.W.; H. Hewison, J.W.; R. M. Kelly, Treasurer; J. Cummings, Secretary; J. Davis, S.D.; J. Lackland, J.D.; J. Robb, I.G.; and R. Grieves, Tyler. After the conclusion of the ceremonies, which were very ably and impressively performed by Bro. T. Hardy, of the Palatine Lodge, Sunderland, upwards of thirty Brethren partook of an excellent dinner. The usual loyal, local, and Masonic toasts were given and responded to, and the evening was enlivened by some admirable songs, and spent in harmony and interchange of cordial and true fraternal feelings, which animated every one present.

BRADFORD—LODGE OF HOPE, 379.—*Jan.* 13.—The Brethren of this Lodge held their 45th Festival of St. John's in the hall in Darley-street, when Christopher Ward, Esq., was installed W.M. by the R.W. D.P.G.M., C. Lee, Esq. The kind, Masonic, and truly paternal advice he gave to the Master and Past Master, when he presented them with the jewels of their office, was impressively felt. Many visitors from other Lodges were present, and afterwards at a cold collation; after which the usual Masonic toasts were drank, with all the honours of the Craft. "Prosperity to the Lodge of Hope" was proposed by our R.W. Brother, prefaced by a speech which at once dignified the Mason, the Christian, and the man. This Lodge has, for a length of time, been in a languishing state, and, but for the firm standing of a few old and tried Masons, must have sunk into oblivion. Too much praise cannot be given for this Masonic conduct in the time of difficulty, and all young Masons ought to take a pattern by their example. We hope "the winter of discontent is past, and made glorious summer by the Sons of York." A number of Masons in the town and neighbourhood have enrolled themselves; and one gentleman has been initiated into our mysteries, and two others stand on propositions. The instruction nights are well attended every Tuesday. The Royal Arch, which has been long dormant, has been revived under the fostering care of that old tried and strict disciplinarian, Bro. Scholefield; two Brothers have been enrolled, and others stand on proposition.

BARNARD CASTLE.—The Brethren of the Union Lodge, 667, celebrated the Festival of St. John the Evangelist at the house of Bro. Peacock, Turk's head Inn, on Tuesday, the 27th instant. The officers

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for the ensuing year are Bro. Robert Middlewood, Master; John Heslop, P.M.; Thomas Pulman, S.W.; J. S. Lightfoot, J.W.; James Winskill, Treasurer; James Crampton, Secretary; John Dunham, S.D.; George Peacock, J.D.; Joseph Carnell, I.G.; Robert Crampton, Tyler. The day was spent in true Masonic harmony.

SUNDERLAND, *March* 6.—The Phœnix Lodge, No. 111, gave a concert of vocal and instrumental music to their friends, at their hall in Queen-street, which was numerously and respectably attended. The Sunderland quadrille-band performed several overtures in their best style; and a variety of songs, glees, catches, &c., were sung by Bro. P. M. Spark, and others.

NEWCASTLE-ON-TYNE.—*Dec.* 27, being St. John's-day, the Brethren of Lodge No. 24, assembled in their Lodge-room, Nelson-street, for the purpose of installing the W. M. elect, Mark L. Jobling, Esq.; after which ceremony the W. M. appointed the following officers:—Thomas Bourne, S.W.: R. T. Brandling, J.W.; J. S. Wilkinson, Treasurer; Geo. Wilkinson, Secretary; Geo. Hobbs, S.D.; Wm. H. Taylor, J.D.; Thomas Bamford, S.S.; John Balmbra, J.S.; William Richardson, I.G.; and G. H. Chipchase, Tyler. A Masonic festival was afterwards held at Bro. Taylor's, the Half-moon Inn.

BIRKENHEAD.—MERSEY LODGE, (701).—St. John's-day, the Brethren assembled to witness the Installation of the W. Master elect; the ceremony was performed by the P.M. of the Cestrian Lodge (615), Bro. Charles Hamilton, in a most impressive manner; he wore, upon that occasion, the splendid jewel, recently presented by the Cestrian Lodge, over which he has presided for three years with so much credit to himself and advantage to the Craft.

The Officers were then appointed and invested, with suitable addresses to each. The Brethren adjourned, after labour, to refreshment. When the cloth was removed, and it was ascertained that the Tiling of the Lodge was secured against *rain*, the Brethren proceeded to enjoy themselves in a truly Masonic way. The W.M. observed, that as several young members had been initiated since their last festival, it would be desirable to let them have as good a specimen as possible of the very social and fraternal manner in which the "Brethren usually dwell together in unity."

The W.M. then proposed as the first toast with the Fraternity, "The Queen and the Craft," observing, that could our beloved Sovereign have taken a peep within our sacred walls, and witnessed the enthusiastic manner in which the toast was responded to, she would not have allowed a day to pass without advising her worthy Consort to add to the dignities already heaped upon him, that of becoming a Mason; and the Craft would have had the gratification of beholding in H. R. H. Prince Albert, the Heir-apparent to the Masonic Throne.—Song and Chorus, "God save the Queen."

The W.M. next proposed the M.W. Grand Master, H. R. H. the Duke of Sussex, who had had the honour of presiding over the Craft twenty-nine years that very day, a continued honour which had never been enjoyed by any predecessor, and probably never would be by any successor. The W.M. observed, that as they would be entirely dependant upon each other for the musical part of their social enjoyment, he would set them the example by breaking the ice, though he believed it would be difficult to find any among Masons.

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Song—"Arise and blow thy trumpet, Fame."

"The Provincial Grand Master, Lord Combermere."—Song, "We shall never see his like again."

"The D.P.G.M. John Finchett Maddock, Esq.."—The W.M. observed that this toast required some little comment. It was very well known that in this province, as in many others, all the arduous duties, if not the responsibility of the Provincial Grand Lodges devolved upon the D.P.G.M., and it must be very gratifying to the P.G.M. Lord Combermere, to find that, during his unavoidable and frequent absence, the Masonic affairs of his Province were so ably conducted by his Deputy. The toast was responded to in a very complimentary manner.

Song—(written for the occasion):

"The Free and accepted Mason,
One of the olden time."

"The Installing Master, Charles Hamilton, with thanks to him for his valuable services during the day."

Bro. HAMILTON acknowledged the toast at some length, and complimented the Mersey Lodge on the progress made by so young a Lodge; he wished to see it go on and prosper. Bro. Hamilton then claimed the privilege of proposing to toast, which he did in a very complimentary manner.—"The W.M. of the Mersey Lodge."

The W.M. in reply, thanked Bro. Hamilton for the compliment he had paid him, and assured him that being a Member also of the Cestrian Lodge, over which he (Bro. Hamilton) had presided for three years, it was the display of zeal and ability which he had witnessed in him there, that had aroused within his own breast a spirit of emulation, proving to him the admitted superiority of example to precept; it would be his anxious endeavour to tread in his steps.

SONG.

"In hist'ry we're told,
How the Lodges of old."

The W.M. then proposed the Immediate Past Master, who had had the honour of being the First Master of this Lodge; his name appeared in the Warrant of Constitution, and would be handed down to posterity as the Father of the Mersey Lodge. The worthy Past Master returned thanks in a very appropriate speech.

Song—"With harmony and flowing wine."

The W.M. in proposing the health of the Wardens and Officers took the opportunity to remind them, that however desirous he might be to bring the Lodge to some degree of perfection, yet his individual exertion would be of little avail without the co-operation of his Brother Officers.

The SENIOR WARDEN returned thanks, and in the name of the Officers promised to give their mutual support to the W.M. in carrying out his object.

"The Officers and Brethren of the Cestrian Lodge."

Bro. HAMILTON acknowledged the compliment.

Song—"The Enter'd Apprentice."

The W.M. then said, that the next toast he should propose was one which, he was sure, would be responded to with a great deal of cordiality; it was the health of a venerable Brother, who, through a long course of years "spent in acts of piety and devotion,"—piety to his

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Maker and devotion to his fellow-creatures "had answered the great end of his creation." He was sure the Brethren would anticipate the name of their Rev. Bro. Dr. Oliver, he was now about to retire from Masonry in public; but he felt confident that they would continue to receive his valuable services in private life, and he was happy to acknowledge that but for the works of their Rev. Brother, he should, probably, never have felt that inclination which he then did, to search into the hidden mysteries of Masonry. There had been some misunderstanding between our worthy Brother and the Grand Master of his Province; but he was happy to find that that misunderstanding had been amicably cleared up, and the fraternal embrace had been exchanged between them. He would not detain them longer, but propose, "The health of their venerable Brother, Dr. Oliver."

Song—"Burns's Farewell."

The W.M. then called their attention to the day—a day held sacred by their ancient Brethren from time immemorial, when they have met together, as the song says,

> "This day, by express invitation,
> I go to the Feast of St. John",

to celebrate the anniversary of their Grand Patron. He called on them to fill to "the pious memory of the two St. Johns—the two Grand Parallels in Masonry," adding, "May we ever imitate their virtues, and profit by their pious examples."

Song for St. John's-day.

The W.M. then proposed Bro. P.M. Herbert, who had kindly attended that day, by express invitation, as one of the Board of Installed Masters. Bro. Herbert returned thanks, and afterwards volunteered an old Masonic song—"Let's have no idle prating."

After giving several other Masonic toasts and sentiments, the W.M. begged to remind the Brethren that it was long past meridian, and the sun was fast declining toward the west, and as the S.W. said that every Brother seemed to have had his due, he called upon them to take a parting glass to an old Masonic toast—"May every Brother provide against *rain*." After which, the Brethren separated, and each sought his own fire-side.

CHESTER, *Dec.* 27.—The Brethren of the Cestrian Lodge, 615, held at the Royal Hotel, assembled to celebrate the festival of one of their patron saints (St. John the Evangelist,) at half-past two o'clock. On the present occasion, our respected fellow-citizen, W. J. F. Bage, Esq. was inducted to the chair: after the ceremony of installation (ably conducted by the late W. Master, C. Hamilton,) had been performed, the W.M. appointed his officers.

The Masonic duties of the day having ended, the Brethren walked in procession, preceded by two Tylers, to the great Westminster-room, where a banquet was served up. The worthy R.W.D.P. Grand Master, John Finchet Maddock, Esq., occupied the throne, supported by several provincial officers, and distinguished visitors from this and the neighbouring provinces. The cloth having been removed, and benediction pronounced, the usual toasts were given by the president.

The worthy Deputy Provincial returned thanks, at considerable length, for his health being drunk, and concluded by congratulating the Brethren on the prosperous state of the Cestrian Lodge, and the Lodges generally within the province of Cheshire, and hoped to see a good muster to meet the P.G.M., Lord Combermere, at the next provincial Lodge.

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A new song, written for the occasion, by Bro. Cudlip, of Birkenhead, to the tune of "The fine old English Gentleman," was then given with good effect by Bro. S. Brown.

"The Officers of the Province," with honours, was given; after which Bros. Brassy and Bennett severally returned thanks. Song—"Our overseer."

"The late W. Master, Bro. Hamilton"—(honours.)—Bro. Hamilton acknowledged the toast.

"The present W. Master."—(honours.)

The W.M. Bro. Bage, returned thanks, in a speech replete with true Masonic feeling, observing, that he should endeavour to tread in the steps of his predecessor. Song—"The Entered Apprentice."

"The W.P.M, Bro. Thomas F. Maddock," who returned thanks in a very neat speech.

"The Senior and Junior Wardens."—Bros. Moss and Willoughby each acknowledged the toast.

The health of Bro. Lloyd Wilbraham was next given.—Bro. W., in acknowledging the toast, delivered an interesting Masonic oration.

"The W.M. and Brethren of the Mersey Lodge, 701, Birkenhead."

The "W. Master elect."—Bro. Willoughby returned thanks.

Many other toasts and songs were given, and the Brethren continued to enjoy their festivities until called by the J.W. from refreshment, and reminded that it was "high time" to adjourn.

During the proceedings of the day, a most superb Past Master's Jewel was presented to Bro. Charles Hamilton, by the R.W. D.P.G.M., in the name of the Brethren of the Lodge, for the zeal and attention Bro. Hamilton had shown in his capacity as W.M. for the last three years. The address was delivered by the worthy Deputy with that feeling which called forth the admiration of every Brother present. On the back was engraved the following inscription:—"Presented to Brother Hamilton, by his Brethren of the Cestrian Lodge, 615, as a mark of their high and fraternal regard.—Dec. 27, 1842."

HEREFORD.—The Brethren of the Palladian Lodge celebrated the Festival of St. John the Evangelist, at the Green Dragon Hotel, on Tuesday the 27th of December, when the attendance of the Brethren was numerous.

WORCESTER, *Dec.* 27.—The festival of St. John the Evangelist was celebrated by the Brethren of the Worcester Lodge, which was opened at the appointed hour, after which the Brethren were called from labour to refreshment, and about half-past four nearly seventy sat down to a banquet served in the newly-erected spacious and magnificent Masonic Hall. The W.M., Bro. H. Eginton, presided. Grace was said by Bro. the Rev. F. Palmer, of Alcester, Chaplain to the Provincial Grand Lodge of Warwickshire. "The Queen and the Craft," "H.R.H. the Duke of Sussex, G.M.", "The Earl of Zetland, the Marquis of Salisbury, and the other grand officers," stood first upon the list of toasts, and were drunk with the usual Masonic honours. A long succession of Masonic sentiments followed. Bro. Ribbans, of Birmingham, returned thanks for the visitors. The appointments of the Lodge he had never seen surpassed, if equalled, in the provinces. The Rev. Bro. Palmer was pleased, in a truly fraternal spirit, to signify his entire concurrence in the sentiments so beautifully conveyed by Bro. Ribbans. Never before has the faithful city beheld such a Masonic gathering—a gather-

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ing so eminent for the station, character, and talents of the individuals comprising it. May it behold many such, and may we live to enjoy the pleasure of recording them!

MASONIC BALL AND SUPPER AT NORTHAMPTON.—It cannot have escaped the recollection of those readers of the "*Review*" who were present at the Provincial Grand Lodge, held at Northampton several months ago, that a hint was then thrown out by the metropolitan visitor, Dr. Crucefix, that some effort should be made to conciliate the lasting favour and approval of those fair creatures, who are by "no mortals" more adored than by "Free and Accepted Masons," by inviting them to participate in the fascinating pleasures of Terpsichorean pastimes. A pledge was then given that the suggestion should not be forgotten, and nobly have the Masons here redeemed their promise. The Brethren of the Pomfret Lodge and the Lodge of Merit united for that purpose; and from the profuse manner in which they issued invitations, brought together one of the most numerous and delighted assemblages ever witnessed in this town, to do honour to the natal-day of the Grand Master of the Craft. The *suite* of rooms belonging to the George Hotel, which even on ordinary occasions, from their chasteness of internal embellishment, pleases the eye of the spectator, received on the evening of the 26th of January, an additional charm from the skill and taste displayed in their decoration. Amongst the most conspicuous of these efforts, we may notice the judicious mode in which the conservatory, through which the company were conducted previously to entering the ball-room, was arranged with evergreens, exotic plants, classic figures, &c. To the stewards conducting this truly elegant entertainment the highest praise is also due, for their appropriate introduction into the *salon-de-danse*, of a variety of Masonic banners and other emblematic devices, beautifully and accurately executed, and displayed in a manner that gave increased brilliancy to a scene to which Nature and Art had each so lavishly contributed. The dulcet notes of a fine band enhanced the pleasures of the evening, and kept in active motion the fair and sylph-like devotees of the dance. About four hundred and fifty individuals flocked beneath the banner of amusement which the Masons thus hoisted so gaily; but of the *fête*, at its zenith, we shall not attempt to give anything like an adequate description, inasmuch as we could not, were we to make the attempt, supply any thing but an imperfect sketch. Fair woman—the choicest portion of creation—shone here in all her resplendent innocence and beauty. "Here," it was remarked by a young rhymster near us on that happy evening,

> "—— Beauty's eye, most eloquently bright,
> Sends down its greeting to the Sons o' Light."

In addition to the numerous elegant costumes observable amongst the bevy of "fair women" assembled "amid the glittering throng," the rich paraphernalia of the order, comprising the Provincial Purple and the Craft Blue, together with the splendid Apron and Scarf of the Royal Arch Degree, formed a beautiful contrast to the flowing robes of the *Houris* by whom they were surrounded. Bro. Ewart, the much-esteemed D.P.G.M.—through whom a dispensation had been obtained authorising our Masonic friends to wear the "clothing" of the initiated—was present, and appeared to be much delighted with the rational gaiety which prevailed. About one o'clock supper was announced, and never did the Messrs. Higgins more honourably sustain their characters as

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caterers for the public *taste*, than by the mode in which they carried out the liberal intentions of the donors of the feast. It was not until the dawn of another day had given signal for departure, that we left a spot which had, for so many hours previously, been peopled with

> "The might—the majesty of loveliness;
> The light of love—the purity of grace."

It would be ungrateful, were we not again to record the hospitable kindness invariably displayed towards his Brethren by Bro. W. Higgins; his friendly reception of ourselves was, in itself, the "heart's promise of festivity"—a promise more than realized in the brilliant doings of the night. On Tuesday, the 14th of March, the gentlemen who had partaken of the hospitality of our Northampton friends on the above occasion, gave a return ball and supper, which was conducted on the same scale of liberality and unexceptionable taste.

CARMARTHEN.—Bro. T. B. Powell, surgeon, has been elected W.M. of the St. Peter's Lodge, and Bro. Ogle has been re-elected Secretary.

HAVERFORDWEST, *Jan.* 14.—Sir Richard Phillips, *M.P.*, was duly installed Master of the Cambrian Lodge, at the Mariner's Arms hotel.

PEMBROKE DOCK.—Bro. Burdwood, W. M. of the Loyal Welsh Lodge, held at the Victoria Hotel, Pembroke Dock, selected Bros. Hulm and Crout, *R.N.*, as his Wardens for the ensuing year.

TRURO, *Dec.* 27.—The procession of the One-and-All Lodge, as advertised, was unavoidably postponed, but the ordinary took place at Mr. Gatty's, Town Arms Inn.

DEVONPORT.—The Brethren of the Brunswick Lodge, 185, dined together on St. John's-day, 27th inst., according to ancient custom, at Bro. Townshend's, London Inn, in this town. The attendance of the Brethren was numerous, and the evening was spent with that peace, love, and harmony, so characteristic of the Craft. After the usual Masonic toasts had been given, the company were delighted with some excellent songs, and the ample viands and good cheer, which were provided by Bro. Townshend, having been noticed in a neat speech, and responded to, the Brethren separated, and retired to their respective homes, with the feeling that "the evening's enjoyment would bear the morning's reflection."

The Brethren of Lodge Charity, No. 270, Royal Arch Chapter, No. 270, and Royal Veteran Encampment, dined together at Bro. Saul's, Golden Fleece Inn, George Soltau, Esq., W.M., presiding. A tribute of respect, from the various orders, was presented to their much esteemed Brother, Wm. Dyer, who acknowledged the compliment paid to him, in a most fraternal and very impressive manner.

TAVISTOCK.—The Brethren of the Bedford Lodge, met on the 28th December, and after installing the W.M., and transacting other business, dined together at Bro. Northway's, and were highly gratified at the attendance of some Brethren from Plymouth and Devonport. We are happy to hear that Freemasonry is increasing in this beautiful town, and can bear testimony to the abilities displayed on this occasion by several of the members of this ancient Lodge.

SIDMOUTH.—The Brethren of Lodge 190 held their annual festival on the 27th of December, being St. John's-day, which was spent with that social glee and fraternal harmony, so characteristic of the "Sons of Light."

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EXMOUTH, *Dec.* 27.—The Brethren of Lodge No. 123, held their annual festival of St. John the Evangelist, at the Lodge-room, Globe Hotel, Exmouth, when Bro. George William Turner, of Exeter, solicitor, was installed as Master for the ensuing year, and other officers appointed and invested. After the business of the Lodge was over, thirty-six of the Brethren present sat down to a banquet, and spent the evening in the greatest delight and harmony. The Brethren were grateful to Lady Rolle, for the great profusion of game liberally given by her on this occasion.

TIVERTON, *March* 6.—The members of the Lodge of Fidelity, No. 280, at their Masonic Hall, presented to Bro. Henry Solly Hodges, P.M. and Secretary, a valuable Masonic Jewel, made by Bro. Acklam, of London; and a scroll of vellum, handsomely enriched and inscribed, with the expression of their respect and esteem, for the honorable and gentlemanly manner in which he had at all times advanced and maintained the interests of Masonry, and of that Lodge in particular.

BUDLEIGH SALTERTON.—The Lodge of Harmony, No. 509, celebrated their annual festival of St. John, at the Rolle's Arms, in this town, on Thursday, Dec. 29, when Bro. John Kelly was installed as Master of the Lodge for the next year, and Bro. W. H. Merry, of Broadclist, surgeon, P.P.G. Steward of Devon, and Bro. W. Wish, of Broadclist, were appointed and invested as Wardens. A large number of Brethren sat down to dinner;—after the usual Masonic toasts, the health of Edward Divett, Esq. *M.P.* for Exeter, was drunk with great applause, the Brethren being obliged to him for the unbounded liberality with which he had presented game, and other good things, to the Lodge, to be consumed on this festive occasion.*

TAUNTON.—The annual festival of St. John was celebrated by Lodge 327, when Bro. Frederick May was installed, after the ancient custom, into the chair of the Lodge, as the W. Master for the ensuing year, with the usual solemn ceremonies, and he then appointed and invested his officers accordingly. A Chapter of Royal Arch Masons was held, when M.E.Z., Comp. Eales White, after having filled the Chief's chair for the fourth time, desired to resign it into the hands of Comp. the Rev. F. Warre. The Chapter proceeded to the regularly appointed business, and after naming an early day for the purpose of receiving propositions, a Board of duly installed Principals was solemnly formed, and Bros. Haseler and Herniman were installed into the 2nd and 3rd chairs, and Comps. Maher, Mosse, and May, were also elected sojourners for the ensuing year.

BATH.—Masonic affairs are certainly, just now, not in the ascendant; however, we have a staff, and, with a little *good* recruiting, might present a good face. Time will show. The Cumberland maintains itself creditably. It is not to be expected that our kind old friend, Bro. Madison, who is an octogenarian, can perform public service; as a set-off to the present aspect; and in proof that expectation and hope lead to pleasant anticipation, we give the following account of a most delightful meeting:—

* We hope our Brethren in the West will not take offence at our expressing a hope that they can rival, by working well in Lodge, their social enjoyment, so kindly promoted by their excellent *M.P.*, and also by Lady Rolle. It was for similar expressions, on a similar occasion, that we encountered *a very severe admonition* from a Nottingham Lodge—who inflicted on us the unmitigated penalty of —— declining to subscribe for the future!

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BATH, *Jan.* 5.—ROYAL CUMBERLAND LODGE.—A numerous meeting took place at the Masonic Hall. There were visiting Brothers from other Lodges, among whom we noticed Bro. Charles Maddison, D.P.G.M.; the Hon. Captain A. G. F. Jocelyn, (Grand Lodge of Ireland); Bros. Dr. Bryant, Dr. Cottle, Dr. Evans, Dr. Fairbrother; Hurly, Walkys, Williams, Owen, Benfield, and Fuller, from Bristol; the Rev. G. Bythesea, P. G. Chaplain; and Sir John Maule, Lodge of Honour; C. Clively, No. 18; and Bracher, Emblin, &c. &c., to witness the installation of Bro. Thomas Fuller, as W.M. of the Royal Cumberland Lodge; and also the presentation of a testimonial to Bro. James Wodderspoon. The installation was most ably performed by the retiring Master, Bro. Fraser, who inducted the W.M. into the chair with a suitable address. The W. M. then proceeded to the appointment of the various officers, and routine duties of the Lodge.

The W.M. then rose, and addressed Bro. Wodderspoon as follows:—"Brother Wodderspoon,—The announcement of your intention to leave Bath, was received by none with more regret than myself. It was from your hands I received my first Masonic investiture, and from that period to the present time I have had the pleasure of observing your increasing labours to benefit the Lodge; but, it must be observed, the testimonial in my hand has no reference to services performed. If such a principle of remuneration was admitted, we should be poor indeed in discharging the many obligations we owe to the excellent P.M.'s I see near me. No, Brother; the object of this pleasing ceremony springs from a higher source, and is the only means your Brethren have of conveying to you their fraternal regard; and, in so doing, we fervently hope that, in your path through life, it will always furnish you with happy reflections; and if the Almighty Disposer of Events should direct your course to foreign climes, where you may form new friendships and associations, it will furnish the means of showing how high you stand in the esteem of those you have left behind.

"I will now, Brother Wodderspoon, read the inscription,—

"Presented to Brother James Wodderspoon, P.P.G.J.W., M.E.Z., and P.M., on his leaving Bath, by the Companions and Brethren of the Royal Arch Chapter, and Lodge No. 48, and the Lodge of Rectitude, No. 420, in testimony of their fraternal esteem.

"5th January, 1843."

"In passing it to your hands, I must observe, the value of such a gift may be much increased by the manner of presenting it, and I greatly regret the office has not been performed by one of the many more talented and able Brethren present. I wish you, Brother Wodderspoon, health and happiness; and may the Great Architect of the Universe bless and protect you."

This truly Masonic and affectionate address was received with marked expression of approbation by the Brethren; and the worthy Brother to whom it was addressed, after a brief pause, replied:—

"Worshipful Sir, and kind Brethren,—I should be ashamed of my present feelings, if I could readily express them to you; they are of a nature not describable by words, and it is only those who have experienced such extraordinary, though unmerited, kindness, that can in their own minds, do justice to them. Let me assure you, however, that I do feel, with every pulsation of my heart, your more than brotherly kindness; that my gratitude is as great as the utmost extent of human feeling will permit it to be.

"The sentiments so kindly expressed by our worthy W. Master, and

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engraved, by your desire, on the cover of this splendid testimonial, are such as must convince me, that to the generous feelings of your own bosoms, and not to my deserts, must they be attributed. By this mark of your esteem, you have indeed enriched me; for, unlike the fabled box of Pandora, I feel it to be filled with every earthly good, and that a halo of hope and affectionate remembrance will ever surround it. It will have the power to mitigate the disappointments that are concomitant with human affairs, and prove to me the best stimulant to virtuous exertion.

"This, indeed, is the proudest moment of my life. Born amongst you, and brought up in this beautiful city, I have ever found friends who have felt a kindly interest in my welfare; and, now that circumstances force me to seek fortune elsewhere, I find them unite to honour me, and show to the world that my humble exertions have met with approbation, and that my character has been deemed worthy of esteem. Believe me, my earnest endeavour shall be to show that there are *some* grounds for the partial opinion you have here expressed.

"I was scarcely a man when I became a Mason; and my first impression, on receiving the Light of that science, was, that I had indeed found the best sphere for the exercise of benevolent feeling—all creeds, all countries, being alike accepted by the Brotherhood, to labour with them in promoting the happiness of mankind, by the practice of universal benevolence and brotherly love: whilst in the working of its admirable constitution I found that each Brother was anxious to advance even the humblest—who displays zeal for Masonry—to its highest places of honour.

"I have contributed my mite of zeal and strength to carry out those principles; and the honourable distinctions—which I am proud to wear—prove that, amongst Masons, every earnest endeavour to promote the good of the Craft, is surely acknowledged and generously rewarded.

"I know, however, that this practice—generous though it be—has, in my case, been far exceeded. A partiality, unexampled, has led you to select me as the recipient of your overflowing love for Masonry and good feeling. But, though I disclaim all title on the score of merit, still I deeply feel the obligation of kindness you have placed upon me; and, believe me, my gratitude shall only increase with my length of days."

It is scarcely possible to express the effect this address had on the Brethren, spoken, as it was, by a Brother who was so shortly to leave them, and one to whom the Masonic body of Bath are so much indebted for a long period of zealous and able services—

"Though young in years, yet among Masons old."

The usual banquet on the occasion of the installation, took place at the Castle, which was very numerously attended, and was most ably presided over by the W.M., who gave the customary loyal and Masonic toasts with appropriate honours.

Bro. the Hon. Captain Jocelyn, in returning thanks for the health of "The Duke of Leinster and the G. Lodge of Ireland," related a most interesting anecdote of the Lodge, connected with the regiment to which he belongs.

The healths of the W. M. and Bro. Wodderspoon, as might be anticipated, were honoured with the most rapturous applause. The latter, in acknowledging the kind favour of his Brethren, said:—"I might,

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in some measure, have expected that kind sentiment would have been expressed by you, in presenting me with the splendid testimonial which I have this day received; but a repetition of that kindness was totally unlooked for by me. None can conceive how painful, to me, is the knowledge that I cannot give expression to the feelings which animate my heart on this occasion; still, I know your indulgence is as great as your kindness is sincere, and am confident that what I do say will be received as heartfelt, and not mere lip-service. Thankfulness and gratitude are too trite, as expressions, to exemplify what I feel; and my resource in this emergency must be, in sincerely wishing every happiness to you all. Bitter to me is the thought of parting from you, as I know that I never can experience such joy as I have felt amongst you, or find others who, like you, have ever been forgetful of my many failings in the few qualities your kindness has exalted to virtues. To me, Freemasonry has been a beneficent genius, which has ever brought delight to my soul; it has given me instruction and happiness. Before the Light of Masonry beamed upon me, I knew of Friendship but its name; of heaven-born Charity, but as alms-giving, without aim or real purpose. Often have I since seen how blessed is judicious help in time of need, and felt how grateful to the feeling heart is the reciprocation of friendship and brotherly love. Believe me, I would sacrifice much to remain amongst you; and I shall ever blissfully look forward to a reunion with those I love, though long years may intervene. Allow me to take my farewell, in the words of one of the greatest poets and truest-hearted Brothers that ever Freemasonry can own—

"May freedom, harmony, and love,
Unite you in the grand design,
Watch'd over by that Eye above—
The glorious Architect divine.

A last request, permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the Brother, that's awa'."

The harmony of the meeting was considerably enhanced by many beautiful songs and glees, delightfully sung by Bros. Temple, Wodderspoon, Keeling, Harris, and other amateurs. It is sufficient to say that the entertainment took place at Bro. Temple's, to warrant that the catering was, as is always the case, *perfect*.

We understand that the testimonial—a richly-chased snuff-box—which has been much admired for elegance of design and beauty of workmanship, was manufactured by Bro. J. D. Harris, of Southgate-street, in this city.

"*Lottery for drawing for the Masonic Furniture belonging to the late Bath Masonic Hall, Jan.* 16.—*Meyler's Library.*—Meeting held: Present, Bro. Harris, P.M. of 312, in the chair, and eight other subscribers. Bro. Geary stated that, having only disposed of 200 shares, he should withdraw fifty for the benefit of the subscribers. No. 212 proved the prize, the number being held by Bro. Geary."

By a circular since issued, Bro. Geary offers again the entire lot at the reduced price of 100 guineas, or will divide the lots in proportionate sums.

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MONMOUTH.—The Loyal Lodge, 671, until lately nearly defunct, has, through the industry and zeal of Bro. Isaac Chilcot, not only revived, but is actually in most excellent order, and rapidly increasing in number and respectability, thirteen having been initiated, and as many joining; Among the latter the High Sheriff. Bro. Chilcot's zeal is most commendable; he attributes his success entirely to having read and studied to the best of his power, the Masonic works of the Rev. Dr. Oliver.

GLOUCESTER.—Masonry here is at the lowest ebb, so much so, that persons desirous of initiation, actually seek other places for knowledge. This has awakened the sleepers, and we hear that the revival of at least one of our Lodges will shortly take place.

SWINDON, *Dec.* 27.—The Royal Sussex Lodge of Emulation, No. 453, held its annual festival on St. John's-day, at the Goddard Arms Inn. The Lodge was opened at ten o'clock, A.M., and the W. Master elect was installed, and the other officers appointed and duly invested with the insignia of office. There was a numerous attendance of the Brethren, and the D.P.G.M. of Wiltshire, J. R. BROWN, Esq., honoured the Lodge with his presence. The Brethren afterwards sat down to banquet. The Lodge was closed at an early hour.

PORTSMOUTH.—The Brethren here have applied for a warrant for a new Lodge, and have received a very strong recommendation from the P.G.M. for that purpose; they expect a dispensation to enable them to meet previous to receiving the warrant.

A Provincial Lodge will be held in the course of two or three weeks, previous to the departure of our P.G.M., Admiral Sir L. Curtis, who is appointed Admiral-Superintendent at Malta Dock-yard.

PORTSEA, *Jan.* 2.—The Royal Sussex Lodge, 428, met for the purpose of installing Bro. R. Elliott, who had been re-elected W.M.; and who invested his Wardens (Bros. Ogburn and Rastrick,) and other officers.

GOSPORT, *Dec.* 27.—The Lodge of Harmony, 387, is still increasing in numbers and respectability; they celebrated the festival of St. John. The W.M. Bro. S. D. Forbes, P.G.S.B., who had been unanimously elected amongst the rulers of the Craft, was installed in a style of first-rate order by Bro. G. Adams, assisted by Bro. Clark. The W.M. then invested his Wardens (Bros. J. O. Simmons and H. Compigne), and other officers.

ISLE OF WIGHT, *Dec.* 27.—The Phœnix Lodge, 319, celebrated the festival of our patron saint, when Bro. E. J. Scott, who had been elected at the previous meeting, was installed as the W.M., who appointed his Wardens, Bros. (Sabben and Savage) and other officers.

Feb. 22.—The W. M., in the name of the Brethren, presented Bro. Minchin with a splendid Past Master's jewel, as a mark of their esteem, and for the efficient manner in which he fulfilled the duties of W.M. during the past year.

Jan. 11.—ALBANY LODGE, 176.—Bro. T. H. Chase was duly installed as W. M. for the ensuing year, and invested Bros. J H. Hearn and Brown Hearn as Wardens, as also the other officers.—This Lodge, under the fostering care of its present W. M., is, we are happy to say, recovering from the dormant state it has been in for years; since the

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present Master has been in office there have been three initiations, and a good prospect of several others. There has not been a provincial meeting in the Isle of Wight for nine years, to which cause must be attributed the low ebb Masonry has been at in the island. This apathy is not creditable to Lord Yarborough, who, by such conduct, is decidedly liable to be atttainted of a tendency towards disrespect to the Grand Master.

Dec. 28.—The East Medina Lodge, 204, celebrated the festival of St. John, when Bro. Henry Hearn was installed as W.M., who appointed his Wardens (Bros. Helby and Chase), and other officers.

Jan. 19.—The West Medina Lodge, 41, met, when Bro. Cottell was installed as W.M., and appointed Bros. Shedden and Cassap Wardens, and the other officers.

STOCKPORT, *March* 22.—In consequence of Lord Viscount Combermere, Prov. Grand Master, having intimated to the Brethren his intention of holding a Grand Provincial Lodge in this town, great preparations were made. A committee of the five Lodges in this town was appointed. The National School having been granted to them, immediate arrangements were made for the accommodation of the Craft.

On Tuesday afternoon the ringing of the parish-church bells announced the arrival, at the Wellington Bridge Inn, of the Prov. Grand Master, his lady, and son, and in the evening a deputation from the Lodges waited upon his lordship to make definite arrangements as to the forthcoming demonstration. Programmes were issued, and certain Masonic tradesmen in the town were busily engaged in supplying the clothing, regalia, and paraphernalia for the occasion,—of which the more costly have been provided by Brothers Moody and Whitmore. The public having exhibited an anxious curiosity to see the banquet-room, which is the upper room of the school, and which was being then fitted up for the Masonic order, the doors were opened to some of the more respectable of the inhabitants who presented themselves. A Provincial Lodge room was also fitted up, which was divided into compartments for the convenience of the Brethren and the transaction of business necessary.

Wednesday was indeed a beautiful morning, and the genial rays of a verdant sun were greatly auspicious of the novel scene which was to succeed. The town was quite excited. The courts of justice were closed; business was a good deal interrupted; flags were floating from the parish church and other public buildings; and the 22nd of March participated in those erst gaieties of the 1st of May, which are now unfortunately almost departed. The bells, which were rang throughout the day, commenced some "merry peals" at eight o'clock in the morning; and the Brethren from the other towns in Cheshire continued to arrive up to nine o'clock (the hour fixed for walking); but, in consequence of the intended passing of the Hon. W. Cotton through a degree, and also the induction of Alfred Orrell, Esq. the mayor of the borough, into the same Lodge, in the arts and sciences of Freemasonry, the procession (contrary to arrangement) did not move until past twelve o'clock. The ceremony of "passing" of Fellow-craft, in the Lodge Unity, to those gentlemen, was performed by P.G.R. Moody, his lordship being on the throne, a Master from each Lodge filling the Warden and other official chairs, and in the presence of the Prov. Grand Officers from Cheshire and Lancashire.

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At half-past twelve o'clock, the procession, which was composed of near five hundred Brethren, moved forward in order to the parish church. Divine service was opened by singing the 100th Psalm; after which, Evening Prayers were read by the Rev. the Rector, and an appropriate sermon, exhorting his hearers to brotherly love and charity, was preached by the Rev. James Wright, V.W P.G. Chaplain, and Incumbent of Lachford, from the 25th ch. Matthew, 40 v.:—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—A collection was then made, amounting to £38, for the benefit of the funds of the Stockport Infirmary.

On quitting the church, the Brethren proceeded in the same order of procession to the National School, where they arrived at four o'clock, dispersing for an hour, the band striking up the air, "See the conquering hero comes," as the gallant P.G.M. passed along the centre of the body into the building. The gorgeous and characteristic banners, bannerets, &c., which were exhibited by the various Lodges, had a grand and imposing effect as they floated in the rays of the sun; and the interest taken by the public was manifested by the immense throng which accompanied the procession, and which required every exertion of the police to prevent their interrupting the progress. A great number of ladies occupied the different approaches and elevations which commanded a view of the principal entrance to the National School.

About half-past five o'clock, dinner was announced in the large room, the decorative drapery of which had been most tastefully arranged. There were four down tables one hundred and ten feet long, (allowing a passage across the room,) with a head or cross-table of about thirty-five feet. In the centre of this latter table, which was reserved for the more distinguished Brethren, and covered with a Masonic cloth, was fixed the throne, or elegant Masonic chair, intended for the R.W.P.G. Master (Lord Combermere,) over which was constructed a crimson-fluted canopy, of the Grecian order, and ornamented with gold coronets, embellished with his lordship's armorial bearings, and supported on each side by Union Jacks. The whole was surmounted with the emblems of loyalty—Bible, Sceptre, Crown, and Cushion. On the right of the throne, placed in a recess, appeared a conspicuous martial painting, representing underneath a record of some of the celebrated battles in which his lordship has signalised himself, such as, "Castiglion, Llerena, Salamanca, Orthez, Toulouse, Bhurtpore," and on the left was a similar painting of other engagements—"Flanders, Malavelly, Oporto, Talavera, Almeida, Torres Vedras." The room was decorated with blue and white drapery, together with evergreens, and banners emblematic of the humanising objects of the Society of Freemasons, amongst which we noticed, "Brotherly Love, Relief, and Truth;" "Temperance, Fortitude, Prudence, Justice;" "Audi, Vide, Tace," and others illustrating the primitive benevolence and belief of the Fellow-Craft, that

> "'Tis the first sanction Nature gave to man,
> Each other to assist in what they can!"

Large portrait engravings of dead and living Brethren of the "Purple," were suspended from the walls, including those of the Earl of Moira, and John Finchett Maddock, Esq., of Chester. The gallery on the left of the room was filled with an elegant assemblage of the "fair sex," the

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principal feature of whom, being the Lady Combermere, who, of course, occupied the centre-box, and appeared to take a lively interest in the proceedings of the evening.

On the right of Lord Combermere, sat J. F. Maddock, Esq., R.W. D.P.G.M.; James Newton, Esq., P.S.G.W.; Thomas Preston, Esq., R.W.D.P.G.M.; William Hesse, Esq., V.W.S.G.W.: the Rev. Mr. Pitt, G.D.C., &c., and on the left were noticed, the Hon. Wellington Cotton; the Rev. James Folliott, P.G.C.; Henry Coppock, Esq., J.G.W. Alfred Orrell, Esq.; John Bennett, Esq., S.G.D., and others.—On the cloth being drawn, *Non Nobis Domine* was given; and the following toasts were proposed during the evening, and received with great enthusiasm:—

Her Most Gracious Majesty, the Queen; His Royal Highness the Prince of Wales, and Earl of Chester; His Royal Highness Prince Albert; the Queen Dowager and other Branches of the Royal Family; the Ladies; His Royal Highness the Duke of Sussex, G.M. of England; the Right Hon. the Earl of Zetland, Pro.-G.M. of England; the Most Hon. the Marquis of Salisbury, Dep. G M. of England; Lord Viscount Combermere, R.W.P.G.M., Cheshire; John Finchett Maddock, R.W. D.P.G.M., Cheshire; the Right Hon. the Earl of Mexborough, R.W. P.G.M., of the W.R. of Yorkshire; Le Gendre N. Starkie, R.W.P.G.M. W.D. Lancashire; Thomas Preston, R.W.D.P.G.M. E.D. Lancashire; John Drinkwater, R.W.D.P.G.M. W.D., Lancashire; the Hon. Wellington Cotton, on his being passed to the degree of Fellow-craft in the Lodge of Unity; Provincial Grand Wardens; Provincial Grand Chaplain, Provincial Grand Registrar, and other P.G. Officers of Cheshire; Provincial Grand Officers of W.R. of Yorkshire; Provincial Grand Officers, E. & W.D. of Lancashire; Masters, Wardens, and Brethren of individual Lodges, according to seniority; Alfred Orrell, Esq., the Mayor of Stockport, on his being passed to the degree of Fellow-craft in the Lodge of Unity.

Bro. Mason, of Macclesfield presided at the organ; and the vocalists of the evening were the Messrs. J. and R. Green and Hull, of this town.

After the fifth toast had been given, which would be about eight o'clock, the room was cleared of all but Masons of the Fellow-craft, when Lady Combermere and the other females retired.

His lordship vacated the throne about ten o'clock; it was then taken by James Newton, Esq., P.S.G.W., and under his auspices, the festivities of the evening were continued until a late hour, when the Brethren separated highly interested with the proceedings of this the first Provincial Masonic Lodge Meeting in Stockport.

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SCOTLAND.

TO ALL WHOM IT MAY CONCERN.—*Having received many complaints from Subscribers in distant parts, that they do not receive their Numbers, sometimes until two months after publication, we respectfully request Booksellers and others will be more prompt in their delivery.*

EDINBURGH.

Some sharp-shooting has been practiced by correspondents in the *Caledonian Mercury*, quaintly termed, "Freemasonry changed," and "Freemasonry unchanged." In the former, the order is rebuked for an assumed offence towards a religious meeting; which assumed offence, in the latter is very clearly shown, not only to be a groundless accusation, but the statement itself to be intentionally offensive to the order.

Matters Masonic here are too quiescent to please the zealous Freemason. A little more anxiety would be agreeable; yet the nature of our system scarcely admits any. Still, the spirit liveth—our poverty, if not our will, consenteth to let things go on as they may and must, for wealth is the wings of eagle enterprise.

The Marquis of Tweeddale, the present distinguished Governor of Madras, acted as Grand Master Mason of Scotland during the years 1818-19. Doubtless the Masonic Fraternity at Madras will find in him a friend and Brother—although not officially invested, like his predecessor, with the badge of Provincial Grand Master for that Presidency.

GRAND LODGE OF SCOTLAND.—Sir Alan Napier M'Nab, a distinguished scion of one of the most ancient families in Scotland, has been appointed Provincial Grand Master for Canada, over the Lodges holding under the Scottish Constitution. The want of an active and superintending chief has long been greatly felt by the many Scottish Masons residing in Canada; and the Grand Lodge reposes every confidence in the zeal and exertions of Sir Alan, in giving new life and consolidation to the fraternity in that quarter.

Bro. John Francis Cooke, the Worshipful Master of the Nassau New Providence Lodge, has also received the commission of Provincial Grand Master in the Bahama Islands.

An appointment of P.G.M. over the Lodges in Australia Felix, is in contemplation.

EDINBURGH ROYAL ARCH CHAPTER, No. 1., *Feb.* 20.—Two distinguished Dutch Brethren, who have been travelling in this country for the special purpose of informing themselves of the various forms in which the different degrees of Freemasonry are practised here, were this day exalted to the supreme degree of Royal Arch Masonry, after having previously been initiated in Scottish Mark Masonry. The names of these gentlemen are Van Lennop and Schuymer, both belonging to the William Frederick Lodge of Amsterdam. M. Von Lennop is a Doctor

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of Laws and Advocate of the Exchequer of the Kingdom of the Netherlands. It is hoped that they will be able to give a good account of their Masonic mission, upon their return to their Brethren in Holland.

EDINBURGH PRIORY OF KNIGHTS TEMPLARS, *Feb* 21. — Messrs. Johan Herrman Schuymer and Von Lennop, were received as members of the Combined Order of the Temple, Malta, and Holy Sepulchre.

CELTIC LODGE.—This Lodge held their annual convivial meeting, in their Lodge-room, Regent-hotel, on Friday, Jan. 13, the R.W.M., Bro. A. Murray, in the chair. The friendly and fraternal feeling existing between this popular Lodge, and the sister Lodges of Edinburgh, was evinced in a remarkable degree, by the attendance of numerous deputations to congratulate the R.W.M. on his accession to office. Nearly a hundred sat down to supper. Bro. Mackenzie's band attended, and played appropriate airs to the leading loyal and Masonic toasts.

ST. MARY'S CHAPEL, No. 1, *Feb.*—The annual festival of this Lodge was held on Tuesday last, in the large Waterloo-room, the Substitute Grand Master presiding, in the absence of the M.W.G.M. Lord Frederick Fitzclarence, who was prevented from attending by severe indisposition. This occasioned universal regret amongst the Brethren, by whom he is held in the very highest estimation, as was abundantly manifested, not only by the enthusiastic manner in which his health was received, but by the numerous attendance on the part of the different Lodges, many of whom had come a great distance in the expectation of meeting him. The Lodge was opened about half-past eight o'clock, and immediately afterwards, the deputations from the various Lodges were announced, and received with due Masonic honours. Bro. Whyte Melville, of Mount Melville, Substitute Grand Master, accompanied by the other office-bearers of the Grand Lodge, was also present. Grace being said, the Brethren sat down to an elegant and sumptuous entertainment, after which—the usual loyal and Masonic toasts having been given—the acting G. Master, proposed the Lodge of Edinburgh St. Mary's Chapel, which was suitably acknowledged by the R.W.M. Upon the health of the Lord Provost, Sir James Forrest, P.G.M., being proposed, the Brethren evinced the esteem in which they held him, in a manner that elicited from his lordship the kindest acknowledgments for the hearty welcome which had ever been given him, upon his visiting his mother Lodge. The Master of the Lodge No. 1, then proposed a bumper to his predecessor, Bro. Dunlop, in a speech highly complimentary to that gentleman, and presented him, in the name of the Lodge, with a chaste and elegant silver claret-jug and salver, as a lasting testimonial of the esteem in which he is held, for his valuable services to the Lodge, and of the personal friendship of those over whom he presided. The company were enlivened, during the evening, by the delightful music of the band of the Enniskillen dragoons, kindly granted to the Lodge, by Colonel Whyte, and the officers of that distinguished regiment.

The annual festival of the Lodge Edinburgh St. Andrew, No. 48, was held at the Regent-hotel, Waterloo-place, on Friday, Feb. 24. The R.W. Master, Bro. J. Steventon, in the chair, surrounded by a numerous body of his Brethren, and deputations from the sister Lodges, headed by their respective office-bearers. The evening was spent in the greatest harmony.

ST. DAVID'S LODGE.—On Tuesday, 21st of February, a monthly meeting of this Lodge was held, at which deputations of visiting Bre-

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thren from the Canongate Kilwinning, the St. James's, the Canongate and Leith, the St. Stephen's, the Celtic, the Roman Eagle, and Defensive Band Lodges, attended in considerable numbers. Various appropriate toasts preceded and followed the interval of refreshment; and the Brethren departed at the hour of high-twelve, gratified in no ordinary degree with the proceedings of the evening. The Lodge of St. David took its rise, about a century ago, from some Brethren belonging to the Canongate and Leith Lodge; and, without disparagement to its parent, or others who may stand higher on the roll of Grand Lodge, it may justly be asserted that, under its present management, the Lodge of St. David—the Mother-Lodge of Sir Walter Scott—stands Masonically second to none. The Rt. Worshipful Master, J. B. Douglas, Esq., was supported on either side, by the Depute-Master, Bro. Shand, the Hon. Henry Walpole, Alexander Deuchar, A. Douglas, and other eminent Masons. Bro. David Wardlaw Scott, Poet-Laureate of the Lodge, sang an excellent song composed for the occasion.

MILITIA TEMPLI, *March* 8.—A Grand conclave was held, at which a communication was received from Sir D. Milne, the Grand Master, on the appointment of his successor. The annual election of office-bearers took place; we have not, however, as yet received the particulars.

CUPAR, *Sept.* 15.—*Installation of the Provincial Grand Master of Fifeshire, and laying the Foundation Stone of the Fife County Prison.*—At twelve o'clock the deputations from the different district Lodges marched in Masonic order from their respective places of rendezvous to the County Hall, where the Provincial Grand Lodge of Fifeshire was formed for the installation of R.W. Provincial Grand Master, Bro. John Whyte Melville, Esq., of Mount Melville, &c., &c., and the other office-bearers. At one o'clock the Provincial Grand Lodge was opened by Bro. Carstairs, the R.W.M. of St. John's, Cupar, assisted by his office-bearers, in due form, and with solemn prayer, by the very Rev. Bro. Dr. Anderson, P. G. Chaplain.

The R.W. Bro. CARSTAIRS having stated the object of the meeting, and after a handsome eulogium on the new P.G.M., the R.W., Bro. Whyte Melville was introduced into the Lodge, attended by the R.W. Bro. Sir John Ogilvie, Bart., the R.W. Bro. W. A. Laurie, Secretary to the Grand Lodge of Scotland; Brothers M'Gill, of Kempback; Gillespie, of Mount Whannie; Haig, of Cameron Bridge, and Pagan, of Cupar. The business commenced by reading the warrant and commission from the Grand Lodge of Scotland, after which the R.W. Brother was presented to the R.W. Master in the Chair, and duly installed by him, according to ancient form, into office, amidst the acclamations of the Brethren, and with the usual honours and salutations.

The other office-bearers having been installed, the P.G.M. addressed the Brethren in an elegant oration. A grand procession having been formed, it moved off to the site of the new prison. Having arrived in front of the new erection, the different deputations drew up in semi-circular form, with the assemblage outside, amounting to upwards of two thousand. After the Queen's Anthem, by the band in attendance, an impressive and eloquent prayer was offered up by the P.G. Chaplain, the Rev. Dr. Anderson of Newburgh.

P.G.M. J. WHYTE MELVILLE, Esq. shortly addressed the Brethren, and the ceremony was proceeded with.

The stone having been placed on its bed, it was squared, plummed,

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levelled, and laid, according to the rules of Masonry—S.G.W. Carstairs applying the square; J.G.W. Makgill the plummet; Depute-M. Ogilvie (Sir John) the level; and the R.W. Prov. G.M. concluding the ceremony by his mallet; and, thereafter, pouring on the stone, corn, wine, and oil, with the benediction.

The ceremony being completed, the G.M. shortly addressed himself to the Sheriff-Substitute, the Provost, and Magistrates of Cupar; to which Mr. Sheriff Jameson replied.

The Provost and Magistrates having bowed acquiescence in the Sheriff's reply, the usual compliments were exchanged among the officiating parties. Three cheers having been given by the Brethren and crowd, the deputations were then re-marshalled, and returned in procession to the County Hall, whence they separated to their respective places of rendezvous at a quarter past three o'clock.

MONTROSE, *Dec.* 27.—The Brethren of St. Peter's Lodge celebrated the festival of St. John; Bro. James Chalmers, Esq., R.W.M., in the chair. The Lodge exchanged deputations with the other Lodges in town, and the evening passed over in the most harmonious manner. Amongst the various toasts the health of our esteemed Bro. Dr. Burnes, *K.H.*, of Bombay, was not forgotten; and it was our melancholy duty to drink in solemn silence to the memory of our late Bros. Sir Alexander Burnes and Lieut. Charles Burnes.

Feb. 28.—St. Peter's Lodge met for the purpose of entering, passing, and raising several respected individuals; amongst the rest Dr. Edward Balfour, *H.E.I.C.S.*, brother of Captain Balfour, consul-general for China.

FRASER LODGE, STRICHEN.—Bro. Charles Dalziel, R.W.M.

BANFF.—Hogmanay falling, this year, on a Saturday, the Brethren of St. Andrew's Lodge, Banff, were obliged to postpone their annual Ball to the evening of Monday the 2nd instant, when it was given, as usual, in the county-rooms, and was most numerously attended. Dancing commenced at nine o'clock, and was kept up, with little intermission, until near five next morning, when the company departed all highly gratified with the arrangements of the stewards, and the kind and judicious attentions of Mrs. Gray, the lady-patroness.

ABERDEEN LODGE.—Bro. James Hadden, Esq., of Persley, R.W.M.
ST. MACHAR'S LODGE.—Bro. William Gray, Esq., R.W.M.
ST. NICHOLAS' LODGE.—Bro. James Adam, R.W.M.
ST. GEORGE'S LODGE.—Bro. Alexander Duncan. R.W.M.

ABERDEEN, ROSEHEARTY.—The Forbes Lodge held their ninety-sixth anniversary at their Hall, on Friday, Jan. 6, when the office-bearers for the ensuing year were elected, and invested by A. F. Robertson, R.W. Master. The accounts of the Lodge being settled, the Brethren were happy to find that, after paying upwards of £80 to sick, superannuated members, and widows, the funds of the society are still in a flourishing condition.

LERWICK, *Feb.*—"The tardy arrival of the *Quarterly* is much to be regretted; it does not appear until three months after publication. The bookseller here—who, by the bye, although he is our post-master, is a lover of darkness rather than light—gives the fault to the agent in Edinburgh. Somebody's fault it certainly is; and if worth while, I would like very well, that the Editor was able to find out whose it is.

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"We certainly were all of us very much surprised to see the news about the spiritual head of the Masonic temple, Bro. Oliver; and those who were yet halting between two opinions, have, by this new act of tyranny, had their eyes opened, and have come to a decision, I need not tell you which way. In fact, the question of whether the P.G. for Lincolnshire was right or wrong in deposing his superior, is not a question of the Grand Lodge of England; but involving, as it does, one of the most sacred rights of a Freemason, it is a question to be decided by the Craft at large, and by them only. Nor have I a doubt but this decision will be glorious."

IRELAND.

TO CORRESPONDENTS.

S.P.Q.R.—This, the first number of our New Series, while it in all respects confirms the past, will give the best earnest of our future intentions.

A MASTER MASON OF 1838.—The efforts of the clique, however backed by spies and silly folk, have signally failed; but the time to expose them is not yet come; there are also a few who are too good to be black-balled by such acquaintanceship. Great care must be taken to winnow the grain from the chaff.

A PAST GRAND OFFICER.—We are obliged by the MS.; and as we are preparing for our "Annalist" some remarkable events of the Grand Lodges of Ireland, it comes in good time. We invite confidential communication.

A BELIEVER IN ——. We cannnot insert the report, the same not being authenticated; true, it is very carefully drawn up, but *facts* are not sufficiently apparent.

AN IRISH DIOGENES has more wit than caution; his lanthorn throws a strong retrospective light, and, consequently, he does not look as behind a mask.

ET TU, BRUTE.—We retort the words. A better man does not breathe than ——; if peace and kindness depended on him, all would be *right*, but he is compelled to act against his feelings and his conscience.

"WHEN matters come to the worst, they are sure to mend"—this is a saying; it is to be hoped the doing may not be far distant.

Ill-omened birds are disposed to defile their own nest: and, not content with such unnatural proceedings, will make their practice as public as possible; but the noisomeness usually recoils on the aggressors. Freemasonry is too holy and noble an institution to be affected by the intriguing stolidity of any men, much less can it suffer by such silly nonsense as is displayed in the following papers, which are taken from the *Freeman*, Feb. 7, which paper, however, we believe, entertains no opinion of its own on the matter:—

"FREEMASONRY.—We (*Tablet*) have much pleasure in laying before our readers the following extract from the "Monita et Statuta," promulgated four years ago by the English Vicars Apostolic:—

I.

"Monita et Statuta (p. 3.)

"We likewise enjoin that the Catholics be discreetly warned against entering into the society of them who are vulgarly called Freemasons.

4th May, 1838.

"PETER, Bishop of Siga.
"THOMAS, Bishop of Cambysopolis.
"JOHN, Bishop of Trachis.
"THOMAS, Bishop of Olena.

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II.

"Alia Observanda in Districtu Londinensi (p. 3).

"VI. By a Response of the Sacred Congregation of the Holy Office, (5th of July, 1837,) it hath been declared that a confessor cannot, *lawfully or validly*, grant sacramental absolution to men belonging to the Society of Freemasons, *in any part of the world soever*, who are incorporated under, and mutually bound by, the obligations of an oath of secresy, (so long as the custom of exacting the oath continues to prevail among that sect,) before they *absolutely, positively, and for ever* abandon the aforesaid condemned society. Which Response hath been again confirmed (27th June, 1838.) The rule above-mentioned must be implicitly followed, where the penitent is avowedly associated with the body of Freemasons, or where, in confession, he declares himself a Freemason.—THOMAS, Bishop of Olena."

"London, 20th April, 1842."

"MR. SHEIL AND THE FREEMASONS.—An anonymous correspondent from Myddleton, near Manchester, lately accused Mr. Sheil, M.P., and Mr. Justice Ball, of being Freemasons. A letter just received by us, from the right honourable gentleman first named, authorises us to give a direct contradiction to the calumny. Mr. Sheil and Mr. Justice Ball are not, and never were, Freemasons. So much for 'Catholicus!'"—*Ibid.*

"JOHN TUAM" *versus* FREEMASONRY.—The *Freeman's Journal* publishes the following "bull," directed to a Roman Catholic priest in Canada, by "his Grace" of Tuam, denouncing the practice of Freemasonry, which appears to be rather prevalent amongst the faithful in that province:—

"St. Jarlath's, Tuam, Sept. 16, 1842.

"Rev. dear Sir,—Having been informed by you that there are in Canada some misguided Catholics who, striving to justify the practices of Freemasonry, scruple not to assert that it was sanctioned by priests and bishops in Ireland, allow me to tell you that this was never the case; and that those men are only aggravating their disobedience to the Church by the additional guilt of calumny. I have had extensive acquaintance, not only with the present race of ecclesiastics, but also with some of those venerable men of more ancient standing—some of whom are no more, and I can confidently state, that neither in this city, nor in any other part of Ireland, was the bond of Masonry sanctioned by any other portion of the clergy. That Freemason Lodges were then more numerous and frequent than now, may be true; but their existence, in contempt and defiance of the repeated denunciations of the clergy, cannot be brought as an argument of their sanctioning the system, more than the prevalence of other evils against which they do not cease to raise their voices, could be adduced as a proof of similar connivance.—I am, Rev. dear Sir, your very faithful servant,

"JOHN, Archbishop of Tuam."

"To the Rev. J. H. M'Donough."

The *Nenagh Guardian*, with some spirit, but, we think, with more anxiety, has noticed the subject, and intimated that, as one of the proprietors of the *Freeman* was a Mason, it was inconsistent in that journal to attack the Masonic body. The *Freeman* denying the fact, no more can be said. The letters under the signature "A Roman Catholic Freemason," as published in the *Nenagh Guardian*, are clear and succinct in their argument, and display a beauty of holiness, in excellent contrast with the poor and drivelling denunciations of the

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four persons who rejoice in the cognomens of *Sigd*, *Cambysopolis*, *Trachis*, and *Olena*.

The pure and virtuous Roman Catholic is equally an object of respect as any other member of the order; and knowing, as we do, the many recorded instances of their devotion to Freemasonry, we deeply regret that documents of so revolting a nature should ever have been penned.

In Dublin, Masonic affairs are but stationary; we have been damped by misrepresentations, and want moral courage to set about effecting a moral change. But, in the Irish provinces, Freemasonry is resuming its prerogative, enlightening the mind and cheering the heart. In Cork, the Masonic ball attracted the ladies of the fair city, and a noble offering was placed in the hands of the Treasurer of the Female Asylum. The installation of Lord Carbery was a splendid ceremonial, and every confidence is felt that his lordship will reanimate Freemasonry in South Munster, while in North Munster his enterprising and spirited Brother, Michael Furnell, continues with unremitting ardour his brilliant career. In Limerick, the ball for a similar occasion was eminently successful, and was followed on the second night after by a ball given by his lady, whom the Craft honoured by attending in full Masonic costume—"*Hommage aux dames.*" Some particulars of these interesting balls will be found in another place.

We feel great pleasure in believing that some slight differences of opinion, in respect to the designation of the Two Grand Lodges in Munster, are removed—as South and North, may they long maintain the integrity of the Order over the whole of the province!

THE GRAND COUNCIL OF RITES.—A convocation of this assembly will be held on the 18th of April, at which the presence of his Grace the Duke of Leinster is confidently expected.

DUBLIN.—GRAND MASONIC FESTIVAL.—St. John's-day was celebrated in this city by the Brethren of the Craft with unusual splendour. His Grace the Duke of Leinster, M.W.G.M. of Freemasons in Ireland, presided on the occasion, to which a peculiar interest was given by the circumstance of the Grand Master having selected that opportunity for presenting to the order Bro. George Hoyte as D.G.M. in succession to Bro. White, who had long held that distinguished office with so much credit to himself, and had recently resigned it into his Grace's hands. Nothing could exceed the brilliancy of the meeting assembled to do honour to the presence of the G.M. The imposing ceremony of the installation of D.G.M. was conducted in a manner alike creditable to the known principles of the time-honoured institution of Freemasonry. The banquet, at which near two hundred Brethren, decorated with the emblems of the Craft, were assembled, presented a truly animating appearance. It was presided over by his Grace the Duke of Leinster, with all the urbanity and fraternal regard for the interest of the order, which have been long known and esteemed amongst Masons as the characteristics of their noble and illustrious Grand Master. His Grace was supported by the newly-installed R.W.D.G.M., Bro. Hoyte; R.W. the late D.G.M., Bro. William White; the R.W. the Representative of the G.M. of England, Bro. Brereton; the R.W. the Representatives

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of the Grand Lodges of New York and Virginia, and a numerous array of visiting Brethren.

When the cloth was drawn, and grace was said by Bro. the Rev. D. Flynn, the following toasts passed the chair:—

"Her Most Gracious Majesty the Queen."

"His Royal Highness Prince Albert; Albert-Edward, Prince of Wales, and the rest of the Royal Family."

"His Royal Highness the Duke of Sussex, Grand Master of Freemasons in England."

Bro. BRERETON, as Representative of the Grand Master of England, acknowledged this toast.

"Lord F. Fitzclarence, Grand Master of Masons in Scotland."

The DEPUTY GRAND MASTER having obtained the privilege of proposing a toast, gave, after a very appropriate introduction, "The health of our Grand Master, his Grace the Duke of Leinster."—(Received with the utmost enthusiasm and a Masonic salute). Song—"Erin is my home."

The M.W. the GRAND MASTER expressed his acknowledgments briefly. The cordial reception his name had met with, proved that he retained the confidence of the Brethren—(hear, hear). For the many years he held the position in which he stood, it had been his anxious wish to advance Masonry by every means in his power; and the array of worth and respectability around him on that occasion, proved how far he had been successful—(hear, hear). In conclusion, he expressed his happiness in presenting them, that night, with a Brother to act as Deputy in his (the duke's) absence, to uphold and advance the order by every means in his power. The right of nomination resting in him, he (the duke) had looked anxiously and narrowly around him, and in no one more conspicuously were found the many attributes entitling him to the office to which he had been installed. He was a man equally beloved by the Brethren as he was esteemed by his fellow-citizens for integrity of character and propriety of conduct; and it was with his (the duke's) best wishes for his welfare and prosperity, that he proposed "The health of the D.G.M. Bro. G. Hoyte."

The R.W. DEPUTY GRAND MASTER acknowledged the high compliment.

His GRACE next proposed "The healths of the Past Deputy Grand Masters."

The P.D.G. MASTERS severally returned thanks.

The next toast proposed by his Grace the GRAND MASTER was, "The Masonic Female Orphan School; increase to its means and decrease to its objects."

The children of the school were introduced by the Grand Chaplain, and presented a most gratifying appearance, from their healthful and happy looks and neat attire. After remaining a few minutes in the room they retired.

His Grace the GRAND MASTER at this period of the evening retired, expressing his regret at being obliged to do so, having to return to Carton that evening.

The R.W. DEPUTY GRAND MASTER assumed the chair, and gave in succession the healths of the several grand officers.

The health of the venerated Patriarch of the Order in this country, Bro. John Fowler, D.G.S., was received with every demonstration of fraternal regard. The toasts were all cheered enthusiastically.

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During the evening a variety of admirable music, vocal and instrumental, as well by professors as amateurs, served to give an additional charm to the entertainment, based upon the great characteristics of the order —"Peace, love, and harmony."

St. Patrick's Lodge, No. 50, *March* 17.—This distinguished Lodge held their annual festival on St. Patrick's-day. The banqueting-room was decorated with a number of elegant banners and emblems from the pencil of Phillips, and presented a splendid appearance. After labour the Brethren, with a number of naval and military visitors, the D.G.M. Bro. Hoyte, Grand Treasurer, T J. Quinton, Esq., &c., sat down to dinner. The W.M., Henry John Brownrigg, Esq., presided, assisted by the S.W., Dr. Halliday, and J.W., Dr. Browne. Bro. Dr. Smith, Grand organist, sang the National Anthem and "Rule Britannia" in a style equal to that of his palmiest days. Bros. Magrath, Sapio, Geary, and Yoakley, took part in the vocal arrangements, and the splendid performance of Bro. Pigot on the violoncello afforded the most unalloyed gratification. The health of the highly-esteemed Secretary, Bro. George J. Baldwin, was toasted with acclamation, evincing the high estimation in which he is held by the Craft. The attentive care bestowed upon the visiting members by the W.M., and the Brethren generally, was such as has ever been the characteristic of the Lodge, "*Nulli secundus.*" Many of the Brethren retired early to share in the vice-regal festivities; others prolonged the social hours until a late period of the evening.

Limerick.—*Grand Masonic Fancy and Full-Dress Ball.*—This grand *fete*, so much spoken of in anticipation for the last few months, "came off," in sporting *parlance* last night, at the Philosophical and Literary Society House, Upper Glentworth-street.

Outside the Philosophical and Literary Society House, and immediately over and around the entrance, was fixed up a temporary piazza, beautifully decorated in the interior with evergreens, and brilliantly illuminated. From this a short passage led to

THE BALL ROOM,

where the view that broke before the wandering vision was truly grand and exquisite—"Am I in Italy?" was the question that Rogers the poet asked his awakening fancy when he trod that bright land of the valorous deed and chivalrous daring.

On entering the ball-room, the first object that especially attracted the attention was the throne of the Union Lodge, beside which was placed that of the R.W.P.G.M. of North Munster, and surmounted by a brilliantly illuminated frigate suspended in an opening, which afforded a view of the refreshment saloon. Immediately beneath the frigate stood the "Furnell Masonic Testimonial," a massive silver pillar over two feet high; beside this was situated the celebrated Mariencourt Vase, so identified with the history of Masonry, and more especially of the ancient Lodge 13.

At half-past nine the doors were thrown open, and then came the rush of carriages, &c., so buoyant were the expectants with the spirit of enjoyment.

The Members of Lodge 13, and Lodge 60, mustered strong, and their appearance in full Masonic costume added much to the animating proceedings.

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At ten o'clock, the R.W.P.G.M., Michael Furnell, Esq. entered the room, and was received with a flourish of trumpets, and a salute from the Brethren assembled, after which the dancing commenced with a quadrille, which was followed by a waltz, and both were kept up alternately with much spirit until a late hour. At this stage of the proceedings the room presented a splendid appearance. The *Amphitryons* of the *fête* left nothing unprovided which could excite the dull or delight the enthusiastic.

The characters were well-dressed and admirably in keeping with the manners of the times—the haughty Spaniard and the turbaned Turk, forgetting the prejudices of clime and creed, mingled in the joyousness of the scene; and in this "thing of fancy" it would appear that all nations and ages had thronged together for one mighty carnival; nor was the least imposing feature of the proceedings the sight of a large number of British officers in full-dress uniform, whose martial appearance afforded some idea of the "pride, pomp and circumstance of glorious war." A Scottish chieftain attracted much attention; but, in our opinion, *the* character of the evening was a PILGRIM BARD, "with his wild harp slung behind him," by Bro. J. W. H. Haynes. He sang some good-humoured songs in a voice truly national—it was "racy of the soil"—and he forcibly reminded us of that ancient and time-honoured class, which, alas! like every thing of note, to the wolf-dogs and rapparees, is rapidly becoming extinct in the "Land of the West." Soon after one o'clock the necessary announcement was given, and immediately the Master, accompanied by the Caterer and Deacon, and followed by the company, proceeded to the

SUPPER ROOM,

the band playing the "Entered Apprentice March," where an entertainment was provided calculated to infuse delight into the souls of the genuine disciples of Epicurus. There were eight tables placed at intervals across the room, and in a transverse line at one side there ran a long tier, in the centre of which was the president's chair. When supper had been partaken of, the W.M. of Lodge 13, James Spaight, Esq., proceeded to give the usual toasts, which were announced with a flourish of trumpets, and happily prefaced by the president.

"The Queen."

"The Grand Masters of England, Ireland, and Scotland."

"The Ladies who have this night honoured us, and served the sacred cause of charity, by their presence." Air—"Here's a health to all good Lasses."

Bro. W. S. TRACY responded in eloquent terms.

The toasts having been disposed of, the company again proceeded to the ball-room, where they were received with the appropriate tune, "The Limerick Lasses," struck up by the full band.

Dancing was re-commenced, and though the company grew "small by degrees, and beautifully less," six o'clock in the morning had arrived before was witnessed "the banquet-hall deserted."

The suavity of manner displayed by the W.M. of the Union Lodge, 13, James Spaight, Esq., was above all praise—he felt the dignity of his situation, and admirably did he sustain it. It is impossible for us to give the list of the visitors.

Feb. 6.—The Ancient Union Lodge, No. 13, met at the Masonic Hall, when after the routine business of the day was disposed of, four

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very interesting children were added to the "Orphan Institution" supported by that benevolent Lodge. These poor children are the offspring of deceased members of the order who were once in affluent circumstances, and it is gratifying to philanthropists, whilst it is highly creditable to the Lodge, that the children of their departed Brethren are thus rescued from distress; and saved, perhaps, from a course of sin by such manifestation of the true spirit of the fraternity. There were many visitors on the occasion, and several members of the Munster Bar were amongst the honoured guests of the night, some of whom expatiated on the principles and practice of Masonry in a manner that would have cheered the lowest, and warmed the coldest heart; and Sir William Betham gratified the meeting with a lucid exposition of the antiquities of the order, in a style that at once evinced his great research, his high attainments, and his Masonic worth, by which he may rely upon having permanently placed himself in the fraternal remembrance of Old 18. The Lodge closed in "peace, love, and harmony."

We have seen a very curious medal, which Bro. the Right Worshipful Michael Furnell, Esq., P.G.M. of North Munster, received from Alderman Geary. It is nearly 150 years old. The next *Freemasons' Quarterly Review* will contain an engraving of it, together with the kind letter of the worthy Alderman, so extremely complimentary to the Craft.

Cork, *December* 15.—*Installation of Lord Carbery as Provincial Grand Master*.—Between the hours of nine and ten o'clock, the Right Hon. Lord Carbery was installed P.G.M. of South Munster, in the room of the Earl of Shannon, deceased. Subsequently, Edward Deane Freeman, of Castlecor, Esq., was installed D.P.G.M. of South Munster; Richard Beare Tooker, Esq., S.G.W.; and Capt. Belcher, of Bandon, J.G.W. The installations were conducted under the presidency of Brothers George Atkins, acting as G M., Anthony Perrier as S.G.W., and William Lane Tooker as J.G.W. The ceremony, which was conducted on the most superb scale, took place in the Imperial Clarence Rooms, and was attended by nearly three hundred Masters, Past Masters, officers, and members.

Masonic Ball, *Feb.* 14.—The annual Masonic Fancy Dress Ball took place at the Imperial Clarence Rooms, which were fitted up in the usual style on these occasions.—At the top of the ball-room stood the lofty Masonic chair, on a raised platform, over which floated the grand banner of No. 1, Lodge of Ireland. On either side of the chair, at a considerable elevation, were medallion portraits, full size, of the Queen and Prince Albert. Beneath stood two fluted columns, of the Corinthian order, standing on pedestals. On the side walls were suspended various banners of Knights Templars, while, in front of the music gallery, was a transparency of Faith, Hope, and Charity, at each side of which were banners of Prince Masons and Knights Templars. In the supper room, over the entrance from the ball-room, was a portrait of the Hon. Mrs. Aldworth, in Masonic costume. Opposite were two transparencies, representing Justice with the balance and sword; and Silence, with the finger of the left hand placed on her lips, and in her right a flaming sword. At the ends, were transparencies of Masonic emblems, supported by Fame and Victory. Before entering the rooms, on the grand lobby, was a transparency, representing one of the Brethren in full costume, in the act of receiving an orphan child's petition

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for admission into the Asylum, surrounded by a group of the children of the institution. The company did not commence to assemble in any numbers before eleven o'clock, and by one all the company had arrived, when from 400 to 500 were in the rooms, the great majority being ladies. The members of the Masonic body were not so numerous as at the previous balls, and the fancy dresses were but few. About ten o'clock the excellent band of the 45th regiment played the admired air of the "Entered Apprentice," when the members of the Masonic body present, in full costume, marched in single file along either side of the room to the chair. Having halted, the W. Master of Lodge No. 1, Mr. W. A. Furlong, followed by his officers, moved through the files and took his place in the chair. The salute was then given and loudly responded to by his brother Masons, when dancing commenced. The orchestra was filled by the bands of the 10th Royal Hussars, part of the 45th, and an effective quadrille band. The first set was danced to the "Cork Masonic Quadrilles," arranged by Mr. A. P. Hermann, and which were much admired. The airs were—No. 1, "When friendship, love, and truth abound." No. 2, "We'll have no idle prating," No. 3, "And nobody can deny." No. 4, "On the quicksands of life should a Mason be cast." No. 5, "Freemason's March." During the night a few "characters" appeared:—An American bird-catcher (Mr. Carey, Fermoy); a Recruiting Corporal of the 4th Royal Irish Dragoons (Mr. George Feath); a Greek (Mr. W. Beamish); a group of ballad-singers (Messrs. M. O'Hea, D. Casey, and George Evans.) These latter created much amusement, the song, they sung referring to local matters. The other characters were an Albanian (Mr. Piper); a jockey; a fruit-woman; and Francis Osbaldiston. Dancing was kept up until five o'clock in the morning.—*Cork Constitution.*

The governors of the Masonic Female Orphan Asylum of the county and city of Cork, beg to return their grateful acknowledgments to the Right Honourable Lord Carbery, P.G.M. of Munster, for his liberal gift of £20, (through the hands of Joseph Francis Spearing, Esq., P.G. Secretary) to the funds of the Institution, of which his lordship has been pleased to become the Patron. By order, A. PERRIER, jun., Hon. Treasurer, December 21, 1842.

WATERFORD.—The *Chronicle* says, "We are authorised to state that we shall be able to give, in the course of the ensuing week, the commencement of a course of observation, intelligence, and argument on Freemasonry, which will be read with profit and interest by those who do not, as well as by those who belong to the Craft; and that it shall be continued in successive numbers in this journal."

BALLINASLOE, No. 137.—This new Lodge of the ancient Brotherhood was lately opened here. In the absence of a P.G M, no such appointment having been yet made for Connaught, the W.M. Brother Dr. Heise went through the usual formalities, after which the Lodge was greeted with a salute of twenty-one. The Brethren afterwards retired to Craigh's hôtel, where a supper was provided, during which the greatest harmony, good feeling, and genuine friendship prevailed.—*Leinster Express.*

ATHY LODGE, No. 167, *Jan.* 3.—The members of the above Lodge entertained the members of the Naas Masonic Lodge in return for the hospitality and fraternal attention they experienced from their Brethren in Naas.

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March 7.—This Lodge was opened at four o'clock, for the election and installation of officers, when Bro. Robert Molloy was unanimously elected W. Master for the ensuing year. Bros. James Butler and Cross were elected Senior and Junior Wardens, and Bros. A. J. Judge, and Dr. Irving, Senior and Junior Deacons, &c.

The ceremonies of installation were performed by Bro. M'Dona, of the Royal Albert Lodge; after which the Brethren adjourned to Shiel's Hotel, where an excellent dinner was prepared on the occasion. After the cloth was drawn, and grace said by the chaplain, the W. Master elect rose, and in an appropriate speech proposed the health of "Her Most Gracious Majesty the Queen."

"His Royal Highness Prince Albert."

"The Grand Masters of England and Scotland," next followed; after which the W.M. proposed, in an appropriate speech, the health of "our own" G.M. "His Grace the Duke of Leinster."

"The worthy P.M. Bro. John Derinzy Watters, and Bro. Benedict A. Yates," with Masonic honours.

"The visiting members," Bros. Carroll and Johnson of 116, and M'Dona of 100, returned thanks. After which, Br. Carroll proposed the health of the W.M. elect.

Other toasts followed, after which several amateurs enlivened the evening with excellent and appropriate songs, and the members retired a few minutes before 12 o'clock, in peace, love, and harmony.

Athy Poor-house, *Feb.* 11.—"The election for a surgeon took place in Athy, and terminated, unexpectedly, in the election of Dr. Kinsey, the Freemasons having turned the scale in favour of a Brother, by a majority of two. It appears there were three candidates—Dr. Ferris, Dr. Kinsey, both Roman Catholics, and Dr. Clayton, a Protestant. Dr. Ferris was supported by the great body of the Roman Catholic party, and Dr. Clayton by the Conservatives. Under these circumstances, Dr. Kinsey's case was, at the commencement, deemed hopeless.—The three candidates were put in nomination, when it was soon discovered that Dr. Kinsey's supporters were more numerous than either party calculated on, and that Dr. Ferris had no chance of success. Owing to this unexpected turn of affairs, the contest was between Drs. Kinsey and Clayton, who polled man for man. Then came the tug of war—the Conservatives had the majority, but this very majority were Freemasons—they could turn the scale whatever way they pleased. On the one hand, they had a personal friend, Dr. Clayton, and a gentleman deservedly respected; but on the other, they saw a Brother Mason with a large family—whose Masonic claims were paramount to all others, and accordingly they threw their weight into the scale, following the consistent example of B. A. Yates, Esq., of Moone Abbey, and returned Dr. Kinsey.

"We highly approve of the conduct of the Brethren in this case, as it affords additional proof that Freemasonry levels all distinctions, in the consistent maintenance of that Fraternal union, which forms a distinguishing feature in the history of the order, in every age and country."

(*From a Correspondent.*) The most extraordinary election that took place in my recollection, terminated on Tuesday, in the return of Dr. Kinsey, for the Athy Poor-house. Dr. Ferris, a Roman Catholic, was supported by the priests and the liberals, while Dr. Clayton was put forward by the Conservatives; Dr. Kinsey, a Roman Catholic and a Freemason, in the meantime stepped in, snatched the bone from both

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parties, and was actually returned by a majority of two, on a Board consisting of thirty Guardians, who where in attendance. The Freemason interest, represented by B. A. Yates, Esq., a staunch Conservative, secured the election of Dr. Kinsey, by a majority of two.—*Carlow Sentinel.*

CARLOW.—The festival of St. John was celebrated by the Carlow Lodge, on the 27th December. There was a good attendance, and in the evening they sat down to an excellent dinner at the Club-house, the W.M. Bro. Thomas C. Butler in the chair. The Brethren spent an unusually agreeable evening.

KILKENNY, No. 37.—A second Masonic Lodge, called the "Leinster Union," has been opened in Kilkenny. Bro. W. R. Bracken, Recorder of the city, a very distinguished member of the Craft, was appointed to the chair. The members dined on St. John's-day, at the Kilkenny Club-house.

FOREIGN.

PRUSSIA.—It is said that Prince Henry of Prussia, G.M. of all the Lodges of Freemasonry in that kingdom, has just proposed the admission into the order of Jews, hitherto excluded from that community. The Jews have always been admitted members of the Masonic body in England, and many of them are very zealous "Brethren of the Craft."

JAMAICA.—KINGSTON.—We jog on much in the old way; for another year has passed and not a line is vouchsafed from the magnates of the home-office, not even the quarterly returns. A Provincial Grand Lodge is the only remedy, and "we wish we may get it."

The Friendly Lodge met on the 12th December, when Bro. Schloss was installed W.M. by his predecessor, Bro. D. Martin. The following officers were appointed:—Bros. L. Hyman, jun., J. S. Cushmie, jun., Wardens; G. Emerson, (re-elected,) Treasurer; W. Salman, Secretary; S. Bonitto and Ellis Wolfe, Deacons; I. Mendes, I.G.; Jos. Chaves, (re-elected,) Tyler.

About eighty Brethren partook of banquet, and thereat proved themselves good operatives. The usual loyal Masonic and complimentary toasts were given and responded to, and the "feast of reason" joined communion with "the flow of soul."—Bro. Schloss will, however, be compelled to leave in the spring, when the duties will again devolve on Bro. Martin, P.M., to whom a very elegant honorary jewel has been presented by the Lodge as a mark of gratitude and esteem.

It is said that the Grand Lodge of Scotland is about to appoint a Provincial Grand Master for this island.

BARBADOS.—Some discussion has arisen (out of Lodge) on the non-admission of a gentleman into the order; but as the members possess the right of ballot, no uninitiated person can question the right of its exercise. The letter to the *Barbados Liberal* is not calculated to explain the matter, which it is to be regretted was allowed to take place.

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Jan. 19.—The Associated Lodges of this island marched in procession from the residence of William Codd, Esq., to the Hall, in Broad-street. It was a splendid spectacle, and attracted crowds of ladies and gentlemen to the houses from which the procession could be viewed. The Hall was dedicated by the P.G.M., Sir Bowcher Clarke, and there was an entertainment in the evening at Mr. Innis's Long Rooms.

GRENADA, *Nov.* 10.—At the stated meeting of the "Caledonia" Lodge, No. 324, the following Brethren were elected for the ensuing twelve months, viz.:—Bros. William Stephenson, R.W. Master; William Kingsman Ward, (of St. Mary's Chapel Lodge, No. 1, Edinburgh,) R.W. Proxy Master; David William Gibbs, R.W. Past Master; Peter Guthrie, W. Senior Warden; Robert Haswell, W. Junior Warden; Rev. H. Cockburn, Chaplain; David R. Guthrie, Treasurer; William Cockburn, Secretary; John Guthrie, Senior Deacon; Robert C. Holmes, (59th Regiment,) Junior Deacon; Ambrose Hayling, jun., Inner Guard; Tobias Harrold, Tyler.

It is again our pleasing duty to record the increasing prosperity and respectability of the "Caledonia," both as to names and numbers; and to state that Robert Stronach, Esq., of the "West India Bank," was admitted a member of the ancient and honorable order, at the last meeting, and that there is every prospect of a still further increase of members.—*Communicated.*

We understand that a new Lodge has been established at Barbados, entitled the "Shamrock Lodge," (Ireland,) of which the Hon. William Stevenson, of this island, has been elected an honorary member.

The Provincial Grand Master of this island, the Hon. William Stephenson, has been elected an honorary member of the ancient Mary's Chapel Lodge, No. 1, Edinburgh.

We are glad to understand that a number of Brethren of the Masonic Order, in St. Andrew's quarter, intend to open a new Lodge in Grenville, under the auspices of the M.W. Grand Lodge of Scotland.

BAHAMA ISLANDS.—In accordance with the notice previously given, the two Lodges of this town assembled at the Freemasons' Hall, and, after the installation of their officers, formed a procession to Christchurch. The Rev. W. Strahan, *A.M.*, Chaplain to both Lodges, delivered a most able and appropriate discourse, selecting, for his text, "Let brotherly love continue." After which a very liberal collection was made, in aid of the charity-fund of the Royal Victoria Lodge. We were glad to find the church so numerously and respectably attended.

The children of St. Matthew's parish, under the direction of Mr. R. Hughes, formed the choir, and certainly reflected great credit on their instructor.

In the evening, about thirty of the Brethren dined together; President, J. F. Cooke, the R.W.M. of the Union Lodge, 231; Vice-president, S. J. Clutsam, P.M. of the Royal Victoria Lodge, No. 649. The following loyal and appropriate toasts were drunk with the usual honours:—"The Queen, God bless her;" "His Royal Highness Prince Albert, the Prince of Wales, the Princess-Royal, and the rest of the Royal Family;" "Lord Frederick Fitzclarence, and the Grand Lodge of Scotland;" "His Royal Highness the Duke of Sussex, and the Grand Lodge of England;" "His Excellency Sir Francis Cockburn and lady, and a safe and pleasant passage to them across the Atlantic;" "His Honour the Lieutenant-Governor, the Council, and Assembly of

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the Bahamas;" "Masons' Wives, Widows, and Daughters;" "The Ladies of the Bahamas;" "Absent Brethren, all over the world;" "The health of our worthy Brother, the Honourable G. C. Anderson, P.M., and many and sincere regrets at the cause of his unavoidable absence;" "The health of our Brother and Chaplain, the Rev. W. Strachan," &c. &c.

The Brethren retired at a late hour, with that usual cordiality of feeling characteristic of the Craft; and parted with the old and familiar toast, "Our next happy meeting."

NASSAU.—ADDRESS, to our Right Worshipful Master and Brother, the Honourable George Campbell Anderson:—

"DEAR SIR,—We, the undersigned subscribing members of the Royal Victoria Lodge, over which you have for the last two years so ably presided, beg to express our sincere regret that the period has arrived when, of necessity, we witness your vacating our presidential chair.

"We deem it incumbent on us, on this occasion, to offer you our sincere thanks for the able and fraternal manner in which you have presided over us, and also for the varied and valuable instruction you have, on different occasions, so willingly bestowed on us.

"While thus expressing our mingled feelings of regret and gratitude, we have this great satisfaction that, in ceasing for the present to continue our Right Worshipful Master, we hope still for the continuance of your presence and assistance as Past Master of our Lodge.

"In conclusion, we beg to assure you, that we most sincerely sympathise with you on your recent severe trial and affliction, in the death of your only son and child, and while Heaven has thus seen fit to afflict, we humbly trust and pray, that this affliction may be sanctified to your present and everlasting welfare, and with Christian and fraternal affection we remain,

"Right Worshipful and dear Brother, your Brethren."

(Signed by every officer and subscribing member of this Lodge.)

"Nassau, 12th December, 1842."

The Hon. G. C. Anderson's Reply.

"Nassau, 21st December, 1842.

"MY BROTHERS,—I have listened with much pleasure to the kind address which you have just presented to me, and now return you, collectively and individually, my sincere thanks, for the mark of Brotherly affection which you have thus extended to me.

"One of the highest rewards, which a Master of a Lodge of Freemasons can here receive, is the approval of his conduct by those over whom he has been selected to rule; that reward, you have now, my Brothers, conferred on me, and I can truly assure you, that if my services have been such as you are pleased to represent them to have been, this expression of your approbation has more than repaid me for them.

"From my initiation into the mysteries of our order, I have ever felt a lively interest in the welfare of the Craft in general, but I readily admit, that my warmest feelings have been enlisted for the success of the Royal Victoria Lodge in particular, because, independently of the feeling of partiality, which the fact of my having been in some measure

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its founder, must necessarily imbue me with, I have felt that to ensure the complete success, and general diffusion of the Royal Art in this Colony, it was necessary that we should have a connecting link with our Masonic Brethren in England, which, until the establishment of this Lodge, we had not. Deeply impressed, therefore, as I am with the importance to Freemasonry, of our maintaining this Lodge in its present efficiency, you may rely on my continuing to be a constant attendant at your meetings, in my capacity as one of your Past Masters; and any assistance which it may be in my power to render you, either as a Lodge, or as individual Brother Masons, will always, I assure you, be most cheerfully given; but from the many valuable Brethren, who, during the past and present years, have been added to our list of contributing members, I feel that the strength of the Lodge, not only in numbers, but in talent, is now such, as to render any services of mine of far less consequence than they might have been at any previous period.

"In conclusion,—the expression of your sympathies, on what you most justly term my recent severe trial and affliction, merits my deepest gratitude.

"In depriving me of an only and dearly loved child, our Almighty Father, has indeed, my Brothers, subjected me to a severe trial; but I humbly thank Him, that while He has thus chastened me, He has at the same time, strengthened me, so as to enable me to submit with resignation to His divine will,—a duty, my Brothers, not only incumbent on me as a Christian, but which is inculcated by the principles of that order, of which we are common members.

"And now, reiterating my thanks for your kindness, I pray you always to believe me

"Your sincere well wisher, and affectionate Brother,

(Signed) "G. C. ANDERSON."

"To the Officers and other Members of the Royal Victoria Lodge, Nassau."

NASSAU.—The M. W. Grand Lodge of Scotland has appointed Bro. John Ferguson Cook, Esq., the W.M. of the Union Lodge, No. 231, at Nassau, New Providence, to be Provincial Grand Master for the Bahama Islands. A similar provincial appointment is also intended for the Island of Jamaica.

NOVA SCOTIA, *Oct.* 27.—THE ANNIVERSARY OF SAINT JOHN.—The Provincial Grand Lodge of Nova Scotia was convened, according to ancient usage, and met at the Masonic Hall, for the purpose of arranging the business of the year.

The Grand Lodge having been opened with prayer in due form, the R.W.G.M., with the assistance of his Officers, proceeded to the Installation of Sussex Lodge, No. 704, the Worshipful John Willis, Master, which solemn and important ceremony having been performed, the other matters before the Grand Lodge were taken up in proper order; the Reports of the several Committees of Accounts, and the projected addition to the building, were read and received, and the following Officers re-appointed to their several situations in the Grand Lodge of Nova Scotia for the ensuing year, by the Right Worshipful the Provincial Grand Master, Alexander Keith, Esq.:

Bros. James Forman, Jun., D.G.M.; R. F. Hare, S.G.W.; J. L. Starr, J.G.W.; Rev. J. T. Twining, *D.D.* G.C.; John Richardson,

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G.T.; A. G. Blair, G.S.; R. D. Clarke, G.D.C.; W. Rogers, S.G.D.; J. G. Ross, J.G.D; John M'Pherson, G.S.W.; H. Schallehn, G.O.; Cumming, G.S.B; M'Laren, G.P.; Duggan, G.T.

PRINCE EDWARD'S ISLAND.—ST JOHN'S LODGE.—The anniversary of St. John the Evangelist was celebrated by the Brethren of St. John's Lodge dining together. The dinner was served up in Bro. Pallister's best style, and the wines were pronounced excellent. After spending the evening in love and harmony, the company separated at a late hour, highly pleased with their entertainment.

HOBART TOWN, *June.*—ST. JOHN THE BAPTIST.—The several Lodges sat down to sumptuous entertainments at Mezger's Hotel and the White Horse, in honour of the Festival of St. John. From indisposition we were unable to attend either of these meetings, and the particulars have not been sent us. The good cheer was excellent and profuse, and the utmost hilarity and good fellowship reigned throughout the evening.

AMERICA, (UNITED STATES).

MASONRY IN THE UNITED STATES.

☞ *We are requested to correct an error in our last, at page* 458, *wherein it was stated that Dr. Winslow was the Grand Secretary. It appears that the Doctor is* corresponding *Grand Secretary; the official Grand Secretary being* BRO. W. C. MOORE. *This correction is the more needful, as the certificates of Brethren might otherwise be doubted for want of the proper official signature.*

Address.—" Bro. W. C. Moore, Grand Secretary, Grand Lodge of Massachusetts Office, No. 17, *School Street, Boston."*

To one familiar with the operation of the Masonic Institutions of the United States and Europe, there is a large field for remark, in the variations of their popular estimation; their management; their unions and divisions of degrees; their internal practices, affecting the habits and character of the members; their systems of government founded on one constitutional basis, but taking striking contrasts in their administration; the differences arising from the forms of civil governments, or the general character of the people.

To look upon some of these Institutions under certain circumstances, Masonry would seem to be the ministering angel diffusing peace, love, and happiness to all who will partake of the proffered blessing; but turning to examine other portions, the question cannot be avoided, What good do these produce? The enquirer who looks upon all the parts of the Institution as *only component parts* of one great and universal Fraternity, will no more be offended at the very small share of knowledge of the history, theory, and work of Masonry, in a portion of the general

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community of Masons, than he would be at a similar paucity of information on history, philosophy, and the fine arts, amongst some classes of his countrymen. The philosopher anticipates and believes in the effects of *education* on the morals and habits of individuals, and its consequent improvement of society; and he will as surely speculate on the advancement of society itself in its modes and means of happiness as it emerges from the state of the back-woods-man and frontier settler, to that of the independent and wealthy agriculturist, and the diligent and thriving merchant. In the United States, society is in a continuous and continual state of improvement. The tide of emigration from Europe and the elder states presses onward to the west. The travel of a thousand miles in America is as little thought of as a journey from London to Edinburgh, by an Englishman. In our own day the forest has been cleared, and cities and towns erected—populous, wealthy, and enlightened by luminaries from the colleges of New England, and every part of Europe. Still the tide presses onward; a part now rushes into the Floridas, and another towards the rocky mountains. More or less of Masonic knowledge accompanies this motley crowd of human life in its rush to the wilderness. As the population becomes dense, churches and schools are erected, a post-office is established; the blacksmith, the wheelwright, and the *merchant*, cluster around the church and the school-house. Next comes the physician, seeking to identify himself with the new settlement; and, in the absence of other employment, plants and hoes his own Indian corn and potatoes, as his neighbours do. After a little time, there are Masons enough in the settlement to form a Lodge, and a dispensation or warrant being obtained from one of the nearest Grand Lodges, the Light of Masonry begins to shed its rays before the stumps of the old forest trees have disappeared from the fields around. In the progress of a few years the face of the country changes; the settlements spread, they approach each other; social intercourse is free; hospitality abounds. Masonry harmonizes with the principles, the habits, and propensities of the people, and Lodges are added, until, for the convenience of the officers, and possibly from that innate love of independence which accompanies the American every where, they form a constitution, separate from their Mother Grand Lodge, and with her concurrence, commence a regular form of government over the Masons in the territory.

From these newly-formed Grand Lodges we can reasonably expect but little information beyond the simple facts of their regular organization, their annual elections, the names and places of their Lodges, and the regulations which they adopt, from time to time, adapted to their circumstances.

There has recently been erected a Grand Lodge in Illinois, and another in Arkansas. Of the latter we know nothing. It has not been recognized by the old Grand Lodges of the States; but the Grand Lodge of Illinois has been regularly formed, and the Lodges which derived their warrants from Kentucky have been transferred to its jurisdiction. In these New States Masonry may be usefully at work, although there are no splendid temples dedicated to its use; but we should not be surprised to learn that, in many instances, the practice of the Lodges is loose and irregular. That they will become in time strictly conformable to the best models of the order, we have the best evidence in the onward march of those which have preceded them.

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In the course of the past year many important movements have been made by the principal Grand Lodges of the United States, towards the great work of reformation and improvement; others, however, appear not even to be aware of what is in progress around them. Since the Convention was held at Washington, in March last, the measures recommended by that body have been acted on by the Grand Lodges of New York, Connecticut, Massachusetts, Ohio, Tennessee, and probably by others, whose reports have not been published. The attempt of a number of individuals in the State of Michigan, to set up a Grand Lodge, under the pretence of reviving the body, which died by its own resolve in 1829, has been decidedly repudiated. Grand Lodge certificates will hereafter be required of strangers generally, throughout the Union; and the representative system is gradually gaining favour. The intercourse between the Executive Officers of the different Grand Lodges has been more extensive in the past year than at any former period, and the effect cannot fail of being highly beneficial, not only to the Fraternity and the Institutions they severally belong to, but by the union of wise counsellors in their leading measures, a uniformity and harmony will be perpetuated, which will extend into the relations of private life.

In the State of Ohio, the G.M., General Reese, has for two or three years opened the Annual Session of the Grand Lodge with an address, in which he has not only reported the principal events of the year past, but spread before the body his own enlightened and liberal views and recommendations for their consideration and legislative action. By his influence, he has aroused the fraternity of that State to active exertion, to secure the stability, purity, usefulness, and dignity of the order. He, some time since, introduced into his own Lodge, at Lancaster, a series of Temperance resolutions, which probably would have been responded to by the Lodges, if a *rider* had not been added by a zealous member, which required *a pledge* of total abstinence from intoxicating drink, *to be given by candidates* for initiation. When the Lodge sent forth a circular to the Lodges in the State, it was disapproved, on account of the *new test* proposed as a pre-requisite qualification for admission. The subject was not introduced into the Grand Lodge at the meeting in October last. To effect all the purposes originally intended by the Grand Master, the agitation of that body was not necessary, and he avoided it.

The Grand Lodge of Missouri has embarked in the laudable undertaking of building up a school for the education of the sons of indigent Masons. A few years ago a tract of land was purchased, and extensive buildings erected for a college, at the cost of 75,000 dollars. These the Grand Lodge has purchased; but in the present embarrassed state of the country, although the purchase-money has been nearly raised by subscription, it must be some time before the intention can be fully carried out.

The Grand Lodge of Louisiana, which is chiefly composed of French and Spanish Lodges, have had serious trouble with some disorderly members of one of their American Lodges in New Orleans, and have at last been obliged to annul the warrant of *Louisiania Lodge at New Orleans*, and expel the members thereof, except some six or eight.

The Grand Lodges of the United States have, until very recently, known very little of the state of the institutions of Europe, and the

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communications which they have annually made to each other have been buried in their Grand Secretaries' offices, and the Fraternity for the most part left in the dark as to the doings of any other Grand Lodge than their own. They have, consequently, lost sight of the important fact that each Grand Lodge, and every individual Mason, forms but an integral part of ONE GREAT FRATERNITY. Towards dispelling this obscurity, the Grand Lodge of New York has taken the most efficient measures. They have a committee active through the year in preparing an abstract of the extensive correspondence of that body, which has proved highly interesting and instructive. They make their report but once a-year, and it is then given at length, with the transactions of the annual and quarterly meetings. Of this pamphlet a thousand copies are published, and through it the other Grand Lodges, and the principal subordinates in the States, have received their chief information on the state of the institution out of their own territory. None of them, however, ever receive any communications from the United Grand Lodge of England. It is supposed that that body publishes its proceedings, but whether they ever send them to foreign bodies of their own rank, or regard them, one and all, as too contemptible to be so highly favoured, is not known.

One of the most important events in the past year is the memorial of an Israelite of New York to his Grand Lodge, setting forth the refusal of a Lodge under one of the Grand Lodges of Prussia, to admit him, on account of his religion, while on a visit to his friends in Germany. From a letter published by the Grand Lodge of New York, forwarded from Berlin to the Grand Lodge of the Netherlands, it appears that the three Grand Lodges of Prussia refuse to admit Jews to their Lodges, and take the responsibility of rejecting the Certificates to Israelites from other Grand Lodges.*

The Grand Lodge of New York has taken up the subject, and in the hands of their Grand Officers, it will not be suffered to sleep. The Editor of the *Freemasons' Magazine*, at present the best Masonic periodical in America, considers the course of conduct on the part of the Berlin Grand Lodges as an infringement on the freedom of the order, which ought not to be tolerated, and assures the Grand Lodge of New York, that if they should fail in the effort to place every American Freemason on an equal footing in Germany, whether Jew, Mahomedan, or Christian, and should finally close the doors of their Lodges against those who have forgotten from whom Masonry has been received (by whom it was founded, if there be any truth in our tradition), she will be sustained by every Grand Lodge in America. What has the Grand Lodge of England done in this matter? or are the Grand Lodge certificates of England allowed to be rejected, as those of Holland and America are, in the hands of Jewish Brethren in Prussia?

There is to be a Convocation of Lecturers held at Baltimore in May next, for the purpose of harmonizing a system of Work for the Union. It is likely to be generally approved by the Grand Lodges, though some have declined nominating delegates.

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* The G.L. of England admits Israelitish Brethren, and we believe that the Grand Lodge of Prussia is about to relax its objection to them.

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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.

CALCUTTA.—It is with poignant regret that we have to observe that the prosperity of the Craft, on this side of India, has been much overcast. We have had to deplore the departure from among us of one, who, though holding only the subordinate situation of Grand Secretary, was nevertheless one of our brightest stars, namely, Bro. Alexander Grant, who is never mentioned but in terms congenial with expression of admiration of his merits, and grief for his loss.

Another great light, whose absence indeed may be truly said to leave distress behind, is about to disappear from our scene, though it is to be fervently hoped that his absence may be but temporary—the R.W. Pro-Grand Master for Bengal, Dr. J. Grant, whose ill-health compels him to return to England. Under his auspicious rule, and that of his Deputy, Masonry flourished in a manner unexampled, and this, too, in spite of many obstacles which were likely to present much evil. A tone was given to the Craft which it had not before, and the maintenance of which is most desirable. What arrangements are to be made for the government of the Craft, it is difficult to say. The Past D.P.G.M. is well-stricken in years, and though willing, is scarcely able to do what is required. The Deputy Prov. G.M. Bro. Robert Neave, is located in the North-western Provinces, where he holds the responsible office of civil and sessional Judge of the district of Azimgurh. That place is five hundred miles from Calcutta; and consequently, however well-placed Bro. Neave may be as respects his own immediate charge in the province, he cannot well rule the P.G. Lodge in Calcutta. His transfer, indeed, from his present office to some other in or near the presidency, would obviate these difficulties; but this is a matter by no means easy of accomplishment.

The meeting of the Provincial Grand Lodge, in September, possessed more than usual interest. In imitation of the Grand Lodge at home, a Board of General Purposes had been established, and worked with excellent effect. The M.W. Grand Master, H.R.H. the Duke of Sussex, however, directed its abolition (!) as the Prov. G. Master has, by the Book of Constitutions, the power of deciding on all Masonic questions with or without the assistance of his P.G. Lodge!

It is likewise deemed, that the Board is inadvisable, as probably leading to collision, (*i. e.*, it fetters arbitrary authority.) Perhaps recent events at home may have caused a sensitiveness on these points; but here, where at least liberal and gentlemanly feelings characterise our Masonic proceedings, all fear on this head is perfectly superfluous.

Our worthy Chief thanked his Board and dissolved it.

We regret to state some littleness was observed towards the P.G.M. for Bengal, for not putting the word "Provincial" before his title; indeed, he has been somewhat snubbed for endeavouring to do his best.

At this meeting was also read the G. Master's decision on the admission of Mahomedans and Hindoos into Masonry. The decision was as might have been expected, where the point is plainly laid down in the

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Constitutions. They who believe in the unity of the G. A. of the Universe, are, without distinction of religion, to be admitted. As to the *indiscriminate* admission of such, H.R.H. very justly observes, that this is equally objectionable as regards any order or denomination of men.

Herein, indeed, has our Head touched on the only evil which cankers our Craft. As respects every denomination, too little care is used in admitting candidates. The undeniable principle of the admissibility of both Mussulmans and Hindoos being established, the main difficulty lies in its specific application. Few Hindoos are Theists or Deists; they are nearly all Polytheists. On the other hand, there can be no difficulty with Mussulmans.*

On these points, the R.W. Prov. G. Master made some very forcible observations, as to the caution to be used in admitting natives, whose morals, as they differed most essentially from ours, so were they, from the peculiar habits of the country, less liable to observation, and consequently, less capable of accurate ascertainment than our own, which admit of little concealment. He also adverted to the fact, that *truth*, above all things, was one of the leading characteristics of our order; whereas, the leading characteristic of the native character is a disregard of truth. The P.G.M. declared, that after a residence of twenty-six years in India, and an unlimited intercourse with the people, he had not known more than three natives whose words he could trust.

The speech of the P.G.M. was most excellent, and would make a valuable statistical paper: it is to be regretted that it is not published. Ample testimony can be borne to the correctness of all the observations, and especially as to the disregard for truth in the natives, by Masons who have been nearly twenty years resident, in a country ranging from Calcutta to Delhi.†

An attempt is being made to erect a Templar Encampment on a principle suggested by some eminent crusaders in the order. Many Brethren are most anxious on the subject, and are naturally uneasy at seeing that their Scottish and Irish Brethren possess, in this respect, advantages which are denied to them; and that this denial originates in some scruples, resting in a quarter whence equality would be better expected.

The removal of that Pillar of our Craft, which is itself Virtue, Wisdom, Strength, and Beauty—Dr. Oliver—has caused here the greatest possible disgust, and especially in the minds of those whose good-feeling and high respect which they bear to our order, are its most valued supports. The more thoughtless speak openly; but thinking men ponder over things, and wonder what new trial is about to be performed; and also, do they consider whether a change has not come over the spirit of our system. We have a proverb in the East, that "It is the last straw which breaks the camel's back." May *that straw* not be super-imposed. Let our venerated Brother, Dr. Oliver, console himself—if consolation be

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* Our correspondent inquires whether this most important question was ever submitted to the Grand Lodge, or the Board of General Purposes? Certainly not; such matters are "cabinet questions." The Grand Lodge is powerless in matters of any importance.

† There is no doubt of this lamentable fact; but how is this vast population to be redeemed?—by a continuance in error!—Surely not. Open the blessed gates of Masonry to them—with discrimination certainly—but open them. The light of truth *may*—nay, MUST shine forth; and, through their own people, the natives WILL at length become associates in the holy principles of *Brotherly Love, Relief, and* TRUTH.—ED.

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needed—that here, as elsewhere, he has the sympathy of every true and honest Mason. What his oppressors have, they may be left to imagine.

In a few days the Brethren will meet, to devise some method of testifying their respect to the Prov. G. Master, before his departure.

The Brethren in Bengal will shortly have to sustain another severe loss in the departure of Bro. Dr. Playfair, one of the oldest of our Anglo-Indian Masons, who has done good service in all parts of India, and will be much regretted.

LODGE OF TRUE FRIENDSHIP, *Dec.* 13.—We were this day honoured by a visit from the R.W. Bro. Robert Neave, D.P.G.M., who was most heartily welcomed. He was W.M. of the Lodge in 1824, and is the only member of that year remaining.

STAR IN THE EAST.—The Prov. G.M., lately the W.M. of this Lodge, has transferred his gavel to Bro. J. F. Leith, to the perfect satisfaction of the members, who anticipate both comfort and happiness from his rule. The Lodge is the oldest in India, having existed 102 years.

TRUE FRIENDSHIP.—Bro. J. R. Lattey succeeds Bro. Boileau, who will leave for the hills, owing to indisposition. Bro. Boileau is Grand Secretary, and has won golden opinions from all. His temporary absence will be severely felt, It is believed that Bro. King, the G T., will act as G.Sec., *pro tem.*

OTHER ELECTIONS TO CHAIRS.

INDUSTRY AND PERSEVERANCE.—Bro. L. Clarke.
HUMILITY WITH FORTITUDE.—Bro. W. Lazarus.
MARINE LODGE.—Bro. J. Stanley.
ANCHOR AND HOPE.—Bro. L. Clarke.
ST. JOHN'S, (the Flower of Indian Masonry).—Bro. H. W. Torrens.
HOPE CHAPTER.—Comps. Torrens, Broome, Clarke, Z.H.J.

(LATEST.)

At a meeting of the Craft, consisting of the D.P.G.M., Robert Neave, P.P.D.G.M. Blaquiere, and the W. Masters, P. Masters, and Wardens of the Lodges of Calcutta, held at Freemason's Hall,—It was unanimously resolved.

"1. That the Craft do present to the R. W. the P.G.M. of Bengal, on his approaching departure from India, an address expressive of the regret which they feel at his approaching separation from them; and also a testimonial of the esteem and regard which the Craft have towards him, for the many Masonic excellencies which he possesses; and on account of the flourishing state of Masonry which, under his auspices, these Provinces now present.

"2. That a Committee, consisting of Bros. Neave, Blaquiere, Torrens, Birch, Leith, Clarke, and Boileau, be appointed to prepare the address, to take the necessary measures for collecting the amount which may be contributed towards the testimonial, and with reference to the amount of the sum that may be contributed, to determine the nature of the testimonial, whether a medal or a piece of plate.

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"3. That the address be delivered on St. John's-day, and be signed by the D.P.G.M. on his own behalf, and by the W. Masters, P. Masters, and Wardens, on behalf of their respective Lodges.

"4. That Masters of Lodges be requested to lose no time in communicating with the Brethren of their respective Lodges as to their amount of contribution, and to inform the Committee, with all reasonable speed, of the probable amount of such contribution, for the guidance of the Committee. Further, that each Master will adopt prompt measures for the present realization of subscriptions, that as little delay as possible may occur in carrying out the wishes of the Craft.

(Signed) "R. NEAVE, *Chairman.*"

"Calcutta, Dec. 17, 1842."

ST. JOHN'S DAY, *Dec.* 26.—The Fraternity marched in procession to the Cathedral, accompanied by the artillery-band, and a goodly display of banners and other emblems of the mystic tie. The Rev. Mr. Fisher preached, on the occasion, an excellent and appropriate sermon, at the conclusion of which a collection was made among the Brethren, the proceeds being devoted to the District Charitable Society. They then marched back to the Masons' Hall to do honour to their Provincial Grand Master, Dr. J. Grant, who is on the eve of departing for his native land; and a more really sincere or affecting scene it has never been our fortune to witness before; may God grant that it may never fall to our lot again! The parting with this amiable and distinguished Brother seemed to act upon every one present with the full force which the separation by death impresses on the human mind. The scene was one which it is impossible to pourtray either by pen or pencil, and could only be felt and appreciated by those present on the occasion. A farewell address, which we subjoin, was read by Brother Neave. In the evening a grand banquet was given in the hall, and amidst the glare of chandeliers, transparencies, and all the good things of this life, (under the weight of the latter item, the large tables literally groaned), sat down some sixty or seventy Brothers, honoured by the company of the Rev. Mr. Fisher, and his two sons. All was harmony, cordiality, and good fellowship; some excellent and appropriate speeches were made on the occasion, and the company broke up at eleven, P.M.

To the R.W. JOHN GRANT, P.G.M. *of Freemasons, Bengal.*

"R.W. SIR AND BROTHER,—We, the undersigned, being the Representatives of the Lodges in and about Calcutta, appointed for the purpose by the unanimous voices of the members of those Lodges, beg to wait upon you with the address on the occasion of your approaching departure for your mother country.

"When we call to mind the condition in which Masonry in this country was, before it pleased the M.W. the Grand Master to appoint you to the exalted office which you now hold, and look on the state in which the Craft now is, we cannot, on this occasion, too strongly express towards you our sentiments of gratitude, admiration, and love. Gratitude, do we most justly owe you, R.W. Sir, for your incessant care, your unwearied vigilance, and your untiring activity; all of which, in harmonious combination, have raised up among us a high spirit of emulation. Admiration do we feel, on account of the impartiality with which you have selected, and the fitness which has characterised the selection of, those among us whom it pleased you to honour; by which

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means merit has been duly rewarded without envy being excited. 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.

"Recognising thus fully, as we do, the benefits which we have received at your hands, we were too fondly prepared to look forward to their continuance, and to anticipate, from your lengthened stay here, an increase of those advantages of which your rule has been already so prolific. The extent of our grief at finding that we are so soon to lose you, can be adequately measured only by the standard of our obligations to you, so fully recorded above, and also by that of our fears for the disadvantages which your regretted absence from among us must superinduce.

"There now remains but to say farewell. But ere that be done, allow us to offer you, on our own behalf, and that of the Craft, a testimonial of the estimation in which you are held by us and them. We have selected, as the most fitting for the purpose, a piece of plate, (which will be hereafter presented to you), and of it we beg your acceptance. On it will be recorded our humble but sincere testimony to your worth and excellence; and thus, the world at large, and also our mutual successors will learn, that you have so amply and satisfactorily, to those over whom you presided, discharged the duties of your office; and also, that we, on our parts, have been honoured by being under the rule of your Hiram.

"We are led to believe, that you may again return to rule among us; but we hear, also, that it may possibly be otherwise. In the former case, we shall hail your advent with as much joy as now in sorrow we lament your departure. In the latter, hard and irretrievable as will be the loss to us, we shall yet console ourselves with the confident hope that you, at least, though we mourn your loss, will be happy in the bosom of your family. That you and your family may meet with favouring breezes to bring you speedily to your native shore; and that, whether here or there, the Great Architect of the Universe may have both you and them in His keeping—may shield you from all harm, and shower upon you all the blessings of health, peace, and happiness, is the sincere wish and prayer of those who, on their own behalf, and that of those whom they represent, here subscribe themselves."

Dr. Grant was much affected by the address, and replied to it most feelingly; and the banquet at night, though splendid, was evidently damped by the prospect of our approaching loss.

The R.W., the P.G.M. in Lodge, made arrangements for the government of the Craft during his absence; and pending the approval of the Most Worshipful the G.M., Bro. Birch is the S.G.W., Bro. Somers the J.G.W.—Bro. Egerton has resumed his old office of S.G.D.; Bro. Capt. Williams is the G. Director of Ceremonies, and Bro. Browne the W.M. of the Grand Stewards' Lodge. The R.W. Deputy G.M. has been declared Pro-G.M.; but as he is Judge of the district of Azimgurh, in which he resides, Bro. Birch is, in his absence, to act as Deputy, and to rule the Craft.

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Bro. Boileau, the G. S., is on his way to the hills; and he carries with him a power to visit and reform all country Lodges. This has been done at the request of the D.G.M., who cannot personally visit the most northern and westerly Lodges. Bro. B. hopes to be able to revive the Lodge of the Himalayan Brethren at Simla.

North Western Provinces.—The repeated and continuous movements of corps, which it was hoped would partially cease, on the return of troops from Cabul, but which the secret orders for the formation of an army of reserve (for what purpose, except to gratify a childish vanity) have dissipated, have also greatly contributed to unsettle Masonry in these parts.

Cawnpoor.—Lodge Sincerity has ceased to work, and the Chapter is wholly in abeyance.

Kurnaul.—The abolition of this station has actually destroyed that excellent Lodge, "Light of the North," which, under the auspices of Bro. Tottenham and others, was in a flourishing condition. It is hoped the warrant will be transferred to the new station, and thus the "Sacred Fire" may be preserved.

Bombay, *Dec.*—The Provincial Grand Lodge of Western India was held on St. John's-day with much *éclat*, under that zealous Mason Dr. James Burnes, *K.H.*, who presided. The proceedings in the Grand Lodge were marked by the usual attention being paid to the instructive observations of the Prov. G.M. The officers were continued as last year, except that the vacant office of Prov. S.G. Deacon was supplied by the appointment of Bro. W. A. Purnell, Member of the Medical Board, and Inspector-General.

Dec. 3.—Dr. Burnes, assisted by the Fraternity of Masons, and public authorities, laid the first stone of the Jamsetjee Jeejeeboy Native Hospital, with customary honours, and amid the enthusiastic cheers of a vast concourse of spectators.

The contemplated Hospital, is the offering of "Sir Jamsetjee Jeejeeboy," the first native East Indian who has received the honour of knighthood from the British Sovereign. It is with much regret, that the late arrival of the papers prevents our giving the splendid addresses of Dr. Burnes on the occasion.

The zeal of Dr. Burnes has, however, we regret to state, been visited by discourtesy, from a quarter where the most generous construction of that zeal would have been more creditable; the consequence has been the surrender of a warrant. Masonry will, however, triumph over all circumstances.

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REVIEW OF LITERATURE, &c.

Latomia. No. II. For October. Weber, Leipsig.

Our cotemporary has given in the present number, as a specimen of the fine art, a well-executed engraving of the Cathedral at Cologne, as it will appear when completed. The antiquary is reminded that the present magnificent structure, although standing for near a thousand years, was never completed according to the original design; an object it is now intended to carry into effect. The King of Prussia, with praiseworthy zeal, has subscribed largely, and the editor appeals forcibly to the Masonic public to add to the 10,000 dollars already contributed to the undertaking.

Is Freemasonry an Ancient Institution?—A brother, Hephata, is sceptical on this point, and assumes the order to be merely a speculation for booksellers, and only a means of conviviality for its members. The editor refutes these charges very convincingly.

An engraving of a medal in honour of Prince Frederick William, the brother of the king, protector of the Freemasons in the Prussian states, is beautifully executed, and is reported a very striking likeness; on the obverse are the arms of the three Grand Lodges of Prussia, surmounted by the national emblem, the eagle.

The effects of a Masonic Association of the journeymen of the North of Germany, show the power, rather than the utility, of a strike among the operatives.

There is an article on the Eleusinian Mysteries, and another on the character of Masons and Masonry. Also, a Christmas-Eve Devotion, and some poems.

Mr. Halliwell's work on Freemasonry is translated; then follows a considerable amount of general intelligence from other countries, with a list of Lodges in Sweden and America.

A very interesting anecdote is detailed at some length, in which a Spaniard, named St. Croce, whose life was forfeited, was saved by a French officer, who discovered him to be a Freemason.

The second number of *Latomia* is worthy of the first, and is, perhaps, on the whole, more interesting. Some errors there are, and they are particularly observable in the English Intelligence—*ex. gr:*

A notice of motion was given in the Committee of Masters to recommend in Grand Lodge a grant of £1000 to the sufferers by the disastrous fire at Hamburgh. The awful hour of eleven struck, and new motions could not be entertained; and as the motion was not renewed, it would be needless to state that no money was sent. The editor of *Latomia* has, however, misunderstood the matter, for he gravely announces the payment of the thousand pounds!

Again, H.R.H. the Duke of Sussex, the M.W. Grand Master of England, is made to address Prince Albert on his *initiation* (when and where is not stated), and to express his hope of shortly resigning his gavel into the hand of the Prince! Hercle! but this is good. Prince Albert still rejoices as a profane; but were he a Mason, we doubt much whether his royal uncle would be sincere in the expression of the pleasure he would feel in resigning the gavel.

The case of the poor Mason who so frequently figured before our

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Boards of Benevolence and General Purposes, lately, is alluded to; and if the Master of the Lodge can read German, let him look into "*Latomia*."—"Spectas et tu spectabere."

But we had nearly forgotten to state, that WE have fallen under the displeasure of OUR excellent contemporary, by having indulged in some strictures on German Masonry; and yet we could, it seems, speak in terms of merited praise of the inimitable Boerne! Truth is truth; our correspondent on the occasion was in error; Austria was, and is in darkness. Germany is not Austria, and should not be answerable for its faults; Berlin, Frankfort, Hamburgh, Leipsic, &c. &c., are places where the "Light" shineth.

An Exposition of the Mysteries or Religious Dogmas and Customs of the Ancient Egyptians, Pythagoreans, and Druids; also an Inquiry into the Origin, History, and Purport of FREEMASONRY. By John Fellows, A.M. New York: Gould, Banks, and Co.

Our author has had the advantage of an abundance of material from whence to draw information, and has read deeply on the various subjects. He regrets that the work of a most learned and zealous Mason, dedicated, *Demen die es verstehen*, or *to those who can understand*, has not met his eye; as from the observations of the Abbé Barruel, and others thereon, he considers his researches would have been greatly facilitated. To the Egyptians, he refers generally all the antiquity of Freemasonry. Taken as a whole, his "exposition" is neither ungenerous or prejudiced. The author denounces the introduction of religion or politics in a Lodge, as anti-Masonic subjects.

The obligations in Masonry are severely reprobated by our author, who considers, that on the revival of Masonry in 1717, an opportunity was lost in not repealing such tests, inasmuch as Masonry then (as now) contained nothing that rendered its members amenable to the laws of England; and he brings some cogent arguments in support of his opinion. He is an able supporter of the antiquity of Freemasonry. The author apostrophises the conduct of the Abbé Barruel, and Professor Robinson, as altogether wanting in grace and truth, in respect to Masonry, and even charges them with malignant political prejudice.

What we do not altogether approve of is the too indiscriminate exposition of matters, which, while they do not in reality enlighten the popular (or *profane!*), would yet give them some idea that they become possessed of secrets of little worth, whereby the Order is not exalted in their estimation. The lengthened extracts from Mr. Warner's "History of the American Revolution," might have been spared, as altogether out of place. Taken as a whole, however, the author has given to the world a very valuable book of reference, containing much originality, which we shall occasionally refer to in private consultation.

We desire to be understood as only glancing at the exposition of Freemasonry, leaving the other subjects in the hands of any learned friends who may be disposed to examine into them; at the same time, we may remark, that in perusing them we have recreated with great pleasure, and we hope profited also.

The FREEMASON'S *Monthly Magazine.* By W. C. Moore. Tuttle and Bennet, Boston, United States.

The editor of this agreeable publication is a Brother of distinction in the Craft, and has given those proofs of acquirement that qualify him for the arduous task he has undertaken. The work has reached its

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second volume, and contains much valuable information. Indeed, we should have quoted largely (acknowledging the same,) but our pages have been pre-occupied; hereafter we shall refer to this magazine, if we are fortunate enough to receive it. We perceive our contemporary does not disdain to select some of our articles; a compliment we duly appreciate.

Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes. Par J. M. Ragon. 1 vol. 8vo. Paris, 1841, pp. 410.—The author of this work, a very learned and experienced Mason, has—for its publication—had the sanction of the highest Masonic authority in France, the Lodge des Trinosophes; and perhaps no better description can be given of the author's views and intentions in its publication, than what is said in the report of that Lodge to the G.O. of France. The author purposes, in the words of the report, to prove that "Masonry is a science worthy of the consideration and reflection of wise men of all ages, as offering three great subjects for contemplation; it presents the image of antiquity, a picture of the leading causes of the universe, and is the book in which are written the moral rules of all nations, and the code which should govern them." This course of lectures consists of nine divisions, in which various degrees of Masonry, commencing with the first and ending with the thirty-third, or Kadosch, are commented on and illustrated. Certainly, these lectures abound with original views, apt illustrations, and every good evidence of the depth of the author's researches. In common with his countrymen, the author too frequently rises into transcendentalism, and too often loses sight of the fact, that Masonry and Religion are not opposed; but for these faults, the work would be very perfect. To the English Mason, as affording the means of acquainting himself with foreign rites and orders, and at the same time, as furnishing him with many materials for contemplation, we cordially recommend Bro. Ragon's lectures, of which it were much to be desired that some competent Brother would undertake the translation.

TO CORRESPONDENTS.

A LEGIST.—An engraving of Landseer's clever picture, "Laying down the Law," is published, the likeness of every dog is Masonically correct; the engraving is worth a "jew's eye."

BRO. GILES DUXBURY.—We feel anything but vexation at a letter which is not only ingenious in its reasoning, but written, as we believe, in a good spirit. The "vexata questio," was not of our raising, and we refer G.D. to the conduct of our predecessor, who, during the long period of his persecution, carefully avoided all comment, until, by the conclusion of a mockery of justice, the affair became a matter of history, with which we dealt accordingly. The office of a Journalist is to write the TRUTH; that we have not given all is a very fair charge, and we plead guilty to the soft impeachment; but we declined to do so in forbearance, giving enough for justice and honesty. There may be some who think with our correspondent, and we respect their motives; there are many who agree with us. We shall not attempt to realise the fable of the old man, his son, and the ass—but taking our correspondent's suggestion in good part, will (unless compelled by necessity to act otherwise,) endeavour to clothe the "naked truth" with a Masonic garment. If G. D. had been in the habit of attending the G.L., he would have laid the charge of a "Sneering unmanly style" on very different shoulders; however, as an earnest of good-will to our correspondent, we give, in another place, an extract from his letter. He is, however, requested most distinctly to understand, that as our pride has not been wounded, or our ambition disappointed, so the simile of "inoculation" is a "non sequitur."

BRO. C. CLAPHAM, and several other friends, are thanked for their communications and

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suggestions, which perfectly coincide with the wishes of many metropolitan Brethren, and thus sanctioned, we commence a New Series, based on the principles of the former.

As X. X. does not even attempt to authorise his version of the Bath Lottery, he will not be surprised that we reject it.

A MEMBER of No. 4, has certainly much cause for complaint; but he has a remedy; demand attention from the party in fault.

A MORALIST.—We have the extract from the public press; but believing its re-publication might effect the Girls' Charity, we decline inserting it.

PILGRIM.—However coy the muse, woo her again and again.

AN ARK MARINER.—Write to Bro. Goldsworthy, Stepney-green, who can supply the information.

AN ENGLISH MASON complains that the valet of a certain distinguished Masonic potentate in the East, is about to be elevated to an important post—*tant mieux*. On dit.—There is also a rumour, that the potentate, however satisfied with the doings at his "ilk," is so awfully dissatisfied with the Metropolitan Tilers, that were it not *infra dig*, he would take office himself; he intends, however, to qualify his valet. Tilers beware, or "Othello's occupation's gone."

A MEMBER OF THE CESTRIAN LODGE.—We are obliged by two communications.

BRO. W. LLOYD.—Thanks for the scraps.

R.—All in confidence; invoke your muse.

W. K. A.—We have attended to the request with great pleasure.

A BIRMINGHAM MASON.—We have not seen the Razor Strop; does it give a keen edge?

M. M.—The communication is unworthy the writer, and unfit for our readers.

A LADY.—We doubt the fact; the letter smacks more of the knowledge of Doctor's Commons than Masonic practice.

A LIFE-INSURER.—What was commenced in dishonor must end in disgrace.

A MASON.—The circular is too impudent and disgraceful to entrap sensible minds.

A CAMBRIDGE MASON.—Bro. Spencer, if supported by the Craft, will reprint "Hutchinson's Spirit of Masonry," and "Ashe's Manual."

ENOD.—We are much obliged by a very interesting correspondence; but regret that some Bristol Mason has not contributed a Masonic biography of the late Bro. Richard Smith.

A CUMBERLAND BROTHER.—Write to F. L. B. Dykes, Esq., Dovenby Hall, D.P.G.M.

SIT LUX.—The article appears in its proper place. Write to Bro. Spencer.

T. P's communication has been attended to.

A LINCOLNSHIRE MASON.—The letter to Lord W—— is unnecessary.—The Song, "Blowing out the Rush-light," has wit in its application—as the lord knows.

A GRAND STEWARD.—The Grand Secretary has as much to do with the private arrangements of the Board as the Grand Tyler; and so that the Board manage that no expence whatever for the Grand Festival fall on the Grand Lodge, they may do as they please with their own.

Q IN THE CORNER, on the projected union between Nos. 5 and 37, came too late.

M.P.—It is most decidedly improper to admit ladies during any period of the working time of Lodges; but when the Lodge is called from labour to refreshment, the ladies may be introduced to witness the social transactions, and enjoy the harmony of the meeting—the Junior Warden and Stewards taking care that none but Masons remain at the final closing of the Lodge.

A MEMBER OF No. 7.—Unless you have some pretensions to Masonic knowledge, you need not read Bro. Jeremy Cross' Masonic charts. We shall have more to say anon.

DISCIPLINE AND PRACTICE.

W. M.—If a deaf person (in possession of the other senses) can read the declaration before he signs it, and can be made to understand the O. B., he may be initiated. In a case in point—a deaf Brother is punctual in his attendances at all Masonic meetings, and never opens his mouth but at banquet, with which he generally appears pleased; he never objects to the Lodge proceedings, but cautiously looks at his watch about six o'clock.

BRO. CUMMINS.—If a Master, during his year of office, is compelled by business or indisposition to be absent from Lodge, he still will be entitled to his rank as P.M., but should he resign or vacate the chair, it is otherwise; in either case, however, having been installed, he may be present at installation in a private Lodge, but cannot sit in Grand Lodge, or Prov. G. L., inasmuch, as having vacated the chair, he cannot be returned as P.M.

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A BATH MASON.—Obligate briefly on the Sacred Volume, after trying and proving ——

A STAFFORDSHIRE MASON innocently inquires whether the Masonic acts of his P.G.M. are not illegal, he having neither held a P.G.L., nor even visited a Lodge in the province, since his appointment?—We refer our Correspondent to the Grand Registrar for Sumatra, whose practice, under the Masonic potentate of that ilk, must give him much experience in Masonic non-entities.

A PROVINCIAL OFFICER.—A private Lodge must not assume the purple banner.

A PROV. GRAND OFFICER.—The delay of an answer beyond a reasonable time, is equally a breach of discipline as of good manners. Fourteen days for a simple *yes* or *no*, may have happened from lapse of memory, a failing from which even a Grand Secretary is not exempt.

A POOR MASON.—We are not advocates for that equality that would level society, but rudeness to a humble Brother does not elevate the aggressor, while it decidedly is a breach of the discipline and practice of Freemasonry. "What do you want?" "Well, what then?" "This is not the time and place?" are terms not generally admitted. Let "A Poor Mason" send a copy of the complaint to the Board of General Purposes.

A SUBSCRIBER wishes to know why the Lodge of Friendship can exempt its Master and Wardens from the duty of registration? We really cannot answer the question. The Masonic Horse Guards have, we suppose, their favorites; No. 6 is not the only "privileged."

ARCH MATTERS.

P. Z. could hardly have been present on the 1st of February, or he would have heard Br. Crucefix withdraw his amendment, rather than put the Grand Chapter to the inconvenience of a negative.

A COMPANION must have misunderstood the fact. The same party properly observed, that the Book of Constitutions should not enter into arguments of Discipline and Practice; and that therefore, the Committee of Laws were correct in not stating the number to be present.

A. Z.—The communication in our last did not come through the hands of the Grand Scribe, who, however, has occasionally given us advertisements and matters of information.

Z.—The number required to perform the ceremony of Exaltation is sufficient: but there is no objection to as many being present as are qualified, provided the number does not exceed seventy-two.

THE SHADE OF ST. JAMES.—The report of No. 2 is altogether inadmissible; not that we doubt the facts which have been vouched for. The conduct of one "Christian" to another was inexcusable. If a "fillip" was needed—and doubtless it was—a different language would have been more becoming.

A COMPANION.—Wait until the Laws are published. The reasons given are too conclusive to be disregarded.

A MEMBER OF No. 2.—The party named is clever, and not unread, but wants both conduct and courtesy. His chief reliance is on some Hebrew Companions, who, however versed in their own "classics," are as likely as other Companions to be sometimes in error.

TEMPLARS.

SCRUTATOR.—We do not understand the report of the Chapter of Observance, and therefore decline it.

K. T. is in error. The warrant from Uxbridge of "The Early Grand Encampment" was transferred to London, and surrendered to the Grand (Conclave, we were about writing) Receiver of Fees, who has generously condescended to procure a new warrant for the "Faith and Fidelity," which has taken deep root, and gives good hostage.

A CAPTAIN.—Yes; by the Articles of Union, which must be observed, or the United Grand Lodge is *non-existent*.

THE ASYLUM.

THE FESTIVAL IS FIXED FOR WEDNESDAY, THE 21st OF JUNE. AT FREEMASONS' HALL; THE BOARD OF STEWARDS IS FORMING, AND WILL NO DOUBT RENDER A GOOD ACCOUNT OF THEIR OFFICE.

THE ANNUITANTS ARE ALL LIVING, AND EXPRESS THEIR GRATEFUL THANKS TO PROVIDENCE, AND THOSE BRETHREN WHO HAVE RENDERED THEIR DRAUGHT OF ADVERSITY LESS BITTER.

FLOREAT ASYLUM!

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES.—JUNE, 1843.

"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.

THE MASONIC INTERREGNUM.

CONCEIVING that so important an event as the demise of the Grand Master of the Order, of an illustrious Chief who had presided over the Freemasons of England for more than a quarter of a century, deserved immediate, especial and most particular notice; and as, independent of that circumstance, there was much in the rank and peculiar position of His Royal Highness the late Duke of Sussex, both political and social, as well as in the example set by him as a prince, as a man and as a Mason, to demand more than a partial record in our pages, we devoted a supplemental number to that purpose, which was published on the 15th of May. In that number will be found every detail that can interest either the Masonic or general reader; and we refer to it now, lest any casual reference to the present number, should induce a single Brother or friend to suppose that we had neglected any portion of our duty as the annalists of Freemasonry.*

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

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Turning, then, from the closing scene in the life of our late Grand Master, we now seek to apply existing circumstances, as far as they may be so applied, to the benefit of the Craft.

At no more fitting season could we examine the Constitutions of English Freemasons, with a view to their improvement, than during the Masonic Interregnum—during the period in which, although, thanks to the prescience of the Duke of Sussex, we are governed by an excellent Pro-Grand Master, we have deeply to reflect upon the individual qualifications of the very few qualified Brethren from whom to make choice of a Chief.

It cannot be denied, that the system of Masonic government adopted at the Union, and the mode of carrying it out up to the present period, has tended to accumulate a very undue preponderance of power in the hands of the Grand Master, and to give to the distribution of Masonic honours more the effect of personal favour, than of the reward of Masonic merit. Whilst the Grand Officers, thus appointed, have deemed themselves to be under such individual obligation to the Grand Master, as entirely to absolve them from any responsibility to the Craft. Thus Provincial Grand Masters have been continued in their offices without ever convening the Lodges in their districts; thus men of wealth and station have withheld their aid, on charitable occasions, when, to use their own expressions, their best wishes attended the exertions which they were restrained from partaking, and were so restrained because the Grand Master was assumed to be averse to those proceedings, *because*, in fact, *they had received their purple badges as personal* favours from the Grand Master; and thus the united influence and votes of such officers, when assembled in Grand Lodge, have rendered perfectly nugatory any attempts at improvement, or efforts to be

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fairly represented in committees, made by the more humble, but not less useful wearers of the crimson and blue badges—of the really active and zealous working Masons.

Such unconstitutional effects as these can only be remedied by a change in the rules and regulations of the Craft; and such changes, propounded during a Masonic Interregnum, cannot be supposed to have any personal application. Those who give each other credit for being actuated by proper motives—by a desire for the extension and improvement as well as the perpetuity of Freemasonry—and none but the vicious will do otherwise—those who think that the principles of good government should be as well understood and practised among Masons, as among the members of any other society, will agree with us, that where no offence is meant—where none can be personally applied—none ought to be taken; and that we should rather be thanked, than dispraised, from the most honoured to the most humble in the fraternity, for our endeavours to bring them all within the sphere of equity, wherein, alone, unanimity can exist; and to leave none in the realms of injustice, where discord and disaffection must prevail.

Beginning, then, with the highest office in the Craft, that of Grand Master, we object to a system which, as it has hitherto been practised, has rendered the tenure one of life; and induced the anomaly, existing only among English Freemasons, of something approaching very closely to hereditary right. That Freemasonry is benefited by royal patronage is unquestionable; but that it is dependent upon royal government it would be absurd to assume. Whilst no one will doubt the fact, that the very instant you invest royalty with the chieftainship of Freemasonry, you shut out all of emulation that leads to honourable competition. This brings us to the point, that whether the Grand Master be of royal or of noble birth, a limit should

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be set to his term of office; so that, every royal or noble Brother might have the highest office in the Craft open to him, within a reasonable period, his merit being tested by the opinion of Grand Lodge, with the certainty that his willingness to take office could never be construed into disrespect for the worthy Brother about to vacate it. We could enlarge our arguments on this head, by showing the advantages to be derived from the accession of many noblemen to our ranks, who have hitherto been withheld by looking at our society as the followers of a single chief; instead of a society whose relative importance might be increased by the distribution of the highest honours among several of the leading men of the day—as a society, indeed, which dispensed honour instead of being simply honoured. But we will content ourselves, at present, with referring to the Constitution of a Private Lodge. Now it is clear, that a Lodge of Freemasons may continue to exist to eternity, without the constitution of a Grand Lodge; but that a Grand Lodge would soon expire if there were no private Lodges to sustain it. How, then, can we more fairly illustrate our position? In Private Lodges no Brother is permitted to fill the office of Master more than two years consecutively; unless by especial dispensation. And for this self-evident reason—that he may not, by perpetuity of office, obtain aught like personal preponderance, or absolute power. If this be a valid reason in Private Lodges, how much more cogent is it in application to Grand Lodge? And who is there, after all, who would venture to affirm that the annual elections of Grand Master were intended to be annual farces?—that the Book of Constitutions was intended to convey fallacy or falsehood on its pages? Who is there who would wish *any* Brother, royal or noble, affiliated or expectant, to be elected as Grand Master for life? We assume, that through the whole fraternity,

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there cannot be found such a slave-Mason. And whilst we sincerely believe that such a restriction would be of immense benefit to our order, we ask what objection can be made, by those who look to the attainment of that high office as the coping-stone to their Masonic career, or by those whose votes may place them there, to the proposition that no Brother shall fill the office of Grand Master for more than three years consecutively?

The same restriction of tenure which we wish to see applied to the office of Grand Master, should also be applicable to that of Provincial Grand Master, and for similar reasons. But, beyond this, every Provincial Grand Master who has failed to hold or to have caused a Provincial Grand Lodge to be holden in his district, for twelve months, should be deemed to have resigned his office, and take rank as a Past Officer. And, instead of the office being at the nomination of the Grand Master, it should be conferred by the election of the Lodges of the district, in Provincial Grand Lodge assembled. By this system, favouritism and invidious distinction would be clearly avoided, and the opinions and feelings of Provincial Brethren duly represented in their Chief. This, to them, is a mere matter of justice; for, it is evident that the Metropolitan Lodges form an immense majority in Grand Lodge, and have therefore an overwhelming influence in the election of Grand Master. The election of their respective Provincial Grand Masters would be nothing more than a just exercise of their Masonic franchise by the Provincial Lodges.

And with reference to the undue influence possessed by Grand Officers in Committees, it is only necessary for us to allude to a single instance—that of the constituents of the Board of General Purposes. This Board consists of the Grand, Pro-Grand, and Deputy Grand Master,

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the two Grand Wardens, and a President and twenty-four other members, the President and ten of the members being nominated by the Grand Master; so that, out of a board of thirty members in all, there is a clear majority of Grand Officers. Decided as that majority is, we should not deem it so much a matter of importance as to require a single comment. But the preponderance stops not there. For the Grand Officers of and from whom the majority of the Board of General Purposes is elected, vote for the remaining fourteen members, who are so essentially the nominees of the former, that it is of the rarest occurrence to find any member of the Craft elected who is not on what is openly and most applicably denominated "The Grand Officer's List." This is contrary to honesty—contrary to the spirit of the Constitutions—contrary to every notion of the purity of representation. And the remedy is self-apparent and easy. Let the fourteen Masters and Past Masters be elected by those who attend Grand Lodge simply as representatives of Lodges, and not as Grand Officers.

At the very last election for the Board, a paper was circulated, both at the Grand Officers' mess, and in the outer portal, thus headed:

"*YOU ARE REQUESTED TO LEAVE THE FOLLOWING NAMES ON YOUR LIST FOR THE BOARD OF GENERAL PURPOSES.*"

Then followed the names of the fourteen Masters and Past Masters, which the Grand Officers had settled on as the "faithful" for the session; and all were elected.

In these, and a few other particulars, the Book of Constitutions must be revised, if it be intended that Harmony, that cannot breathe in the atmosphere of injustice, shall be one of the hand-maidens of English Freemasonry—if it be deemed essential to the order that fallacy should not be

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preferred to fact—falsehood to truth. For that must be either fallacious or false, which, professing annual election, is tantamount to election for life—which assuming to govern districts effectually, prevents local election, and leaves representative Lodges without active government, and nominal governors without representative Lodges—and which, mocking the humbler classes of Freemasons with the mere semblance of power, in Grand Lodge, virtually substitutes nomination for election. Who can gainsay this?

GENERAL MATTERS.

The transactions of the past three months present their usual quota of intelligence. The demise of the Grand Master has given rise to many meetings of melancholy interest. The address of the Rev. Bro. Boyle, at the Funeral Lodge, Edinburgh, was perhaps the most instructive; those of Bros. Teetham and Stark, at Hull, were in happier contrast on the occasion of the presentation of testimonials to those worthy Brethren.

In the Colonies, Masonry is wending its useful way. A prayerful hope is generally offered up for the establishment of Provincial Grand Lodges; and, if possible, for a regulation as to work, which was provided for by the Articles of Union, but was never put into practice.

THE CHARITIES have been well sustained. At the Girls' Festival £500 were collected in aid of that most excellent institution. The new Benevolent Institution has held its inaugural general meeting, and a blessing will attend it. Let it only partake of that charity which "endureth all things," and it must succeed. The Asylum, too, has held its eighth anniversary, under the presidency of the Earl of Aboyne, Provincial Grand Master for Northamptonshire: for the details of a meeting unprecedented in true Masonic and social example, we refer our

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readers to our postscript; and hope that for the future there may be no difference. Morality has its strong and sacred rules, which preclude the possibility of concealment, that the law of charity and candour may not be transgressed with impunity. We would warn any who doubt this; they may be pitied, but will be fortunate if censure should stop short of contempt.

Dr. Oliver.—This reverend Brother has been labouring under indisposition, caused by attending a Grand Lodge at Peterborough, during the late rainy season. We are happy to state that he has considerably rallied, and has used his Masonic pen with even more than his usual industry, as will be seen in his erudite article in the present number, and by the re-production of a New Edition of Hutchinson's Spirit of Masonry; into which he has also infused so much of his own, as to make the work invaluable. At the recent Grand Lodge at Peterborough, the learned Brother delivered a valedictory address, in which he adverted to the probability of his public retirement from Masonry. After a life of such lengthened and continued services, it is wrong to press hard on so valuable a member of society—whose retirement into the bosom of his family will, we hope, be accompanied by every blessing from the Great Architect: but there is one more public meeting that we pray him to attend, and at no distant period, when grateful Brethren shall meet to present him with a "Masonic Offering"—as their Monitor—Friend—Guide—Brother.

It has been considered most respectful to Dr. Oliver not yet to close the subscriptions; and we invite those Lodges and Brethren who have not yet enrolled themselves, to consult the advertisement and follow, without delay, the course that has been taken by so many others.

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ON FREEMASONRY.

THE NUMBER THREE,

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

THE Science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbour, or ourselves. "A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine." This peculiarity in the system is expressly inculcated on every member of the Order, at his first admission into a Lodge; so anxiously has Freemasonry provided against any mistake, as to its peculiar tenets. No Brother can be ignorant of the great points of Masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the Lectures, may have remained unexplored; but of its moral and religious tendency, he cannot be uninformed. The details of Wisdom are inscribed on its Tracing-board, in broad and indelible characters; and its general principles are so plain, that he who runs may read.

There is one distinguishing feature of the present age, which displays an increasing regard for the interests of morality. And the most auspicious anticipations of the ultimate prevalence of right principles may be entertained from this source alone. Even, in the absence of all the public institutions for the dissemination of useful knowledge, with which the present age abounds, this alone would proclaim the rapid progress of civilization, which can only be sound and useful, when found in connexion with the practice of virtue. I allude to the prevalence of an anxiety for the increase of religious edifices for the worship of the Creator; and of Masonic halls for the inculcation of morals. Each of these sacred edifices bear a reference to the Temple of Solomon.

Thus it was said of the Holy City of Jerusalem—"Very excellent things are spoken of thee, thou City of God." And well might excellent things be spoken of it; for it was not only placed in the centre of a fertile country, and abounded in magnificent buildings;—it was not only the seat of government, and the residence of the kings and

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princes of Judah;—it was not only the joy of the whole earth, in a civil and political point of view;—but it was the abode of Jehovah; it contained his glorious Temple, where he was essentially present; where his altars burned with the purest sacrifices, and the priesthood dispensed his sacred word; where the High Priest was his chosen Oracle, through whom Divine responses were delivered; where the symbols of his glory were displayed, and where the Prince of Peace at length appeared in human form to work out the redemption of mankind.

In this holy City and Temple we have a transcript of a Mason's Lodge. Like the City of God, our Lodge is founded on the mercies of Jehovah—consecrated in his name—dedicated to his honour—and from the foundation to the cope-stone, it proclaims "Glory to God in the highest, peace on earth, good-will towards men." The assemblies which are held within its walls, open their proceedings by invoking the name of the Most High; and after a course of mutual instruction in the morality which is most pleasing to Him, solemnly close their labours with prayer and thanksgiving.

The arrangement of the Lodge-room displays symbols of his power, and mercy, and goodness, in every quarter. In the east, west, and south, we discover tokens of his Omnipotence, in living emblems which refer to the wisdom, strength, and beauty displayed in the works of Creation. The way to another and a better world is designated by a symbol which rests on the Holy Bible, the foundation of our faith; and veils its superior glories in the cloudy canopy; while the All-seeing Eye looks down upon us with complacency, as we are engaged in labours which purify the heart, and prepare it for a more exalted employment in the Grand Lodge above.

But there are many other peculiarities which identify a Freemason's Lodge with its acknowledged prototype, the city and temple of Jerusalem. The city was built on the high hills of Sion and Moriah, and near the deep valley of Jehosaphat; our Lodge is symbolically constructed on the highest of hills, or in the lowest of valleys. The temple was built due east and west—so is a Mason's Lodge. The temple was an oblong square, and its ground was holy; such are the form and ground of the Lodge. The cherubim of the mercy-seat were surmounted by a cloud of glory; and our Lodge, in like manner, is covered with a cloudy canopy.

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But not to dwell upon these coincidences, which, I confess, might have been accidental; I will refer as an unanswerable argument to prove the analogy between our Lodge room and the Temple of Solomon, to the triangular references which are common to both. The construction of the temple service embraced a multiplication of *ternary* allusions, which could only originate in divine revelations which had been communicated to man in the infancy of the world.

On Mount Moriah, where the three great offerings were consummated, three temples were successively constructed, each being furnished by the union of as many principles or powers. The first by Solomon and the two Hiram's, who represented the three Sephiroth—Wisdom, Strength, and Beauty. The second was erected under the superintendence of Zerubabel, Jeshua, and Haggai, who filled the three great offices of Jewish polity—King, Priest, and Prophet. The third by Herod, Hillel, and Shammai; who officiated as the three principal officers of the Lodge. The length of Solomon's Temple was three times its breadth; and the height and breadth of the second temple were each three-score cubits. It contained three courts; and the body of the temple consisted of three parts—the portico, the sanctuary, and the holy of holies. There were three curtains, each of three colours; three orders of priests; and three keepers of the door. The golden candlestick had three branches on each side; and there were three stones in each row of the high priest's breast-plate. The oxen which supported the molten sea, were arranged in threes, each triad looking towards one of the cardinal points, and the vessel was made of sufficient capacity to contain three thousand baths. To this holy place the Jews were commanded to assemble three times a year, at the three grand festivals.

In the system of Freemasonry, the same process has been observed; and with the same symbolical reference. It displays clearly the analogy between a Mason's Lodge and the temple of Jehovah, in the city of God.

If we take a deliberate view of the Lodge, and consider, with a careful and scientific eye, its fundamental construction, we shall find that almost all its principal details are ternary. There are three degrees,* three qualifications

* By the articles of union it is declared and pronounced that pure ancient Masonry consists of THREE DEGREES, and no more; viz., those

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of a candidate, three traditional points, and three perfect points of entrance.* The signs are commonly threefold, the steps—the principal officers—the moral duties—the theological virtues—the divine qualities inculcated in the principal points—all partake of the same character. The pillars that support the lodge, equally with the chief officers, are triangular. We have three greater and three lesser lights; three working tools for our Entered Apprentices; three qualifications for the servitude of an Apprentice, symbolized by chalk, charcoal, and clay;† a ladder with as many principal steps; three ornaments; three articles of furniture; three moveable and three immoveable jewels, a delta or trowel, which, when *shaded*, was the symbol of darkness, in the Hermesian hieroglyphics, and when *open*, of light;‡ three colours, and three degrees. The reports are three-fold, as are also the principal orders of architecture. There are three grand offerings commemorated in the system of Freemasonry; the Entered Apprentices' duties are three fold; three places where the materials for the temple were prepared; and three sources where a knowledge of Operative Masonry is derived; three grand-masters; three officiating fellow-crafts; three decorations to the pillars at the porch of the temple, emblematical of peace, unity, and plenty; three ornaments of a Master's Lodge; three different ways of opening a Lodge; three ways of preparing a brother; three obligations; three signs; three

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of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.

* In the old lectures, the points were *twelve*, instead of three; but I cannot, for obvious reasons, explain them here; although, in deference to the opinions of two very worthy and most estimable brothers, I must enter my protest against the doctrine that the three points of entrance "include the whole ceremony of initiation."

† The French say—"Avec quoi avez vous travaillé? Avec la chaux (ou, le mortier,) la bèche, et la brique; qui signifient, la Liberté, la Constance, et le Zèle."

‡ It is a singular coincidence that in the Hebrew numerals, *light* and *darkness* equally made the number nine, or thrice three; the former was expressed by $207 = 9$; and the latter by $333 = 9$. Thus to the Deity, the darkness and light are said to be both alike. The properties of the number three are very curious, for every number multiplied by 3 produces 3 for the product; thus, $8 \times 3 = 24$; and $2 + 4 = 6$, twice 3. $71 \times 3 = 213$; and $2 + 1 + 3 = 6$. Again, $157 \times 3 = 471$; and $4 + 7 + 1 = 12$, or four times 3. The square of 3 produces the same result. Thus $8 \times 9 = 72$; and $7 + 2 = 9$. — $16 \times 9 = 144$; and $1 + 4 + 4 = 9$. Again, $45728 \times 9 = 411552$; and $4 + 1 + 1 + 5 + 5 + 2 = 18$, or twice 9. And the like result will proceed from any other number $\times$ either by 3 or 3^2.

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words; three tokens; and three ways to advance. We have also three Primitive Lodges; three temples; three principals; as many sojourners; three working tools; a triple triangle, and a delta sign, three greater and three lesser lights belonging to the Royal Arch. Indeed, the entire degree is founded on this significant emblem of the Deity. Then the three ineffable triads; the sign Golgotha; the equilateral triangles; and the triangular sconces of the encampment; with the three points; three columns; and three times three symbols of the Sacred Name in the Rose Croix, were also of the same character. In a word, wherever we cast our eyes, we discover the same reference to the triangle, that universal emblem of an Omnipotent Deity, characterized by infinite Wisdom, Strength, and Beauty; and standing revealed to the Free and Accepted Mason in all his majesty and might.

In every age, and among all people, whether their religion were true or false, this remarkable attachment to the number Three has been found to prevail. The early patriarchs included a triad of offices in their own person; for each was the king, priest, and prophet of his family and tribe; an arrangement which has been perpetuated in the system of Freemasonry, and embodied in one of its highest and most sublime degrees. Three men communed with Abraham under the oak at Mamre. In the Conciliator, a Jewish commentary on the books of the Old Testament, by the Rabbi Manasseh ben Israel, for which I am indebted to Brother Turner, of Grantham, the number three is made good use of on several occasions. The Rabbi says: "The three patriarchs are likened to the heavenly bodies—Abraham to the Sun as rising in the east—Isaac to the Moon, as receiving his light from him—and Jacob to the Zodiac, from his sons constituting so many stars. Therefore, in Bamidmar-Raba, these appellations are given to them. Descending from the heavens to the firmament, the seven planets come after the orbs. These correspond to the seven pre-eminent men until Jacob, *i. e.*, Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or, according to others, commencing with Jacob, it will be, Levi, Kohath, Amram, Moses, Aaron, David, and Solomon; or, Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb, Mars, Jupiter, and Saturn; and three below it, the Moon, Venus, and Mercury; so Moses is compared to the sun from being in the

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centre of these last enumeration of patriarchs. Therefore, our sages say, the face of Moses shone like the sun."

Mount Sinai, or Horeb, which was selected by the Almighty as the site of a divine manifestation, had three tops of a marvellous height, says Sandeys, on one of which God appeared to Moses in the burning bush; on another he delivered the Law; and the lowest is now called Mount Catherine, from a monastery at its foot, dedicated to that saint. Under the Mosaic dispensation, a man had three duties to perform towards his wife. The principal annual festivals of the Jews were three—the Passover, to preserve the memory of their redemption from the bondage of Egypt; the Pentecost, in commemoration of the delivery of the Law from Sinai; and the feast of Tabernacles, in remembrance of their miraculous preservation in the wilderness. The camp, or army of Israel, is said to have been three-fold. The tabernacle with its precinct was called "the camp of the Divine Majesty;" the next, "the camp of Levi, or little host of the Lord;" and the largest, "the camp of Israel, or the great host."* The tabernacle had three divisions, and three symbolical references—historical, mystical, and moral. The golden candlestick had twice three branches, each containing three bowls, knops, and flowers. In the sanctuary were three sacred utensils, the candlestick, the table of shew-bread, and the altar of incense; and three hallowed articles were deposited by the Ark of the Covenant in the Holy of Holies, viz. the tables of the law, the rod of Aaron, and the pot of manna. There were three orders of priests and Levites, and the high priest was distinguished by a triple crown.

Moses appointed, by divine authority, three cities of refuge; forbad the people to use the fruit of their newly-planted trees till after they were three years old; and made three witnesses necessary to establish a fact by which the life or property of any individual was brought into question. The form of benediction was tripartite; and was considered of sufficient importance to warrant its subsequent introduction into Christian baptism. In the remarkable history of Balaam, the ass spake after having been struck three times; and the prophet conferred on Israel three separate blessings. Samson thrice deceived Dalilah.

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* The tribes were marshalled in subdivisions of three, each being designated by a banner containing one of the cherubic forms of the Deity.

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Hannah, the mother of Samuel, offered a sacrifice of three bullocks, when she dedicated her son to the service of the tabernacle. Samuel gave a sign to Saul consisting of a combination of triads. David bowed thrice before Jonathan. He had three mighty men of valour; and placed the ark of the covenant in the house of Obed Edom for three months. When he had numbered the people, he was offered three alternatives, viz., three years famine, three months at the mercy of his foes, or three days pestilence. Solomon offered sacrifices three times a year. At the building of the temple, this number was peculiarly exemplified. There were three grand masters; three places where the materials were prepared; and the edifice had three divisions. Amongst the workmen were—Harodim, 300; Menatzchim, 3300;* Adoniram, 30,000; master masons, 3600, &c. And the dimensions of the temple were in exact proportion with the three concords in music. The height was 30 cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye, as harmony in music is ravishing to the ear.

Once more: Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years; some three months; and others only three days. Rehoboam served God three years before he apostatised. The Jews fasted three days and three nights by command of Esther, before their triumph over Haman. Their sacred writings had three grand divisions; the Law, the Prophets, and the Psalms. According to our Masonic system, there were three temples, those of Solomon, Zerubbabel, and Herod. The Jews reckon only two, and believe that the third, as described by Ezekiel the prophet, is yet to come. The Rabbi Manasseh ben Israel says, "the third temple we hope and look for." And after enumerating three times seven circumstances as then existing, which were not in the temple of Zerubbabel, he goes on to say, "much more might be urged in proof of this third temple, but I shall only note the remarkable allegory of the three wells dug by Isaac's servants, to which they gave different names. To the first, Contention, from the

* I confess there exists a difference of opinion amongst the fraternity respecting these numbers, which, at some favourable opportunity, I will endeavour to reconcile.

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quarrel they had respecting it; to the second, Hatred, for the same reason; and to the third, Extension, because the Lord extended to them the hope of peopling the land; an appropriate symbol of the three temples; wells of living waters of the law, and the abundance of divine influence; where against the first Nebuchadnezzar made war; Titus against the second; but in the third all will be prosperous; as Isaiah says, Extend the place of thy tent more than ever, for the Lord will ever inhabit it. And the name of the city from that day shall be—the Lord is there."

And even in things apparently indifferent, the same machinery was carefully maintained. Adam, Noah, and Saul, had each three sons. There were three patriarchs, particularly distinguished by the divine favour before the birth of the twelve tribes of Israel. Job had three friends. The just men, quoted by Ezekiel, were three in number; three holy men were cast by Nebuchadnezzar into the furnace at Babylon; Jonah was three days and three nights in the whale's belly; and at the transfiguration of Christ, the same number of holy men appeared in conversation with him. On one occasion, our Saviour refers to the Tetragrammaton by a triple allusion.* And the Jewish symbols of the same name were all tripartite.† The Redeemer remained three days in the tomb; and Paul was blind for the same period after the revelation of his mission. The same apostle mentions three heavens, and three states of the soul. And to close these coincidences, the heavenly Jerusalem of the Apocalypse has three gates in each of its quarters. So universal was the use and application of the number three in the three dispensations of truth—the Patriarchal, the Jewish, and the Christian.

The Rabbins say there are three lights in God; the ancient, pure, and purified lights; and that the world was created by a three-fold union of Wisdom, Goodness, and Power. The author of the Book of Zohar applies the word *holy*, which is there repeated in the vision of Isaiah, to the three persons in the Deity, whom he elsewhere calls three suns, or lights; three sovereigns, without beginning

* Many will say to me in that day, Lord, Lord, have we not prophecied *in thy name*, and *in thy name* have cast out devils; and *in thy name* done many wonderful works. (Matt. vii. 22.)

† See Signs and Symbols, p. 30. The name of Jah is indicated by the odd numerals 3, 5, 7, and 11; and the Sanhedrim by the multiplication of 3 by the 4 odd digits; viz. $3 \times 3 = 9$; $3 \times 5 = 15$; $3 \times 7 = 21$; $3 \times 9 = 27$. And $9 + 15 + 21 + 27 = 72$.

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and without end.* It is asserted in the Talmud that God has three keys, viz., of the rain, the womb, and the grave. They believe in three states of the soul, three worlds, and three temples of God. The mystical sense of Scripture was considered to be of three kinds, corresponding with the three theological virtues—FAITH, which was termed allegorical; HOPE, tropological; and CHARITY, anagogical. For instance, of the word Jerusalem, which was the chief city in Judea: allegorically, it meant the church-militant; tropologically, a true believer's rejoicing in hope; and anagogically, the church triumphant in heaven. Again, the word LIGHT in the first chapter of Genesis, evidently means material light; but allegorically it referred to the Messiah, who is hence called by Zechariah and St. Luke ανατολη, ORIENS; in a tropological sense it signifies the divine grace; and anagogically, the glorious and eternal Light of heaven. Even the roots of Hebrew words are, with few exceptions, of three letters, forming the third person singular masculine, in allusion to the Deity, whose eternal existence is all we know of him; *i. e.*, He is, He was, He will be; comprised in the three letters הוה.

In every spurious system of religion, the same veneration for this remarkable number will be found to prevail. It was not only considered to possess many mystical properties, but was esteemed divine. The Hermetical secrets were modelled on the number three, or the equilateral triangle, as an emblem of their reputed founder, who concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar, but the beauties of his morality. These mysteries were communicated only to those who had been solemnly initiated into his spurious Freemasonry. The potent instrument by which the hierophants executed their cabalistical performances, was a magical rod set with precious stones, and having three heads of silver. If any initiated person revealed the secrets of the order, he was sure to die within three days. Such was the belief; and therefore it is probable they never were divulged till after the sacerdotal influence had ceased. It sufficiently proves, however, the great care with which their secrets were

* In the Jewish services are three curious blessings. "Blessed art thou, O Lord our God, King of the Universe, who hath not made me a heathen. Blessed, &c., who hath not made me a slave. Blessed, &c., who hath not made me a woman."

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concealed. They said, "these things are come down from our father Adam, Seth, and Hermes or Enoch the triple." The candidate, at his initiation, appears to have been inclosed for a considerable time in a coffin, or chest, while the hierophant performed certain preliminary ceremonies. He then smote the lid of the coffin three times with his divining rod; and after the aspirant had entered into the usual engagements, he was raised from a figurative state of death to life, and received amongst "the wise and learned sons of science."

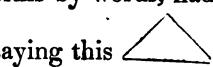
Pythagoras learned the elements of his numerical system, as he himself informs us, when he was initiated at Libeth, in Thrace, by Agliophemus. By the use of numbers he framed his canon of divination. His pupil Abaris practised it after the custom of the barbarians, by victims, principally of cocks, whose entrails he conceived most proper for the purpose; but Pythagoras, unwilling to take him off from the study of truth, directed him, by a safer method, without blood or slaughter, divination by numbers, considering that to be more sacred, and agreeable to the nature of the gods.

He taught his disciples that the triad is the first number actually odd, and the first perfect number, the middle and proportion; for which reason oracles were delivered from a tripod, and libations were three-fold. He said that all things are governed by harmony; which is a system consisting of three concords, the diatessaron, the diapente, and the diapason. And these consonances are constituent parts of the Tetractys, or sacred name of God. He reduced all beings to real ideas; and those to ideas of ideas. Hence his notion of three worlds—the inferior, the superior, and the supreme; and Aristotle says he held that all things whatever are terminated by three. Number was considered to be of two kinds, intellectual and sciential. The former was termed "the eternal substance of number; the principle most providential of all heaven and earth, and the nature that is betwixt them. It is the principle, fountain, and root of all things. It existed before all other things in the divine mind; and out of it all things were digested into order, and remain numbered by an indissoluble series."

The sciential was subdivided into two sorts; the former limited, the latter infinite. In this respect the Pythagoreans differed from the Platonists, who deemed all numbers to be infinite. Odd numbers were esteemed

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more propitious than even ones; and hence were the conservators of greater virtues. They were sacred to the celestial deities, and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence the monad was esteemed the father of number, and the duad the mother; from whose union proceeded, not only the triad but the sacred quaternary, which was the origin of the seven liberal sciences, and the maker and cause of all things. From the divine nature of number, Pythagoras considered it to be eternal in its substance; the most provident principle in the universe; and the root of human and divine beings; the monad being the cause, and the duad the effect. Thus the monad and duad were the phallus and kties of the Greeks, the lingam and yoni of the Hindoos, the woden and friga of the Goths, the yang and yin of the Chinese, and indeed of the creative and destructive powers of every country under heaven.

In his system of practical philosophy, the number three appears to have been profusely used. The geometricians, not being able to express incorporeal forms by words, had recourse to the description of figures, saying this  is a triangle; not only this which falls under the sight, but that which hath the same figure, because it represents the knowledge of a triangle to the mind. In moral geometry, a triangle is an emblem of friendship; the equilateral triangle symbolizing perfect friendship. The base being taken as a duty, the perpendicular will be the security of performance, and the hypothenuse the advantage arising from it; whence, if the duty of sincerity flow equally, the advantage will also flow equally. The Pythagoreans adopted the same course in the elements of science; for as they could not express in words incorporeal forms and first principles, they had recourse to demonstration by numbers. Thus they constructed the numerical triad; which they called Heaven, Earth, Middle Nature. Virtue was defined by a triad, viz., Pedeutic, Politic, Physic; and out of the former they constructed a double triad, of commendable qualities: Institution, Silence, Abstinence, and Fortitude, Temperance, Sagacity. Institution was then explained by the new triad of Wisdom, Magnanimity, Fortitude. The system of silence was quinquennial; and the neophyte was enjoined to repeat this verse mentally, morning and evening:—

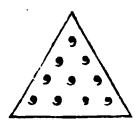
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"Suffer not sleep at night to close thine eyes,
Till thrice thy acts that day thou hast o'errun,
How slipt? What deeds, what duty left undone?"

Abstinence was recommended, so far as might be safely practised, from wine, meat, sleep. In his theory of the virtue of Temperance, Pythagoras used a complication of triads. Thus, he said, if we listen to the language of the flesh, we shall hear it cry out, no hunger, no thirst, no cold; but it is better to amputate, by all practical means, from the body, soul, belly,—all sickness, ignorance, luxury; and from the city, family, all things,—sedition, discord, excess. Of Sagacity, he gave this triad: Wisdom is the strength, wall, armour of man.

The Hexad, he said, proceeded from a combination of the first even and the first odd numbers; for as all mankind proceeded from a male and female, so this number is generated of 3, a male, and 2, a female; for $3 \times 2 = 6$. And hence the Hexad was denominated Triaditis, because it assumes the three motions of intervals. The Hexad indicates time, consisting of three parts—past, present, and to come, because it is formed of equal triads. In like manner the Ennead is the square of the first odd number 3; and hence is called Horizon, because number hath nothing beyond it; Prometheus, because it is a perfect ternary; Ὁμοιωσις, because it is the first odd triangle.

The great secret communicated by Pythagoras to his disciples was the method of finding out the nature of the Deity by the resolution of the triad into the monad, which formed the sacred Tetractys, or God: equivalent with the Jewish Tetragrammaton, or Self-Existent,* which he termed the number of numbers; and it constituted the obligation by which his aspirants were enjoined to secrecy.† The process by which the result was developed as follows:—



* This doctrine is illustrated in the construction of the Decalogue, which consists of *Ten* Commandments, the first *four* of which relate exclusively to the Divine Giver. And in Masonry, it is exemplified in the ten mathematical characters which constituted the *mark* of Hiram Abiff.

These were the words—

"By that pure, holy *four letter* NAME on high,
Nature's eternal fountain and supply,
The parent of all souls that living be,
By him, with faithful oath, I swear to thee."

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Thus the number ten was produced, which was esteemed the greatest number, and comprehended all arithmetical and harmonical proportions. It was called World, because, as the decad comprehends all numbers, so the world comprehends all forms; Heaven, because it is perfect; and Παντελεια, because it includes all the nature of even and odd, good and evil. The emblematical triangle represented the Deity residing in heaven, which, being the most perfect place, is here designated by the most perfect number. *

Pythagoras thus demonstrated how the number ten proceeded from the number three. The triad is the first perfect number, and produces the three other perfect numbers. Thus, 3 + 1 gives the tetrad, or tetractys; 3 + 4 produces the heptad, which was denominated σεβασμου αξιος, or worthy of veneration; 3 + 7 gives the decad, or sacred number Ten. This is the end of all numbers, and, as the Rabbi Judah a Levi, very justly observes in various places, contains a wonderful secret.†

Lucian ridicules both the doctrine and the practice, when he says, "Do you not observe that what you take to be *four*, is in reality *ten*; being the sacred triangle on which we confirm our vows?" And again, in the Philopatris, if he wrote it, he ridicules the Trinity, by terming it an arithmetical oath. "You teach me numbers," says Critias; "one three—three one. I do not understand it."

* The Jewish cabalists not only entertained the idea of ten Sephiroth (see "Signs and Symbols," p. 151), but also believed that there are ten orders of the celestial hierarchy, and named them thus:—1. Holy Beings. 2. Wheels. 3. Supremes. 4. Spiritual Essences. 5. Seraphim. 6. Angels. 7. Powers. 8. Offspring of Powers. 9. Cherubim. 10. Souls. The Sephiroth, or ten sovereign lights, emanate from the First Cause, and are therefore rays of his divinity; and as God is immutable, when he acts mercifully, it is said he acts by the Sephira called Mercy; when rigorously just, he acts by the Sephira called Might. And they had ten names of God:—1. Eel. 2. Elohim. 3. Elohe. 4. Sabaoth. 5. Helion. 6. Eheie. 7. Adonai. 8. Shaddai. 9. Jah. 10. Jehovah.

† All nations stop at the number ten; for in counting we say, commencing at unity, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Then follow the numbers termed by John de Sachrovosto and Michael Scott, compound or mixed, and are those formed by ten and a digit, as 11, 12, 13, 14, &c.; in which the digit unit is repeated with the number ten, as after 19 we say 20, which is twice repeating the perfect ten. In this way we continue to reckon all other numbers, repeating the digits; 1 being the beginning, and 10 the end; all demonstrating by analogy of reasoning, that the First Cause is the beginning, middle, end; or was, and is, and shall be. (Concil. vol. i. p. 106.)

(*To be continued.*)

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THE FREEMASON'S LEXICON.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

SIR AND BROTHER—I have this journey purchased a work called "The Freemason's Lexicon;" containing Short Treatises upon the Ancient and Modern History, Symbols, Customs, Systems, and Degrees of Freemasonry; the Secret Orders or Mysteries of the Ancients; Orders of Modern Times; Magicians Rosicrucians; Biographical Notices of Eminent Freemasons, and many other useful notices to Freemasons, by Brother John Christian Gaaicke, Past-Master of a Lodge in Berlin.

There is nothing in the work but what can be printed without the fear of any violation of our ancient laws and customs, but much which, according to my humble views, may be very useful to the Brethren. I propose to translate it into English, and will send you, perhaps, a sheet or so for each *Quarterly*, as I go on with it, leaving it entirely to your superior judgment to insert them or not, as you may think most condusive to the welfare and prosperity of your work, and of the Craft in general.

Yours fraternally,

GEORGE WATSON.

Aachon, Aix-la-Chapelle.—In this city is the St. John's Lodge, Constancy and Union, affiliated to the Grand Lodge at the Three Globes in Berlin, March 7, 1816. It formerly consisted of two Lodges, which were united under the above name September 15, 1778, with a warrant from the Provincial Grand Lodge at Frankfort-on-the-Maine. When the French took Aix-la-Chapelle, they compelled the Lodge to adopt the French ritual, and to work by it until 1816, when Aix-la-Chapelle again became a free imperial city: it is rendered remarkable by a prosecution of the Lodge and of the Brethren, which deserves commemoration. "The monk, Ludwig Greinemann, a Dominican, and lecturer upon theology, in the year 1779, in the time of the fast (Lent), endeavoured to prove, by a course of sermons from the pulpit, that the Jews who crucified our Saviour were Freemasons! that Pilate and Herod were wardens in a Mason's Lodge!! that Judas, before he betrayed his Master, was initiated in the synagogue, and that when he returned the thirty pieces of silver, he did no more than pay his fees for initiation into the order!!! The magistrates having remarked the commotion thereby raised among the people, thought they would act very prudently by adopting the same tone; accordingly, on the 10th of March, 1779, they published the following decree:—

"The inhabitants of the free imperial city of Aix-la-Chapelle are reminded how that the sect of Freemasons are already placed under the bann of the church by two popes, and that to those excommunications is appended, *ipso facto*, a deprivation of the rights, privileges, and protection of citizenship; a noble and wise magistracy has determined to add thereto the following temporal punishment, that any one who shall offer a refuge in his house to the so-called Freemasons, or who shall allow them to assemble in his house, shall be punished for the first offence with a fine of 100 florins; for the second offence 200 florins, and for

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the third offence, with banishment from the city and its territories, and that by law." Father Greinemann praised this edict extremely, and said openly, that if his followers would assist him, he would slay every Freemason he met with his own hands. Upon this the mob abused every one whom they suspected to belong to the order. Jealous of the honour which Greinemann had thereby acquired, the Capuchin, Peter Schuff, strove to exceed him in the persecution, and the populace did not refuse to give him his meed of approbation. In this critical state of things, the Lodge applied to the neighbouring Lodges and Princes for assistance, which was immediately rendered; both priests received a letter in French, in which the writer declared himself to be one of the ancient dignitaries of the order of Freemasons, strongly reminded them of their true duties, and amongst other things, stated "that even many priests were Freemasons. One pope, many cardinals, bishops, priests, and even Dominican and Capuchin monks were members of the order." This had some effect, but peace was not entirely restored until some of the neighbouring free imperial states threatened that they would prohibit the monks from collecting alms in their territories, if they continued to stir up the mob against Freemasonry.

Abelites, or Abelsorder.—This order became known to the public through a work called "The Abelite," printed at Leipsig in 1746, at the expense of a member, with a dedication to Gustavus, crown-prince of Sweden. It is there stated (page 40) that this society had opened a Lodge at Griefswald, in the beginning of the year 1745, they had adopted the name of Abel, the second son of Adam, whom Christ himself had called "the upright," and their endeavours were directed towards maintaining a true uprightness and candidness in all their actions. The Abelites would not be Freemasons, but yet they had signs, ceremonies, symbols, and devices, which they kept secret. It is not known how long this order existed. In ancient times there existed in Africa a sect called Abelites, who would not be married because Abel had not had a wife!

Aberglaube, Superstition.—There are in nature many things which cannot be explained even by the most sagacious and learned men. When men whose powers of discrimination are below the common standard reflect upon those inexplicable things, how easy is it for them to fall into the errors of superstition. The superstitious picture to themselves things as possible which are devoid of any rational, nay, even rationally conceivable foundation, and are in direct contradiction to the whole course of Nature, or which make an incongruous construction of natural events. We are shocked if we merely hastily survey the host of deceptions which are occasioned by ignorance, credulity, eagerness to look into the womb of futurity, anguish, and knavery, from the most solemn and imposing religious rites of the ancients unto the roasting of a live toad upon a wooden spit into ashes in the month of May, and then swallowing those ashes as a sovereign remedy for the fever. Some of those things might be allowed to pass as merely theoretical errors, but through one false decision, the understanding accustoms itself to form more false conclusions, and in fact, every superstitious opinion is hurtful. It is therefore the duty of every enlightened Freemason to root out and destroy this weed wherever he may find it, by teaching that which is comprehensible, and above all, by diligently, forcibly, and clearly exposing those deceptions by which so many superstitions are supported. Extending more just and enlightened views of the arrange-

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ment, labours, and objects of the various operations of Nature, will tend most effectually to banish superstition.

Abraxas.—A mystical expression for the Most High God, under whom, according to the system of Basilides, there were 365 inferior gods. According to the Gnostics from Abraxas proceeded the first-born spirit; from it the Logos, or Word; from Logos the Phronesis, or Prudence; from Phronesis, Sophia and Dynamis, or Wisdom and Strength, &c. We have also cut stones, which are called Abraxas, principally of the third century. There are various sorts of them, and they were worn as amulets. There is commonly a head upon them, which is a representation of the Deity, together with other mystical signs.

Abscheid, leaving or declaring off.—When a Brother changes his residence from the place where the Lodge is held, of which he is a member, he will act prudently by requiring a written dismissal from the Lodge, more especially if there is a Lodge in the place where he is going to take up his new abode, and he wishes to become a member of it. In this dismissal it ought to be certified that he had been a diligent workman, and that he had done his duty to the Lodge, of which he had up to that period been a member. Should there be any other reason why a member declares himself off the Lodge, it ought to be truly stated, for truth should ever be one of the distinguishing characteristics of a Mason. Without such a written testimonial, no strange Brother should be allowed to leave one Lodge and join another. In places where there are many Lodges, a Brother may leave one and join another, but ought not to do so without a written testimonial that he has done his duty to the Lodge he is leaving; should there be any particular reason for this step, both Lodges ought thoroughly to know them. Many Brethren leave one Lodge and join another, without any notice whatever to the Lodge they have left; the consciences of those Brethren must be their own accusers or excusers.

Active.—A Lodge is called active when it assembles regularly; and a Brother when he is a working member of such a Lodge. Many Brethren visit a Lodge who never or very seldom take any part in Lodge work, either because they live too far distant from the Lodge, or that the labour is not sufficiently interesting; every Lodge and every officer ought to strive diligently to avoid the last imputation, but if they find their endeavours in vain, and that there is any Brother who will not pay due attention to the work, they ought to endeavour to reclaim him first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal of the members, a Lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be entrusted to inexperienced officers.

Adoption System.—This system, which is indebted to the inventive genius of the French Orient for its existence, is a remarkable appearance in Freemasonry. Its object goes so far as to open the gates of the temple of light to the fair sex, who from the earliest period of time have been shut out from a participation in the secrets of the Royal Art. They therefore formed a system of Female Freemasonry, or Sister Lodges, which were adopted by the Male Lodges. When the founders of this system had settled that Benevolence springs from social intercourse, they were so gallant as to say, "But is there any real enjoyment of life at a distance from the graces? It is impossible that the most perfect portion of the human race can be banished for ever from those places their presence would but serve to adorn." Further, this order,

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whose origin is lost in the deepest and most distant shadows of tradition, and whose secrets are as closely concealed as their origin, this order has determined to prove to the world that Woman unites with all her other virtues the virtue of wise circumspection. It is the duty of this order, by the adoption of the female sex, to create a new source of strength, and to form new examples, not merely to bring to suffering humanity a larger measure of the duties of benevolence and consolation, but to adorn those duties with all the graces of delicacy which make them lighter for the giver, and softer and more agreeable to the receiver." From those and other still weaker grounds the system of Adoption was formed, and on the 11th March, 1775, a Lodge was opened in Paris under the name of La Candeur, and that, too, with the permission of the Grand Master of the Grand Orient of France. A marquis filled the chair, and a duchess was his deputy-mistress, or female master. Besides the W.M., there were other male members in the Lodge, and the office-bearers, were males and females. The number of sisters increased so strongly, that in a very short time a new Adoption Lodge sprung up, called La Fidélité, which was also followed, in a short time, by many others, and they wrought in more than three degrees in them. This system still (1831) exists in France. In the year 1787, the Lodge of Truth and Union, at the Three Crowned Pillars in Prague, had the pleasure of introducing an imitation of the Parisian Lodges of Adoption. The Brethren composed a ritual of their own, and at the first female labour, the first female S.W. returned thanks, half jestingly. This sort of work has long ceased in Germany.

Adyton.—A secret place in the temples of the ancients, and other holy places, into which the priests alone were permitted to enter.

Ægypt, Egypt.—A country in the northern part of Africa, under the government of Turkey, and neglected in its cultivation, as well as in the arts and sciences, but which formerly, under a government of its own, had attained a very high degree of spiritual perfection. The ancient Egyptians were idolators; they worshipped the sun under the name of Osiris, and the moon under that of Isis, as well as of Hermes Trismegistus. There was only one caste of the people, viz., that of the priests (out of which caste, nearly all the officers of government and all the teachers were chosen), which had a clear comprehension of the true God; but this, as well as all other knowledge, they concealed from the vulgar under a number of hieroglyphics and symbols. The Egyptians are thus to be regarded as the people to whom we are indebted for the first clear conception of the nature and attributes of the Godhead, and of spiritual things. Their principal mysteries were the secrets of Crata Nepoa. The Eleusinian mysteries of the Greeks had also their origin in Egypt. (See Crata Nepoa and Eleusinian.)

Ausser dem Loge, Out of the Lodge.—A Freemason ought to distinguish himself from other men out of the Lodge, as well as in it, by uprightness and friendship to the Brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a Brother towards his Brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the order. A free and unconstrained manner of thinking distinguishes not only an enlightened man, but a man who nobly protects that which is just.

Ape and Lion Order of Knighthood and of Secrecy.—Such an order appeared about the year 1780, and its existence was only made known

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through its extinction. Of the name we have this explanation, that the knights, adopted the lion sleeping with open eyes, as a symbol of watchfulness, and the ape as a symbol of those who imitate the conduct of others without consideration. They boasted that they possessed all the secrets of the ancient Templars, and they were persecuted through the hatred of the modern Templars.

Affiliation.—Whole Lodges which stand alone or independent, can join or affiliate themselves to other Grand Lodges; in this case they generally work according to the ritual of the Grand Lodge they have joined. Even so Lodges which belong to one Grand Lodge can leave it and join or affiliate themselves with another; but in both cases there are many things to be done which cannot be described here. When a single Brother wishes to join another Lodge, he must bring a written testimonial with him from the Lodge he belonged to, and bind himself to perform all those duties which the new Lodge may require from him; he must also change the clothing of the old Lodge for that of the new. In many Lodges, a Brother who wishes to join must first be balloted for, especially if he comes from a foreign country, or from a Lodge which works by another system.

African Master Builders.—This secret society does not belong to Freemasonry, but willingly admitted Freemasons among them, and was known from the year 1756 to 1758. They called themselves Ædiles Architectæ, or Master Builders; and the system was perfected about 1765, by Von Kopper, in Berlin, and extinguished in 1786. Rosicrucianism was the principal tendency of this system. They gave out the following as their wonderful ancient history:—"When the Architects were by wars and battles reduced to a very small number, they determined to travel together into Europe, and there to form for themselves new establishments. Many of them came to England with Prince Edward, son of Henry III., and were shortly afterwards called into Scotland by Lord Stewart. Their installation in this kingdom falls about the Masonic year 2307. They had landed property granted unto them, and were allowed to abide by the ancient customs of the Brotherhood, which they had brought with them under the very proper condition that 'they were to respect the customs, and obey the laws of the land.' By degrees they received the protection of various kings; in Sweden, under King Ing, about 1125; in England, under Richard Cœur-de-Lion, about 1190; in Ireland, under Henry II., the father of Richard, about 1180; and in Scotland, under Alexander III., who lived in the same time as St. Louis, about 1284."

There were five initiations into their Apprentice's degree. 1. The Apprentice to the Egyptian secret Menes Musee. 2. The initiated into the Egyptian secrets. 3. The Cosmopolite, or Citizen of the World. 4. The Christian Philosopher, or Bossonianei. 5. The Aletophilote, or lover of truth. After this came the higher degrees; viz., 1. Armiger, who taught what Fos Broeder Law and what the word Goelde meant. 2. Miles, who taught that the letters G and L do not allude to geometry and logic, but unto the founder of the order. 3. Eques; those who received this degree were really made knights, and received the ring of knighthood. Their assemblies they called chapters, and had therein: 1, the Grand Master; 2, the Provincial, or Vice Grand Master; 3, the first Senior Warden; 4, the second Senior Warden; 5, the Drapiarius; 6, the Eleomosinarius; 7, Tricoplerius; 8, the Graphiarius; 9, the Senechallus; 10, the Signifer; 11, the Maresallus; 12, the Intro-

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ducteur. These officers were chosen for life, and they held their chapters in Latin.

Agrippa Von Nettesheim.—Henry Cornelius, a learned adventurer, was born at Cologne in 1487, where he studied law and medicine, and at the same time the secret sciences; he wandered through France, Spain, Italy, and England; served as a soldier; was an advocate; miraculous doctor, imperial archiver and historian, and played many other parts, until he ended his restless life at Grenoble, in 1535. Agrippa had great influence as a restorer of ancient magic, as a mystical theologian, sceptic, and miraculous doctor, upon his own and succeeding ages. A society for exercising the secret arts, which he founded in Paris, spread through France, Italy, Germany, and England, and was the first which was founded by a learned man, and was the pattern and mother of all the others in the following ages. The most remarkable among his writings are the three books, De Oculta Philosophia, Colon. 1533, to which an anonymous writer added a fourth. An edition of his works, published at Lyons, 1600, in two volumes, is very rare, but imperfect. With all the strange and fantastic things that are in his writings, there are to be found many proofs of considerable genius.

Albert, Bishop of Regensburgh, called also Albertus Magnus.—He received the surname of Great from his contemporaries, because of his great learning; but at the same time, they considered him to be a magician, or conjuror. He lived in the darkness of the 13th century; and besides theological learning, he possessed a great knowledge of mathematics, physic, and natural history, whereby in those days a man was sure to obtain great distinction. He was born either at the end of the 12th or beginning of the 13th century. He was a Dominican monk, 1249; rector of the school at Cologne, 1254; Provincial of his Order; and Bishop of Regensburgh, 1260,; but after being bishop two years, he voluntarily returned to his cloister in Cologne, where he devoted his life to the study of the arts and sciences alone, and where he wrote many works until the time of his death, in 1280; these were printed at the Hague in 1651, in twenty-one folio volumes. In later ages we have writings with the name and title of Albertus Magnus, but of the contents of which it is very possible that the good old bishop never even dreamt.

Albert Wolfgang—Ruling Prince of Lyppe-Buckeburgh-Schaumburg, born 27th April, 1699, and died 24th September, 1748. He first wrought as a Freemason with Frederick the Great.

Alchymy, Alchymist, Adept, or Gold-makers.—A skilful chemist is enabled, by a certain scientific process, to analyze natural bodies, and to determine whether they are simple or compound; and to show how those bodies may be most usefully and profitably employed in the various arts and manufactures which civilization has made necessary for the comfort of life. An alchymist or adept, on the contrary, and that very frequently without either chemical skill or knowledge, pretends to be able, by mixing various metals together, or with other bodies, to transmute them into gold, or at the least, to be able to produce a certain tincture called the Philosopher's Stone, for prolonging human life to an indefinite extent. He strives to place himself upon an equality with God, and like God, to be able to create new bodies. Wicked, impious, and superstitious as this idea is, it has nevertheless been frequently held; and there are people to be found at the present time who believe in and practise it; but it may truly be said of those unfortunate beings, that,

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in the strictest sense of the word, they have transmuted their all into smoke. Until the year 1780, there were to be found here and there Freemasons' Lodges, in which alchemy was practised. Although it never formed any part of the science, yet there were men to be found, and amongst them Freemasons, who employed themselves as alchymists, who, if they could not make gold in the crucible, knew how to swindle it in considerable quantities from their credulous dupes. A Freemason is directed to study the wonderful and stupendous works of nature; not that he may be enabled to make gold, but that he may prepare himself, by comparing the beautiful effects produced by apparently the most simple means in the hands of nature, to duly reverence, worship, and adore nature's God. Notwithstanding the rapid strides towards perfection which modern chemistry has made, it is yet far from being able to trace the manner in which nature composes the various metals, to trace their growth and their produce, until they are converted into gold or silver, and thus to be able to imitate the process. The labours of the alchymist are therefore nothing but a blind groping in utter darkness; and they are entangled in a labyrinth of ignorance, delusion, and deception, from which they do not know how to extricate themselves. The origin of alchemy is lost in the darkness of the fabulous ages. The ancient Egyptians were alchymists, and their god Hermes is one of the most celebrated.

It is very probable that the ancient nations, who were close observers of whatever occurred during any process in which they were engaged, remarking the various appearances which metals presented during the process of melting, and found that by mixing two metals together they could form a third, of quite a different colour and substance,—as, for instance, from copper and zinc a metal which very much resembles gold,—they conceived the idea that one metal might be transmuted into another. Luxury very early obtained the mastery of the people, and from luxury sprang the desire of possessing gold and silver. The more luxury increased, the more alchemy, or the art of transmuting the common and more plentiful metals into gold and silver, was followed with avidity.

Luxury not only introduced the love of gold and silver, but it also introduced a number of diseases, which proving destructive alike to the life and health of mankind, induced them to search for a universal remedy against all disorders; a remedy which would not only enable them to enjoy a constant state of health, but which would make the old young again, and thus prolong human life to an indefinite extent. It cannot be denied that modern chemistry is indebted to alchemy for its origin, and that we have to thank the unceasing labours and unwearied patience of the ancient alchymists for many useful and valuable discoveries, for instance, various preparations of quicksilver, of porcelain, of glass, &c., &c.

Alfeld in Hildesheim.—The St. John's Lodge, Louisa Auguste, at the Three Stars, was founded on the 9th September, 1805, by a warrant from the Grand Lodge at Berlin, under which Grand Lodge it continued until 1810, when it was compelled to join the French Grand Lodge, Jerome Napoleon, in Cassel. After the destruction of the kingdom of Westphalia and of the Grand Lodge, it joined the English Provincial Grand Lodge at Hanover.

Almoner.—To relieve the poor and distressed is one of the principal works of the Brethren in every Lodge; therefore, they chose one or

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more Brethren to keep the books, and to render an account of the money which is collected in the Lodge for the relief of the poor, and to pay such sums as have been granted by the Lodge to petitioners. If there are any physicians or surgeons members of the Lodge, they are generally chosen as Almoners. Where there are more than one Lodge in a town, they generally form a common fund for the relief of travelling Brethren.

(*Note by the Translator.*)—In all foreign Lodges it is customary, before closing the Lodge, to make a collection, not for the funds of the Lodge, but for the support of the poor and distressed. If such a voluntary collection was made in every English Lodge, and the produce equally divided among the four English charities, viz., the Boys' and Girls' School, the Asylum, and the Annuity Fund, or if the produce was given unto any one of them, how much more good would be effected than by the custom adopted by most of the English Lodges (I have had the pleasure of visiting) of taking a friendly and parting glass after the Lodge is closed!

Altar.—An altar must be a most holy place to every Christian, and more especially to every true worshipper of God. It was so to the first nations who conceived the idea of a Most High being. High above all the stars they conjectured was his most elevated seat. They fell upon their knees when they worshipped Him, as more emblematical of the immense distance they were removed from Him; and they built altars, upon which they offered fruits and other things, that the smoke might arise towards Him, as a proof of their gratitude. We, as enlightened Christians and Freemasons, make no offerings of fruits upon our altars, neither are they any more to be found upon the tops of the mountains, or in the depths of the caverns, but under a clouded canopy, as emblematical of the heavens, and our offerings are the hallowed obligations of a grateful and pious heart.

Altenburgh.—Here we find a very ancient Lodge, viz., St. John's Lodge, Archimedes, at the Three Tracing-boards, installed by a deputation from Leipsic, on 31st January, 1742, without any name. On the 17th of September of the same year, it took the name of the Three Tracing-boards, from the Lodge in Dresden. In 1775, it joined the Grand Lodge at Berlin, and adopting the name of "Archimedes, at the Three Tracing-boards," remained under this Grand Lodge until 1785, and in 1788, joined the Eclectical Union at Frankfort-on-the-Maine; in 1801 left it again, and formed a directorium of its own, and installed two Lodges, viz., Archimedes at the Eternal Union in Gera, and Archimedes at the Saxon Union in Schneeberg. Since then it has stood alone. In the year 1805, it divided itself into two Lodges, viz., St. John's Lodge, Earnestness to the Truth, and St. John's Lodge, Earnestness to Justness, under the same directorium; but this division ceased, and the whole of the Brethren joined in one Lodge, under the name of Archimedes, at the Three Tracing-boards. In 1803, it distinguished itself by forming a constitution-book of its own, which is highly valued by all other Lodges. In 1804, the Lodge consecrated a new building for its own use, and struck a medal upon the occasion, the principal side containing Archimedes delineating, surrounded with all the Masonic tools, and his face turned towards the rising sun, and with this motto on the upper part—"*Noli turbare circulos;*" on the lower part, "Lodge Archimedes, at the Three Tracing-boards." The other side contained the front of the new hall, to which Minerva was conducting a youth,

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with the inscription, "Founded the 12th August, 1802." There was formerly a Lodge here, *Au Quatre Pierres Cubes*, belonging to the Union of the Grand Lodge, at the Three Globes in Berlin, but which has long been closed.

P.S.—You will see that I have followed the order of the German words instead of the English, because the work is arranged alphabetically in German; as, for example;

Aberglaube, is superstition.
Abschied, is leaving or declaring off from a Lodge.
Ægypt, is Egypt.
Ausser dem Loge, out of the Lodge, &c., &c.

THE ANNALIST.

ARCHIVES OF GRAND LODGE OF ENGLAND.

(*Continued from page* 38).

1757. H. R. H. the Duke of York, brother to King George the Third, was initiated.

1758.* Money awarded to Brethren who became deceased, returned to the Grand Lodge.

1760. Several Lodges erased, for non-attendance.

1761. Grand Officers empowered to dispose of the unsold Constitution Books; reported that Masons were made clandestinely, for small sums, at the Glaziers' Arms, Water-lane, Fleet-street; ordered that the acting Master and Wardens be expelled.

1762. Bro. Scott to have all the Constitution Books, large and small, at 2*s*. 6*d*. each.

Petitions from the Lodges in the East Indies, praying for the appointment of Culling Smith, Esq., as Provincial Grand Master, complied with. Fifty guineas sent from those Lodges to the fund of Charity.

Funds of the Grand Lodge amounted to £1000.

Eighty Pounds voted by the Committee of Charity to distressed Brethren.

1763. Funds of the Grand Lodge amounted to £1200.

1765. Subscription entered into to raise £216 for silver candlesticks, and £120 for three chairs, for the Grand Lodge. Ninety pounds voted to distressed Masons. More clandestine Masons, by Scott, who purchased the Constitution Books. He, at a subsequent meeting, asked pardon.

1766. H. R. H. William Henry, Duke of Gloucester, made, passed, and raised, at an occasional Lodge, held at the Horns Tavern, Palace-yard, on the 16th of February.

A reprint of the Constitutions suggested.

£100 voted to the sufferers by fire at Barbados.

Five hundred copies of the amended Constitutions ordered to be printed; to be sold at a certain price to the Brethren.

1767. *Feb.* 9. H. R. H. Henry Frederick, Duke of Cumberland, made, passed, and raised, at the Thatched House.

April 15. Grand clothing presented to their R. H. the Dukes of York, Gloucester, and Cumberland, with the rank of Past Grand Master.

1768. Important correspondence with the Grand Lodge of France.

* At this time the Grand Lodge, as assembled, was composed of the Grand Master, the Present and Past Grand Officers, the twelve Stewards, the Master Wardens, and nine Assistants of the Stewards' Lodge, and the Masters and Wardens of sixty Lodges.

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Oct. 28. FIRST SUGGESTION OF BUILDING A HALL.—Plan, under the title of "Regulations for raising a Fund to build a Hall, and purchase Jewels, Furniture, &c, for the Grand Lodge, independantly of the general fund of Charity."

1770. Erased Lodges to be taken off the roll, and the Lodges, in succession, to fill up the blanks.

The Provincial Grand Master for foreign Lodges reported the conditions (that of non-interference) by which the national Grand Lodges of the united provinces of Holland and their dependencies would exchange terms of alliance and correspondence; which conditions were agreed to.

1772. "Preston's Illustrations," sanctioned by Grand Lodge, first published.

1773. Hall Committee appointed.

1774. *March.* 14. HALL FUND: amount subscribed, £1422 15*s.* 6*d.*

April 27. Contract for the purchase of two large houses and extensive garden, in Great Queen-street, Lincoln's-inn-fields, late the residence of P. Calvert Webb, Esq., deceased, at £3180; £1850 was already lent on a mortgage. The front house would be useless, but would produce £90 per annum, and would defray the interest of the mortgage. The back house and premises would be sufficient for general purposes; and the garden would suffice to contain the Hall, to be erected for £3000. Full powers to the Committee. Lord Petre, the G.M., the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Dudley and Ward, were proposed as trustees.

£2000 borrowed of Mr. Lushington, to pay off mortgage.

1775. *Feb* 22. A deputy, or assistant-secretary appointed, with a proportionate salary.

Joseph Bayley and George Eaton, detestable wretches, expelled the Society.

Hall Tontine first established; 100 lives at £50; interest, £250 per annum, determinable, at the last death, to the Society.

1775. *May* 1. Foundation-stone of the Hall laid by Lord Petre, the Grand Master; at which ceremony the office of Grand Chaplain was revived, and conferred on the Rev. William Dodd, *LL.D.*

Nov. 24. "Freemasons' Calendar," under the sanction of the Grand Lodge, moved to be published, in opposition to that published by the Stationers' Company, the profits to be appropriated to the general fund; referred to the Hall Committee.

1776 *April* 24. £200 subscribed by Lord Petre to the Hall Fund.

May 23. Dedication of the Hall, by Lord Petre; on which occasion the office of Grand Architect was conferred on Thomas Sandby, Esq., the designer and superintendent of the work.

Dr. Dodd's "Oration," and Hutchinson's "Spirit of Masonry," published, under sanction, at the Hall dedication.

1777. *Feb.* 5. Resolved that an Extraordinary Grand Lodge be convened, to take into consideration the proper mode of discouraging and suppressing those assemblies calling themselves *Ancient Masons*; also for raising fees, &c.

The eldest son of the Nabob of the Carnatic reported as having been initiated; whereon a complimentary letter, with an elegant blue apron, and a book of the Constitutions, were voted to his highness.

April 7. The so-called *Ancient Masons*, under the Duke of Athol, declared to be irregular, and not to be countenanced; this censure not to extend to such as have been in Scotland, Ireland, or in any foreign Grand Lodge in alliance with the Grand Lodge of England.

Dr. Dodd, Grand Chaplain, having been convicted of forgery, was unanimously expelled the Society.

Nov. 12. £100 voted to the Freemasons of Nova Scotia, suffering by the American Rebellion.

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1778. *April* 8. £2000 more required from the Lodge for the Hall Fund; suggested that a robe of distinction be worn by the Grand Master and his Officers, as well as Past Grand Officers, at their own expense. Referred to Hall Committee.

Hall debts unpaid, £2402 13*s*.

1778. *Oct.* 30. A pamphlet, published by Bro. Preston, denounced by Grand Lodge; and a vote of thanks passed to Bro. Heseltine, the Grand Secretary, who was reflected on therein.*

1779. *Jan.* 29. Bro. Preston† and others join the York, or Athol, or Ancient Masons. A lengthy paper published on the subject by Grand Lodge.

1781. A printed circular of the Hall Fund published, in which there appears a curious charge of £16 18*s*. 3*d*. for rum!

1779. *Feb.* 3. No Brother, in future, to be appointed a Grand Officer, until he shall have served the office of Steward at a Grand Feast, nor unless he shall be a member of the Stewards' Lodge at the time of his appointment.

June 21. Treaty with Bro. Reilly to enlarge his tavern, by having the Society's front house; referred to Hall Committee. Subscriptions of not less than £25 to be lent, without interest, to liquidate the Hall Fund. Subscribers and Lodges to be complimented by a silver medal, as an honorable testimony of their services.

1780. *Feb* 2. A translation of the letter, written in Persian, from his Highness Omdit ul Omrah Bahandar, son of the Nabob of Arcot, read to the Grand Lodge; ordered that a proper reply be sent to his Highness, and that a translation be copied on vellum, and, with the original, be elegantly framed and glazed, and hung up in the Grand Lodge.‡

May 1. Captain George Smith, P.G.M. for Kent, objected to by the Grand Secretary as Junior Grand Warden, being disqualified; the objection, however, was waived. Captain Smith, in November, resigned, on account of ill health. The Grand Lodge then resolved, that it was incompatible with the law to hold more than one office in the Grand Lodge at the same time.

Committee of Charity empowered to vote sums not exceeding Five Pounds, during the summer.

Joint Grand Secretary first appointed.§

1781. *Feb.* 7. Bro. John Leonhardi appointed Representative of the Grand Lodge of Germany.

1782. *April* 10. Prospects of correspondence with the Grand Lodges of Scotland and Ireland.

A Prince of the Blood, if Grand Master, may nominate a peer of the realm as Acting Grand Master.

1782. *May* 1. H.R.H. Henry Frederick, Duke of Cumberland, proclaimed Grand Master. The Duke of Manchester, as proxy for his Royal Highness, appointed the Earl of Effingham as Acting Grand Master.

1783. *Jan.* 8. LIQUIDATION OF HALL FUND DEBT.—Subscribers of £25 to become members of Grand Lodge. Lodges subscribing £25 to have the privilege of sending a Master Mason as Member of Grand Lodge. The number to close when it shall reach one hundred. Brethren subscribing, if not Master Masons, to become members on being raised.

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* This was the commencement of the celebrated Preston Case, which we purpose hereafter to treat of separately.

† Now Bro. Preston is *decorously* styled a *journeyman* printer! Bro. Northauck has omitted any notice of the circumstance of Preston's expulsion, which, as a historian, is not creditable to him; it is pretty clear, however, that Bro. Preston, in his "Statement of Facts," made a clean breast of it.

‡ The visitors (!) to the Masonic Museum would be gratified to see this excellent letter.

§ The late William White, father of the present Grand Secretary.

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The debt of £1000 due from the Hall to the Charity Fund, to be concentrated, and the interest to cease.

April 9. Captain George Smith, having desired the sanction of the Grand Lodge to his work, "The Use and Abuse of Freemasonry," it was declined.*

Nov. 19. An irregular Lodge in the King's Bench Prison denounced. Motion to fine Grand Officers, for non-attendance in Grand Lodge.

1784. New Book of Constitutions, published by Bro. Northauck. Bro. William White, Grand Secretary.

1785. *Nov.* 23. Death of Bro. Rowland Berkeley, G.T., reported. He was elected in 1764.

Rev. William Peters appointed Grand Portrait-painter, with thanks for his portrait of Lord Petre, which was ordered to be placed in Freemasons' Hall.

More Masons expelled for joining the Yorkists.

Portrait of the Duke of Manchester, painted by the Rev. W. Peters.

1787. *Feb.* 7. The Grand Treasurer announced that he was ready to pay off 20 per cent. on the Hall Loan, whereon many Lodges and Brethren generously relinquished their claims.

1787. *April* 7. Reported that Prince William Henry (afterwards William IV.) had been initiated at Plymouth. The clothing and rank of Past Grand Master was voted to his Royal Highness.

Feb. 6. H. R H. the Prince of Wales (afterwards George IV.) initiated.

May 2. His Royal Highness the Prince of Wales attended the Grand Festival.

Nov. 28. H.R.H. the Duke of York initiated in the Britannia Lodge, and complimented with the clothing and rank of Past Grand Master.

1788. *March* 20. Resolved that the Tavern be taken down, and rebuilt on an elegant and commodious plan.

1789. *Nov.* 25. Bro. Preston and his friends restored to the privileges of the Society.

1790. *Feb.* 10. It being reported that H. R. H. Prince Edward (afterwards Duke of Kent) had been initiated in Geneva, he was complimented with the clothing and rank of Past Grand Master.

Nov. 24. Lord Rawdon announced the death of H. R. H. the Duke of Cumberland; and stated, that H. R. H. the Prince of Wales, if elected, would accept the office of Grand Master; whereon his Royal Highness was unanimously elected Grand Master.

1791. *Feb.* 9. Expense of new Tontine to be defrayed from both funds, aided by a voluntary subscription.

1792. *May* 2. His Royal Highness the Prince of Wales presided on the throne.

Nov. 2. The Grand Lodge declined connection with the proceedings of Royal Arch Masons.

1793. The Royal Cumberland Freemasons' School for Female Children "recommended to the favorable consideration of the Craft," with a donation of twenty guineas.

1794. Grand Lodge borrowed £900, in sums of not less than £100.

1795. The Prince of Wales presided on the throne.

1796. *April* 13. Prince William of Gloucester initiated in the Britannic, and complimented with the clothing and rank of Past Grand Master.

Certain persons admitted for small considerations not to be considered as Masons.†

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* Bro. Northauck, in page 347, would put an extinguisher on all productions but his own. Captain Smith differed on the point, and published a most excellent treatise. Dr. Oliver was more thoughtful; by not asking a sanction he was not refused; and a mine of Masonic literature became the property of Freemasons for all time.

† If not considered as Masons, would they be justified in telling secrets?

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May 11. Present, the Prince of Wales on the throne. His Royal Highness Prince Ernest Augustus (now King of Hanover) initiated, and complimented with clothing and rank as Past Grand Master.

1798. *Feb.* 7. £700 due on the Hall and Tavern account; fees increased to meet the contingency.

1799. *April* 10. Masonic Benefit Society* approved by Grand Lodge.

1800. *April* 9. The same Society recommended to the notice of Provincial Grand Masters.

Lodges erased, for not subscribing to the Liquidation Fund.

June 3. Address of Grand Lodge to King George the Third, on his providential escape from assassination; entrusted for presentation to his Royal Highness the Prince of Wales.

Speech of Lord Moira, respecting the attack on Freemasonry.

1803. *Feb.* 9. Mr. Thomas Harper expelled, for countenancing and supporting persons calling themselves "Ancient Masons."

1805. Resolved, "That his Royal Highness the Duke of Sussex, having been initiated abroad, that he be presented with the clothing and rank of Past Grand Master."

1808. *Dec.* 31. Foundation-stone of Covent-garden Theatre laid, by his Royal Highness the Prince of Wales.

1809. *April* 12. Certain measures of 1739 rescinded, and the ancient landmarks resumed.

1810. *Feb.* 7. Liquidation Fund ceased.

April 11. Expulsion of Mr. Thomas Harper rescinded.

1811. *Feb.* 6. Lodge of Promulgation.

1812. *Feb.* 12. His Royal Highness the Duke of Sussex appointed Deputy Grand Master.

May 13. E. F. Agar, S.G.W., displaced, for non-attendance.

1813. *Jan.* 27. Grand dinner to the Earl of Moira, with the presentation of a splendid jewel, &c.

DRUMMOND KILWINNING LODGE, FROM GREENOCK.

ORIGINATING in that peculiar attachment to Mother-Lodge, which yet strongly influences the fraternity in Scotland—a relic, it may be, of the feudal feeling of former times, and which is not without its use as an incentive to combined action, and in sustaining a wholesome *esprit de corps*, provided that the rivalry thereby created among the Lodges be not carried into unworthy jealousy or envy—this Lodge of other days was instituted by certain Brethren residing in Edinburgh, who originally belonged to the Kilwinning Lodge of Greenock. According to the chronicles, its charter of erection bears date 26th February, 1739. At this period Alexander Drummond, P.G.M. over the west of Scotland, was Master of the Greenock Kilwinning Lodge. In compliment, probably, to this worthy, as well as in acknowledgment of the eminent merits of his brother, George Drummond, the founder of the Royal Infirmary of Edinburgh, and then Senior Grand Warden, the latter was chosen as first Master of the Drummond Kilwinning Lodge, from Greenock. It appears also to have received the name of "Drummond," in honour of these distinguished Masons.

A brief account of the Masonic history and services of both Brothers

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* This Society still exists; its meetings are held at the Ship, Gate-street, Lincoln's-inn-fields. Some years ago it incurred the displeasure of the late Grand Master, for some irregular proceedings; after which the Society retrieved character, and is now supported by several excellent Masons, and is in a flourishing condition.

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has already appeared in the notices of eminent members of the Canongate Kilwinning Lodge. But the character of so extraordinary a man and Mason as Brother George Drummond, may justify a few further particulars in commemoration of his private worth and public eminence.

He was the son of John Drummond, of Newton, in Perthshire, and was born at Edinburgh, on the 17th June, 1687. At the early age of eighteen he entered upon the busy stage of life, having been appointed to assist the commissioners for settling the national accounts, preparatory to the union of the two kingdoms. Such was his uncommon talent for financial transactions, that it is believed that most of the calculations were then made by himself.

His skill and ability in this department obtained him the attention of those at the head of Scottish affairs; and, in 1707, he was appointed to the post of accomptant-general of excise, soon after he had reached his twentieth year.

But the mind of Mr. Drummond was not to be chained down exclusively to the desk of the mere accomptant, however important and honourable such function. His enlarged and active spirit was ardently alive to the wants and interests of his native country; and, deeply imbued with the principles of civil and religious liberty, he waited but for the opportunity when his energies should be called forth in the maintenance of both. That occasion occurred at no distant time, when the standard of revolt was raised by the Earl of Mar; and Mr. Drummond is said to have been the first who sent intelligence to the English ministry of this sudden insurrection. Raising a company of loyal volunteers, he marched with them to the north, to join the royal forces under the Duke of Argyle. He was present in the action fought with the insurgents at Sheriff-muir, and despatched the earliest information of Argyle's success in a letter addressed to the magistrates of Edinburgh, dated from the field, on horseback.

In 1717, Drummond was further appointed one of the Commissioners of the Board of Customs, in which situation he remained for twenty years. Sensible of the value and assistance of so intelligent a man, the ministers of the day kept up with him a constant and confidential correspondence. Among these was the celebrated Joseph Addison, to whom Drummond transmitted regular information of the state of affairs in Scotland, and suggested his patriotic plans for the improvement of his country. To this latter object his zeal was sedulously directed, and seeing it within the sphere of his own personal endeavour to effect and advance at least the prosperity of his native city, he attached himself to the magistracy of Edinburgh, at first in the subordinate capacity of treasurer. From thence he rose to the highest civic honour, that of Lord Provost, to which he was six different times elected in the course of his long and useful life. In this capacity he largely benefited the Scottish capital, laid the foundation of a new town, opened up accesses, and built bridges, erected public offices and charitable institutions, beautifying the city anew, and thereby creating, at the same time, a beneficial influence on the spirit and enterprise of the country at large. He was also the means of establishing five new professorships in the college, and to him the university was indebted for introducing that distinguished ornament to literature and his country, Dr. Robertson, for many years Principal of the University of Edinburgh.

All his acts and objects, in truth, were illustrated by that bright halo around a great man's brow—the purest honesty of purpose and disin-

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terested desire to do good. He never sought his own elevation as a means of enriching himself or his friends, but neglected his private fortune to attend to the interests of the public. At his suburban villa, near Edinburgh, he kept open table on stated days, where he concerted with his colleagues the affairs of the city, or consulted on other important business. In person he was of a dignified and graceful appearance, and possessed an easy and captivating manner of speaking, qualifications which joined to his other high attributes, eminently fitted him for appearing in public life. He was, in fact, formed by nature to have distinguished himself in a much more elevated and extended sphere than it was his lot to move in. Such was Brother George Drummond.

At the period of his election to the chair of the Drummond Kilwinning Lodge, he was in his fifty-first year. He remained in office during four years, when he was succeeded (in 1743) by Brother Joseph Williamson, advocate, of whom mention has been made in former Masonic notices. Brother Williamson was re-elected as Master the year following; but during the distractions of 1745, no election took place; and although a meeting seems to have been held in 1746, the Brethren did not proceed to the election of office-bearers. On the 9th of March, the room where the Lodge was wont to meet was given up, after which no further traces of it are apparent.

In confirmation, if further proof were requisite, that Freemasonry in those days was not confined to the strictly operative classes, but was studiously cherished by the higher and more educated ranks, the following members of the Drummond Kilwinning Lodge may be particularized. Thomas Ruddiman, a learned writer and grammarian. He was enrolled a member on the 17th January, 1741. Educated in the parish school of his native place in Banffshire, his mind was early bent on the pursuit of knowledge, and while a mere youth, he left his father's home, with only a guinea in his pocket, determined to push his way at the university of Aberdeen. On his road thither he was attacked by a gang of gipsies, who robbed him of his coat, his shoes, his stockings, and his only guinea. Nothing daunted by this disaster, he wended on to Aberdeen, where, without friends, and almost without clothing, he presented himself as a candidate for one of the university bursaries, and was successful in carrying off the first prize.

In 1700, he was induced to come to Edinburgh, where he was appointed assistant librarian to the Faculty of Advocates. He soon after published an edition of "Voluseni de Animi Tranquillitate Dialogus," with a Life of the Author; and though still struggling with narrow means, produced also a new edition of Gawin Douglas's translation of the Æneid, for which he wrote a glossary. In 1714 he published the "Rudiments of the Latin Tongue," a work which superseded all others of the kind in Scotland. He likewise edited "Buchanani Opera Omnia," in two vols. folio, with critical notes. About this period he commenced the business of a printer, in company with his brother, who had been brought up to the trade; and some time afterwards he was appointed printer to the University.

Unlike Provost Drummond, Brother Ruddiman was a jacobite, though he prudently preferred the pen to the sword; and, in 1745, retired to the country during the troubles. He died in 1757, leaving a monument in his works.

In the roll of members, original or adopted, appear also the names of John Drummond, eldest son of Provost George Drummond; John

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Erskine, advocate, professor of municipal law, and author of "Institutes of the Law of Scotland;" Charles Mackie, professor of universal history. James, Earl of Morton, originally entered in the Dumfernline Lodge, affiliated to the Drummond Kilwinning 16th April, 1739. On the 30th November following, he was elected Grand Master of Scotland. The Duke of Perth, from the Lodge at Crieff, affiliated same date as the latter. He was one of the chiefs in the rebellion of 1745, and died the year after. Alexander Drummond, Master of the Greenock Kilwinning, affiliated 21st May, 1739. Alexander, Earl of Leven, 20th June, same year. He was elected Grand Master Mason in 1741. James Kerr, jeweller, Edinburgh, 17th December, 1739. Colin Drummond, professor of Greek, 27th December, 1739. Neil M'Vicar, merchant, Edinburgh, 18th February, 1740. Rev. John Jardine, minister of the parish of Libberton, and afterwards of the high church of Edinburgh; recorded 17th February, 1742. He was married to the eldest daughter of Lord Provost Drummond, and was father to the present Sir Henry Jardine, who was Master of the Canongate Kilwinning Lodge in 1790. George Drummond, son to the provost, entered same date as last named. Colin Campbell, of Carwhen. Lord Cardross; he was the first Senior Warden of the Lodge, and in November 1739, became also Senior Warden in the Grand Lodge of Scotland. After succeeding to the earldom of Buchan, he was chosen to the Grand Mastership in 1745.

Altogether, the society of the Drummond Kilwinning seems to have been sufficiently select; and, composed as the founders were, of old experienced Craftsmen, doubtless its reputation was well sustained while it lasted. That its existence was not of very long duration, might be owing partly to the political troubles of the time, and partly to the existence of other more ancient and distinguished Lodges in the same city, whose prosperity and fame, if they did not render the creation of a new body altogether uncalled for, were too firmly established and extended, not to prove obstacles to its progress.

A COUNTRY RECTOR'S EASTER VISIT TO HIS RUSTIC PARISHIONERS.

BY A BROTHER.

The evils of non-residence are undeniably a grievous affliction to the church, and, if I may judge from my own feelings, equally grievous to the heart of the faithful pastor; but, although much has been done within these few years past, by stringent acts of parliament, to remedy this grievance, until every parish in England and Wales, like Scotland, has its manse and easy stipend for its minister and family to live upon with credit and respectability, I do not see how the evil is to be *perfectly* remedied. It is matter of history, that the majority of benefices were so thoroughly despoiled during the ravages of Henry the Eighth's reformation of abuses and corruptions that they have ever since, in a majority of them, remained without sufficient revenue to support a

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resident clergyman in the manner his station and character demand. To this source, undoubtedly, may be traced the great evils which non-residence, in most cases, has produced in the interests and parochial influence of the church. Much, thank God! has been done to redress these evils by the late and previous governments; but much still remains to be accomplished, and that might be effected in a truly patriotic and Christian spirit of generosity by the great landed proprietors, and lay-impropriators, if they would take immediate steps to erect neat parsonage-houses, and such augmentation of endowment, wherever the want of such subsidies are found to make the legal exemption of non-residence of the incumbent.

This short preface to my visit is both due to my reader and my own conscience. It must be evident, from the title, that I am a non-resident; but I do assure him I am an unwilling one, and that my non-residence is entirely owing to the two causes which I have stated, as the obstacle to the earnest wishes of many of the clergy who are situated somewhat similar to myself.

The country to the west of Wolverhampton is remarkably fine; and after ascending the steep hill which conducts you from the pretty village of Tettenhall, you begin, on a clear day, to obtain a peep of the famous Shropshire mountain called the Wrekin. I believe its Saxon etymology is Wre-ken, a lofty or conspicuous place; but I remember a more facetious derivation of its name, given to me by the waiter at the Lion Inn, the first time I ever visited Shrewsbury. Traveller like, at breakfast the first morning after my arrival there, I asked him why it was first called Wrey-kin; the coachman had pronounced it to me as if spelt with a *y*, giving it a broad vulgar accent; his answer was, "*he supposed it was because all the rakings of the county were scraped up in a large heap there.*" After that, ye antiquarians, go—hide your diminished heads! Your occupation is superseded—yon varlet of the hostel outwits you all in suppositions. A learned Brother has oft amused me with some of his extraordinary antiquarian *denouements*, particularly with respect to the number of Adam's Lodge, and the probability of Masonry existing among the stars; but that does not beat some curious assertions I once read in a work called "Salopia Antiqua," *e. g.*, that from the top of the Clay-hills, lying about twenty miles to the south of Wolverhampton, *somebody* had affirmed that he had seen through a *powerful* telescope *Liverpool*, and even the ships sailing up and down the Mersey! and further, the veritable writer of the aforesaid Antiqua—himself a brother clergyman, M.A., &c.—deposes, that in grubbing about the ruined walls of the old Roman city of Wroxeter, near Shrewsbury, he discovered a skeleton, the thigh bone of which was a yard long, and there was a tooth—a foot long! I presume, in nautical phrase, this is what the sailors call "spinning a yarn." After such ocular demonstration, I think the evidence of "tradition" admissible in the case of all old bones called relics, which are held up to the faithful devotees of the Pope's toe. But with such digressions I shall never finish my visit. The road to Shiffnal, my first stage, is charmingly diversified with hill and dale, broad cultivated lands, substantial farm-houses, country seats, with here and there a grey church turret adorning the pastoral scenery. The scientific Lord Wrottesley has erected, on a part of his estate within view of the high road, an observatory. At Shiffnal, being holiday time, the diligence

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took in a young ladies' and gentlemen's seminary, which made the interior *rather* warm. It was very clear if we left the schoolmaster at home, we were taking the scholars abroad. What the poor steeds might have *thought* of the load, I cannot pretend to say. No prying informers haunted that ilk; and for myself, I submitted to be half dissolved with the most perfect stoicism. The route through Madeley is frightfully precipitous; and the declivity which conveys you down to Ironbridge, on the bank of the Severn, petrifying. Here they point out the quarries whence the rough ashler was hewn, with which no doubt some of our worthy craftsmen, of olden days, built Worcester Cathedral, conveying it down the winding and silvery Severn. Here also is the manufactory of the celebrated Coal-port chinaware. As the day was fast declining, I mounted my poney, having six miles to ride before I could reach my night's quarters. I have enjoyed many romantic strolls through Canny Cumberland, the Isle of Man, Bonny Scotland, and the rich vales of the West of England, but my present one equalled most of them in its character—at least, I was in a disposition to think so. We followed the margin of the Severn to Bildwas-bridge. The stream is swift, abounding in fish, and the opposite bank towers up into lofty lime-rocks, covered with woods just bursting into the green hue of spring-life, and at points opening into deep glens, where the imagination might revel among the sermons of brawling brooks, and the preaching of reanimated nature. The view from the bridge, both up and down the river, was vastly pretty. A solitary barge gliding down the current to Gloucester, from Shrewsbury—the valley of the Severn rising on each side by ascents of rich verdure, and here and there dotting the surface, a charming rural residence, or a humble village fane. But brightest scene of all that greeted the eye, was the ruins of Bildwas Abbey. Many a monument of the decadence of Roman pontifical power in England have I seen; and this, like all the rest, was beautifully and classically situated. I reined in my steed on the precise spot, and at the identical moment, to view those remains of ecclesiastical devastation, *cum grano*. It was in a lane, elevated some little distance from the flank of the venerable ivy-clad pile—pale Cynthia rising in full orb behind me, shed her pale beams upon the mouldering walls, and

> Twilight in her sober liv'ry
> Had all things clad,

when I gazed upon this relic of the unbridled wrath and rapacity of man. Believe me, I am no monk, no Puseyite, no lover of superstition, or of the formalities of religious worship apart from its essential impulse. But I groan with indignation when I behold the superb and stately structures of olden piety, and their munificent endowments, the wreck of time, and the torn remnants of a brutal dynasty and barbarous aristocracy, who, under the guise of reforming religion, plundered those institutions which ought only to have been purified for the revival of true religion and sound learning throughout the desolate places of the country. Such edifices as Bildwas Abbey and Wenlock Abbey, in its immediate vicinity—decayed specimens of unrivalled architecture, of classic taste in the choice of site, and practical judgment in the character of soil and vegetation—had they been preserved instead of demolished, their estates honestly appropriated instead of being impropriated, there would have been no necessity for any parliamentary grants to maintain

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the national church—no need of squabbling in the House of Commons about a parliamentary measure to educate the people. Adieu, calm monument of man's dishonesty, depravity, and hypocrisy! Night gathers her sable garments around her, and I must away! Some day we'll meet again, when I will pace thy deserted aisles, and moralize amidst thy desolation upon the past, the present, and to come.

(*To be continued.*)

THE INVISIBLE SHIELD.*

BY A PAST MASTER.

In the year 183—, the writer of this was a resident in the town of K———, one of the many new places then springing into existence in the luxuriant West. Some thousand inhabitants already constituted what the sanguine proprietors anticipated was but the germ of that mighty growth of population, which in a few years was to make K——— a great city. Business and residence "lots" were freely bought and sold in the market, and speculation ran in a stream which had the seeming of a river of prosperity, bearing all who would embark upon it to the wide ocean of wealth, independence and luxury.—Alas! how has the lapse of ten fleeting years dissipated the hopes then indulged in, whelming the gay dreamers in bankruptcy and ruin! The paper fortunes amassed at the time I speak of, have vanished into thin air, and K———, instead of flouting the heavens with "the gorgeous palaces" of a city, groweth rank weeds in its market-places. Its glory hath departed with the reign of speculation, and the present dwellers there no more resemble the people who founded it, than does the lonely barn-door fowl the gorgeous bird of Paradise.

A glorious set were those early founders of the now quiet town of K———! Fashion did then, and there amongst, establish a vice-dukedom of her empire, and Pleasure busied herself in devising new ways to spur old gaffer Time along in his course over this dull and lagging world. Dance, and song, and wine, and the inspiration of woman's beauty, all were laid under contribution; and for a year or two the tone of society in K——— went "as merry as a marriage-bell." I cannot but sigh when I remember those "good old times," and look upon the change which hath been wrought in the worldly condition of those who were the principal actors therein.—Many of the gallants of those days have been metamorphosed into sober-married gentlemen—the meek fathers of half scores of children, and patient delvers in the mine of life's realities; some have settled down into antiquated, hopeless and subdued old bachelors; others have emigrated to Texas, that El Dorado of the desperate and the adventurous, and become Congressmen or Indian fighters under the single-starred Republic; others again, who were once accounted "bucks of the first water," have gradually subsided through all the

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* From the "Freemason's Monthly Magazine," published at Boston, U.S.

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gradations of adverse fortune; until finally they rest secure from any further reverse of the fickle goddess, in the slough of pure, unmixed *loaferism;* while upon the breasts of some, whose hearts once exulted in the buoyant anticipation of length of years and fulness of joy yet to come, rest the green clods of the valley. Such are the shiftings of life's kaleidoscope.

Among, but distinguished above all, those to whom I have alluded, was my young friend Harry L———. With a remarkably fine person he united manners the most engaging. Not destitute of elegance and grace, there was, also, about him an unaffected and manly frankness which at once won the heart. Warm, generous and quick in his sensibilities, a tale of distress or of wrong, could at any time command his purse to relieve, or his right hand to avenge. One or two more points added to his character, and it would have been a perfect one. But he lacked that steady, constant, stern self-controul, the absence of which frequently turns even the good traits of a nature such as his into vices. He possessed, in short, passions as fervid as his sensibilities were lively, and by some he would have been called a *roué*. And yet Harry L——— was not that monster, the cold-blooded, flattering destroyer of innocence. No one had a more exalted reverence, in the abstract, for female purity and virtue, or could sooner have been wrought upon to become the avenger of a deliberate seduction. But he was not proof against temptation; and when once the unholy passion was kindled, his pursuit was eager, headlong, impetuous, until gratification brought with it reflection, and reflection, remorse—deep, pungent and bitter. Harry L———, more than any person I ever knew, needed some constant *secret monitor*, whose voice should be more potential than, alas! that of conscience often is, unaided by religion, and drowned by the hot flow of youthful blood. That monitor he found in ———, but I will not anticipate.

Among the many beauties of K———, at the time at which I write, was Helen S———. She was, indeed, a being to intoxicate and madden a youthful imagination. A form surpassing in its voluptuous ripeness and symmetry those of all other women—a complexion of that warm, rich brunette, which is peculiar to the passionate South—a clustering profusion of curls, black as the raven's wing, shading a neck and bosom of surpassing beauty—with eyes dark as midnight, large, and lustrous with the light of the feelings of the girl of sixteen—she presented a vision as alluring to the refined sensualist as one of the houris of the pagan paradise to the followers of Mahomet. She was the daughter of a widow in reduced circumstances, and unfortunately had been destitute, almost from childhood, of all other guardianship or protection than that of a vain, weak mother, and such as might be derived from that "INVISIBLE SHIELD,"

"Which none but *Craftsmen* ever saw,"

but which, nevertheless, under Providence, has saved thousands from a course of life, than which death were preferable. Young, ardent and guileless in her feelings, a neglected—or rather I should say, an ill-judged education—had given just that tone and complexion to her mind which fitted her to become an easy prey to the experienced voluptuary, while her extraordinary beauty and equivocal position in society, exposed her in a peculiar degree to the attempts of the designing.

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I know not how it was that Harry L——— and Helen S——— should have so often happened to meet each other, and be found wandering together under the soft moonlight. But so it was:—night after night, by the side of that quiet stream, did I see them on their solitary stroll. Night after night, as I hovered upon the footsteps of that beautiful and unguarded being, did I overhear the warm and burning sentiments that fell from his lips, in language eloquent it is true, but deriving its inspiration from a passion to which Bulwer's genius has lent the divinity of Love, but which is, nevertheless, " of the earth, earthy "—and I trembled for the consequences.

* * * * *

The midnight hour was past. Helen S—— had laid her soft cheek upon the pillow, beneath her mother's humble roof, and was dreaming of one, whom in her fond and simple credulity, she had begun to regard as a *lover!*

In another quarter of the town, the members of an ANCIENT FRATERNITY had met together upon an important occasion. It was to receive into full communion a noviciate, who had served the period of his probation to the satisfaction of the fathers of the Order. The solemn rite was ended—the mystery revealed—the sacred duties expounded and assumed;—and as the fair dreamer in that humble dwelling, smiling in her sleep, murmured the name of Harry L———, *he* left, for the first time, the door of the solemn temple dedicated to Friendship and Benevolence—A BROTHER!

* * * * *

" Harry, my dear fellow, do you intend to *marry* Helen S———?" said I the next evening, as, according to our wont, we were enjoying the fragrance of a fine Habana after supper on the balcony of our hotel.

" MARRY her!—certainly not. She's a delightful creature—has a form like Venus, and a deal of passionate romance, with a mind that might, under proper training, have made her a superb woman. I'm confoundedly *in love* with her, but have not for a moment indulged the preposterous idea of making that silly milliner mother of her's *ma belle mere.*"

" Then, in that case, I must forbid the continuance of those long and dangerous moonlight rambles. Helen S——— is, it is true, the daughter of a milliner; and the society around you would probably laugh were you to make her your wife; but then she is the DAUGHTER OF A * * *!"

To the initiated need I say more? These few words lost to Helen S——— a *lover;* but they also gained for her a *friend,* who was unto her even as a brother. And when, some years afterwards, her mother died, leaving her an isolated orphan in the world, to find an asylum in the family of one who had *known* her father,—and when a noble-hearted fellow of a princely fortune, meeting with her, and attracted by the beauty of mind, (which Harry L———'s fraternal providence of books and instructors had brought about,) as well as by the Juno-like majesty of her person, offered her his heart and hand,—and when they were married, and all the crusty and malicious old maids and scheming mammas in the neighbourhood were mad and jealous enough at her good fortune,—wondering, as they did in general conclave, how

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one so poor and pretty should not have been abandoned,—and insinuating that she "was'nt used to be" thought any better than she ought to have been "no how," together with divers other such uncharitable surmises and insinuations—I say, when all these things came to pass, the spiteful *gossips* did not know it, but there were those who could have told, that notwithstanding her apparently unprotected and perilous situation, there had ever been around her and about her continually, the sure protection of THE INVISIBLE SHIELD.

MASONIC ANECDOTE.

FREEMASONRY IN INDIA.

"THE glories of Calcutta are well ushered in by the charms of Garden Reach, a spot so perfectly beautiful, that the newly-arrived Englishman, on passing this part of the river, on his voyage from Diamond Harbour to the metropolis, at once begins to believe himself in Fairy-land. The magnificent stream up which he is sailing, is here wide, and comparatively speaking, clear. The banks on either side, sloping gently down to the water's edge, are covered with the only real verdure I ever saw in Bengal. Flowers and shrubs, of every hue, peep forth from amongst the foliage; while bungalows, of the most refined taste, stud the sides, and invite the traveller to land and try a foretaste of Indian hospitality. There was a time, indeed, when every rural habitation of this kind was open to the new-comer, and bed, board, and a hearty welcome, were proffered to every Briton who here arrived. Even though the master of the cottage was away, the servants had, *then*, orders to receive and wait upon whoever might seek the shelter of these picturesque roofs. Those times have passed away—munificence and reckless expenditure have given place to economy and prudence. The style of persons who now seek the shores of Asia, has also altered. "*Tempora mutantur, et nos mutamur cum illis.*" But Garden Reach is still the same as regards its picturesque beauties; and though every bungalow is not now open to the stranger and the wayfarer, the person who travels up by water from the place of anchorage to Calcutta, will do well to stop here, and partake of the good fare which a very nice hotel proffers. It is to this house that many families go to meet their relatives arriving from England, and hence conduct them to the capital. Never was I more delighted with the sight of any spot than I was with Garden Reach. I eagerly gave orders to be set on shore, anxious at once to land on the lovely spot, and meet some friends who had written to Madras, telling me to expect them here. As I approached the neat little hotel, so different from our suburban smoking inns at Blackwall and Greenwich, I met a large party escorting an elderly gentleman and a young lady, who seemed to be his daughter, down to a budgerow, which was to convey them to a vessel lower down the river, only waiting their arrival to sail for Europe. At the water's edge the parting took place, and a more affectionate one I never beheld. The departing friend had apparently been long endeared to them: he was evidently highly esteemed by them all. On some of their parching cheeks I even saw a tear trickle down, as they wrung his hand with earnest friendship; and a light drop glistened in many of their eyes, as they fervently pronounced

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"God bless you!" Bowed down more by ill health than years, their friend hid his face in his handkerchief, and hurrying his daughter on board the boat, hastened into the cabin, to conceal the emotion he felt at thus parting—parting most likely for ever from the companions of his youth, the friends of his middle age—to whom he felt endeared by every tie of affection and long acquaintance—about to return to a land, which, though once his home, had become desolate to him from the loss of those he loved; about to change the warm welcomings of friendship and regard for the cold suspicious salutation of strangers; about to visit the spot where he had left parents and kindred, now numbered with the dead; to recommence life, as it were, and recognise once familiar and dear objects, now the property of strangers, perhaps enemies—in a word, to rend every tie he had so happily woven; to burst asunder every link of friendship, and begin life again, at an age when sanguine youth no longer lends its energies to overcome difficulties and bear up against unkindness. Such was the fate of him who now left the shore. Though a stranger, I could not help joining in every wish for his future happiness. There was a look of mild resignation, of philanthropic feeling, beaming in his countenance, which at once engaged my best regards. During tiffin, I asked who he was, and found his name was Robinson. He had been a resident in India during twenty years, but unfortunately, having been more generous than prudent, he had managed to amass but little wealth—he was worth, perhaps, ten thousand pounds, certainly not more; with this he was now returning to Europe, the doctors having declared a longer sojourn in Asia would endanger his life. Poor, but respected, he therefore left his friends, having taken home with him his fortune, invested in indigo, the exchange of the rupee being so low as to compel the Anglo-Indian to remit it in any thing rather than in specie. Robinson had not insured his investment, as he was to sail in the same ship with it. I do not remember the name of the vessel, but we will style it "The Dover Castle." On arriving at the hotel, which was one of the sweetest bungalows I ever entered, commanding a splendid view of the river, we found tiffin ready, and the acquaintances of Mr. Robinson waiting to join us in our meal. I soon learnt these gentlemen were all Freemasons, who had come down thus far to do honour to their friend, who for many years had presided over the Lodge in Calcutta; that he had been greatly instrumental in its foundation, and ever attended it, and benefited it, during the twenty years he had spent in India. They not only deplored his departure as a friend, but as a bright and shining luminary in the order of Masonry.

"They spoke so highly of their Lodge, and were so pressing in their invitation to me, that I consented to dine with them on the following day, and assist in celebrating one of their greatest festivals. Being discovered to be a Mason, a thousand kind offers were made, and many a warm palm proffered to me. The next evening I was just stepping into my hired palanquin, about to start for Chowringhee, where the Lodge was held, when a *punc* (a messenger) suddenly arrived, and announced the dreadful intelligence that "The Dover Castle" had been totally wrecked on the dangerous sands near Diamond Harbour, and that, though all the crew and passengers were saved, every thing in the shape of freight was utterly and irretrievably lost. "Alas! poor Robinson!" involuntarily ejaculated I; "he is then completely ruined!" and, though personally unknown to him, I jogged away to my destination with a heavy heart.

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"To describe the mysteries—to touch upon the interior of a Mason's sanctum—of course is not my intention: suffice it to say our labours were followed by the most splendid banquet I ever beheld, and every one seemed happy and elate. As a stranger, I had not supposed it necessary to tell the news I had heard; I naturally imagined they had also learnt the afflicting tidings. In this, however, I was wrong; for, in the evening, *a chit* (a note) was brought to the President, who, with unaffected emotion, read it out loud. It told in a few words what I had already learnt, and confirmed the suspicion I had, that poor Robinson was now pennyless, compelled to remain in India at the risk of his life, again to toil for the uncertain chance of living to amass a sufficient competency to return to Europe. A general gloom was evident on every countenance, and many a sigh spontaneously burst forth on hearing the dreadful tale. Presently the countenance of one whom I dare not name suddenly brightened up; a proposition was made, which instantly diffused general pleasure, and called forth long and unanimous applause. In Europe the fact will seem almost incredible—yet it is strictly true, that within one month from the circumstance I have just mentioned, Robinson sailed with his daughter for England, bearing with him a fortune of twelve thousand pounds, the amount of a voluntary subscription created by his warmly-attached Brother Masons in Bengal." —*Hours in Hindoostan, by H. R. Addison. Bentley's Miscellany, May 1st,* 1843.

TO THE EDITOR.

Sir and Brother,—Having heard that, on a recent occasion, in a certain assembly, arguments were advanced against a motion, which were not founded on fact, I beg to offer the following observations, which, should they reach the attention of the party in question, may probably lead him, on a future occasion, to pause ere he shall again commit himself. He is said to have stated that there was no precedent for disposing of the funds of the Grand Lodge, in the manner required by the motion; and, when reminded of the case of a public testimony to the late Marquis of Hastings, he observed that, if the Grand Lodge had once done a wrong, it would be monstrous to repeat it. He was again reminded that a similar mark of respect was shown to the memory of the late Duke of Kent. But these facts only served to fix his determination to oppose the motion; for he then changed his tactics, and in a very lengthy address he declared that, to vote money in such a manner, would be the sure way to bring our funds to bankruptcy and ruin. But it is not necessary to report his illogical address, which had no other effect than to occupy time. Had he but looked around him, and observed the various busts of the members of the Royal Family, he would have been self-convicted of error. Had he for an instant remembered the portraits in the hall, many of which cost several hundred pounds each, he would not surely have hazarded the deliverance of so much inconsistency. I am not a member of the Board of General Purposes, but I may take the liberty of telling him who is, that the Grand Lodge have the power to dispose of every farthing of the fund of General Purposes, and in any manner it shall think fit; and, by way of information, the following circumstances may be worth remembering.

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Some few years since, when the new temple was in course of erection, the Grand Lodge borrowed of the late Grand Treasurer several thousand pounds; which sum was repaid, and all the expenses of the new building defrayed, from the fund of General Purposes, amounting, probably, to ten or eleven thousand pounds.

This fund is amply sufficient for our wants, and, after defraying all current expenses, shows an annual excess of nearly one thousand pounds! and at present its assets are nearly six thousand pounds. It therefore can well bear to part with the sum required, and for such a purpose. My object at present is merely to state facts, and prevent the Brethren from being misdirected. You may hear from me again.

FIDUS.

TO THE EDITOR.

A FEW WORDS ON REFRESHMENT.

SIR,—After the working of the Lodge, it is usual to call the Brethren from labour to refreshment. Far be it from me to wish to arrest the social effusions of the heart, or curtail the amount of that innocent enjoyment for which the soul yearns. I am fully sensible of the exceeding good which results from friendly intercourse, and have seen the happiest effects from the communion of those choice spirits whose viands are seasoned by the refinement of wit, and the manly and enlightened tone of converse which characterises the mind embued with the hidden mysteries of nature and science. I readily admit this, and am proud to say that, with but few exceptions, such is the feast which awaits the Mason on retiring from labour to refreshment. Yet still I affirm, in the face of all this acknowledged good, that "it is a custom which would be more honour'd in the breach than in the observance." I will endeavour to show sufficient reason for making these observations, and found my opinion upon two points. The first is, the inducement it holds out to protract the hour of separation until a late and unseasonable time. This fact requires but very little elucidation; it is too self-evident—it forces itself too strongly upon us, to admit of any doubt. The fascination of such society as composes a Freemasons' Lodge is of too resistless a nature to allow one to nerve himself entirely against its allurements. To fly from such a festive scene, such a reciprocity of feeling and enjoyment, requires a heart callous to those acute emotions whose exercise elevates and refines the heart, as the sun's diffusive beams give to the crude face of nature its beauty and perfume. It is this sense of enjoyment which tempts us to overstep the limits which reason pencils out, and encroach upon that season which ought to be devoted to our families. The wife, disposed to think well of Masonry, revolts at that which keeps the spouse of her bosom from his home during the protracted hours of night; and the parent, knowing the wiles which are ever spread to entrap the unwary steps of youth, shudders as the hours pass, and the child of his hope returns not. The help-meet whom God has given us is against the system; the authors of our being are against it; we are taught to reverence both. My next objection is upon the score of charity. Strange that Masons, to whom no one can deny the attribute of charity, should so far overlook that fundamental

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point of their faith, and waste, in the pampering of the sense, what might purchase for them treasures in Heaven. We bestow much in charity; but we might bestow infinitely more, and at the mere expense of a little self-denial. Subscribing members of Lodges pay yearly a certain sum, which, with initiation fees, &c., amounts annually to an enormous sum; but of this free stream of wealth how much is annually spent in refreshment, which might find a much better channel? Of what would I deprive you, Brethren? A few delights of sense,—a little tickling of the palate; and, in return, I would give you that which infinitely supasses the greatest joy that ever thrilled upon the nerve of sense. Curtail your banquetting nights, and with the Mammon of unrighteousness purchase for yourselves other and more enduring pleasures. To cheer the heart of the widow, to dry the tears of the fatherless, and offer the blessings of education to the destitute orphan, are delights which I offer you for the lesser joys of appetite. Instead of having a banquet after every Masonic Lodge, I propose that such occasions be only four in a year, at the most; and let the expenses thus saved flow in one rich stream, with healing on its wings, to the door of poverty and want. With these few remarks, I beg to leave this subject, so near to my heart, in the hands of the Editor of the *F. Q. R.*; his exertions will have more weight, and his greater talents more chance of success, than the humbler efforts of CATO, (No. 25).

COLLECTANEA.

RIVER JORDAN AND LAKE OF GENESARETH.—"The following eloquent passage from De Lamartine, descriptive of the places where our Saviour sojourned during his residence on earth, though long, will not, we are sure, be uninteresting to our readers:—'After having crossed, in the space of six hours, this yellow, rocky, yet fertile plain, we perceived the land slope suddenly before us, and discovered the immense valley of Jordan, and the first azure reflections of the beautiful Lake Genesareth (or Sea of Galilee, as it was called by the ancients, and in the Gospel). It soon opened entirely before us, surrounded on every side, save the south, with high grey or black mountains. At its southern extremity, and immediately beneath our feet, it narrowed, leaving a passage for that river of the Prophets and the Gospel—the Jordan! The Jordan issues in a winding form, and enters the low and marshy plain of Esdraelon, at about fifty paces from the lake. In passing, it bubbled a little, thus greeting us with its first murmur under the ruined arches of a bridge of Roman architecture. It was there whither we directed our steps down a steep and stony descent, and where we wished to salute the waters consecrated by the recollections of two religions; in a few minutes we were on the banks, and having dismounted, bathed our heads, our hands, and feet, in the soft waters, which are blue and warm like the waters of the Rhine when they issue from the Lake of Geneva. The Jordan at this spot, which is probably about the middle of its course, would not be called a great river in a country of larger dimensions, but it is much greater than the Eurotas, and all the rivers whose fabulous historical names are imprinted early in our memory, and convey with them the idea of greatness, rapidity, and abundance, which the aspect of the reality destroys. The Jordan, even here, is more than

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a torrent; although, at the end of a dry autumn, it rolls gently in its bed, about 100 feet wide, presenting a sheet of water from two to three feet deep, clear, limpid, and transparent (so that pebbles may be counted at the bottom), and of that beautiful colour which enables water to reflect the deep blue firmament of Asia—nay, more blue itself even than the sky, which, in reflecting, it enriches. The caravan retired in silence from the village where we had slept, and ascended on the western side of the lake, at a few paces from its waves, upon a rocky and sandy shore, with here and there tufts of rose laurel, and some shrubs with slight indented leaves, bearing a flower similar to our lilac. On our left a chain of peaked hills, black, barren, hollowed in profound ravines, and spotted, at various distances, by immense isolated volcanic stones, extended the whole length of the western coast; and advancing in a sombre and naked promontory to nearly the middle of the sea, hid from us the city of Tiberias, at the extremity of the lake on the side of Lebanon. Not one of us spoke, so intently were our minds occupied with the scene before us, and the reflections to which it gave birth. As to myself, no spot on earth ever spoke so forcibly or so deliciously to my heart. I have always loved to wander over the physical scenes inhabited by men I have known, admired, loved, or revered, as well amongst the living as the dead. The country which a great man has inhabited and preferred, during his passage on the earth, has always appeared to me the surest and most speaking relict of himself—a kind of material manifestation of his genius—a mute revelation of a portion of his soul—a living and sensible commentary on his life, actions, and thoughts. But it was no longer a great man or a great poet merely, whose favoured residence here below I visited. It was the Man of men—the Man divine; whose traces I had come to adore on the very spot whereon he sojourned—on the very waves that had borne him—on the hills on which he had sate—on the stones whereon he had reposed his head. He had, with his mortal eyes, seen this sea, these waves, these hills, these stones; or rather this sea, these hills, these stones, had seen him. He had trodden a hundred times that path on which I now respectfully walked; his feet had raised that same dust which mine now raised. During the three years of his Divine mission, he went and came, without ceasing, from Nazareth to Tiberias, from Tiberias to Jerusalem. He had sailed in the barks of the fishermen of the Sea of Galilee. He calmed its tempests, he walked on its waves, giving his hand to the apostle of little faith, like me—a celestial hand, of which I have greater need than he had, in the tempest of opinion, and of thoughts still more terrible! The great and mysterious scene of the Gospel passed, in fact, almost entirely on this lake, the borders of this lake, and the mountains which surround and overlook it. Behold Emmaus, where he chose at hazard his disciples, amongst the meanest of mankind, to testify that the strength of his religion was in the doctrine itself, and not in its powerless organs. Behold Tiberias, where he appeared to St. Peter, and founded in three words the hierarchy of his church. Behold Capernaum—behold the mountain where he delivered the fine sermon of the mount—behold that on which he manifested the heavenly beatitudes—behold that from which he said, 'I have compassion on the people,' and multiplied the loaves and fishes, even as his word creates and multiplies life in the soul—behold the gulph of the miraculous fishing—behold, in fine, the entire Gospel, with its affecting parables and its tender and delicious images, which appeared to us such as they

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appeared to the hearers of the Divine Master, when he pointed out to them, with his finger, the lamb, the fold, the good shepherd, and the lily of the valley. To conclude, the country that Christ preferred on earth; that which he has chosen for the exordium of his mysterious drama; that wherein, during his obscure life of thirty years, he had his parents and his friends according to the flesh; that wherein nature, of which he had the key, appeared to him with the greatest charms; behold these mountains, from whence he saw, like us, the sun rise and set in revolutions which measured so rapidly his mortal days; here did he successively repose, meditate, pray, and cultivate love to God and benignity to man."—*De Lamartine's Pilgrimage to the Holy Land.*

ADAM'S PARK.—"This is a high mountain, in the island of Ceylon, and held in the highest veneration by the natives, who resort thither from all quarters to the places of worship which they have created upon it. A tradition is preserved among them that it was from this spot Adam took his last view of Paradise; others think he was created here."

DR. FRANKLIN'S CODE OF MORALS.—"The following list of moral virtues was drawn up by Dr. Franklin, for the regulation of his life:—*Temperance:* Eat not to fulness; drink not to elevation. *Silence:* Speak not but what may benefit others or yourself; avoid trifling conversation. *Order:* Let all your things have their place; let each part of your business have its time. *Resolution:* Resolve to perform what you ought; perform without fail what you resolve. *Frugality:* Make no expense, but to do good to others or yourself; that is, waste nothing. *Industry:* Lose no time; be always employed in something useful; keep out of all unnecessary action. *Sincerity:* Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly. *Justice:* Wrong none by doing injuries, or omitting benefits that are your duty. *Moderation:* Avoid extremes; forbear resenting injuries. *Cleanliness:* Suffer no uncleanliness in the body, clothes, or habitation. *Tranquillity:* Be not disturbed about trifles, or at accidents common or unavoidable. *Humility:* Imitate Jesus Christ."

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

GOOD HUMOUR.—"Good humour is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapours on its passage. 'Tis the most exquisite beauty of a fine face—a redeeming grace in a homely one. It is like the green on a landscape, harmonising with every colour, mellowing the glories of the bright and softening the hue of the dark; or like a flute in a full concert of instruments—a sound, not at first discovered by the ear, yet filling up the breaks in the chord with its bewitching melody."

"THERE is nothing by which I have through life more profited than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women."—*Sir S. Romilly's Diary.*

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"If men would only be determined to overcome a difficulty, they would find it but half performed before they thought they had commenced; it is the want of exertion, and not ability, that makes so many men unsuccessful."

Advice.—"Most people seem to imagine that advice, like physic, to do good must be disagreeable."

"The worst vices springing from the worst principles—the excesses of the libertine, and the outrages of the plunderer—usually take their rise from early and unsubdued idleness."—*Parr's Discourses on Education.*

"Lord Bacon died so poor that he scarce left money to bury him; 'which,' says Howell, 'though he had a great wit, did argue no great wisdom, it being one of the essential properties of a wise man to provide for the main chance.'"

"Anacharsis, though a Scythian, uttered sentiments as beautiful as Plato himself. Among his fine sayings is the one, 'The vine bears three grapes: the first is that of pleasure, the second is that of drunkenness, the third is that of sorrow.' A certain Greek poet, in a very ingenious distribution, gave the first bowl, or crater, to the Graces, Hours, and Bacchus; the second to the other heathen deities; the third to Mischief."

"The Sardonic laugh is that beneath which severe uneasiness is concealed. 'Sardinia,' says Solinus, 'produces a herb which has this singular property that, whilst it destroys whoever eats it, it so contracts the features, and particularly the mouth into a grin, as to make the sufferer appear to die laughing."

"A German prince, in a dream, seeing three rats, one fat, the other lean, and the third blind, sent for a celebrated Bohemian gipsey, and demanded an explanation. 'The fat rat,' said the sorceress, 'is your prime minister; the lean rat your people; and the blind rat yourself.'"

By Hooke or by Crooke.—"The proverb of getting anything by hooke or by crooke, is said to have arisen in the time of Charles I., when there were two learned judges named Hooke and Crooke, and a difficult cause was to be gotten either by Hooke or by Crooke. Spencer, however, mentions these words twice in his 'Faery Queene,'—

'The which her sire had scrapt by Hooke and Crooke.'

And, in another place,—

'In hopes her to attain by Hooke or by Crooke."

Here is a proof that this proverb is much older than Charles's time, and that the phrase was not then used as a proverb, but applied as a pun."—*Warton.*

Philosophy of Heat.—"'Well, my little fellow,' said a certain principal to a sucking philosopher, whose mamma had been teasing the learned knight to test the astonishing abilities of her boy, 'what are the properties of heat?'—'The chief property of heat is, that it expands bodies, while cold contracts them.'—'Very good, indeed; can you give a familiar example?'—'Yes, sir; in summer, when it is hot, the day is long; while, in winter, when it is cold, it becomes very short." The learned knight stopped his examination, and was lost in amazement that so familiar an instance should have so long escaped his own observation."

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POETRY.

A MASON'S LAMENT FOR THE DUKE OF SUSSEX.

BY BROTHER EDWARD RALEIGH MORAN,

OF THE GRAND MASTER'S LODGE.—No. I.

"In the dirge we sung o'er him, no censure was heard,
Unembitter'd and free did the tear-drop descend;"*
In the presence of death could a censure get word
Or could tears, save Regret's, be pour'd out for our friend?
We blest all his merits, forgetting each fault,
Suggested by others, the time-serving crew,
Who diverting his greatness from much that it sought,
Kept its bright orb, *then only* eclipsed, from our view.

But this *is* not the time to express our lament
For all that he might have been, rightly advised,
Oh, no—no—not now!—be our tears only spent
Over worth that we feel had been more highly prized
If flatterers—always round Princes—had known,
And respected the honest devotion we gave,
Springing up like the flowers affection had sown
Throughout life, ever his, though reserved for the grave.

Go rest with our prayers, thy best guerdon of fame,
Sole solace now left us—high priest of our creed,
Future ages of Masons will hallow thy name;
And as reapers are grateful to him that sowed seed,
While gathering the harvest—ours be it to bless
The hand of that Prince, though in coldness now laid,
Who has left on our science the royal impress
Of his spirit—let each Brother thus hail his shade.

If goodness deserved an eternity here,
If high-thinking greatness should never leave earth,
If heaven had no other permanent sphere
For all the most valued, that here has its birth;
If loftiest station with mildness combined
Could—oh, that it could!—midst us always reside,
If firmness of thought and true greatness of mind
Had a charm against death—Sussex could not have died.

And still in that Lodge—comprehensive above,
Where hope tells each Mason to seek his true home,
Where purged of its earthiness our life of love
Will exist throughout ages of ages to come—
Still take over us thy proud place in the East,
The spots that a moment have dimm'd thy bright ray,
Passed off—we will hail thee, there, still our High Priest,
Feeling ever more blest, as the spots pass away.

* Moore's Lines on the Death of Spencer Percival.

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LAYS OF THE CRUSADES.

III.—ANSELMO AND THE APPARITION.*

'Twas at the silent midnight hour,
When wearied warriors rest,
Anselmo sat within his tent,
Deep musing in his breast.

Deep mused the knight of Ribeaumont—
He thought a voice did call;
When straight before him stood the slain
Son of the Count St. Paul.

"O Angelram the lost!" he cried,
"Returned to life again!
By Marra's wall didst thou not fall,
By the fierce Paynim slain?"

"I am the same," replied the form,
"Son of the Count St. Paul,
Whom late thou saw'st in battle-field
By the fierce foemen fall.

"But know that they who fight for Christ,
Can never, never die!"
And round his head a light there play'd,
Like rainbow of the sky.

"But tell me whence, O Angelram!
That lustre that doth shine
So beauteous around thy brow,
With radiance divine!"

"See'st thou yon dome in the high heavens,
Anselmo! sparkling, bright,
Of diamond formed, and chrystal clear,
Enshrined in silver light?

"Yon is my home, my dwelling-place,
From thence this light doth come;
Another is for thee prepared,
A finer, brighter dome.

"Farewell! to-morrow we shall meet!"
The vision it was gone:
But much Anselmo ponder'd o'er
Its parting words and tone.

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* For the legend on which this ballad is founded, and which furnished Tasso with a splendid fiction, see Michaud's "Histoire des Croisades."

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At dawn he shrived him of his sins,
Bade all his friends adieu—
The young knights they believed him mad,
The old scarce thought it true,

That one so stout and hale should die,
So soon as he did say;
But ere the mid-day sun had climb'd,
A corse Anselmo lay!

The archers of the leaguer'd place
A sudden sortie made;
An arrow sent true to its aim,
Struck brave Anselmo dead.

Unto that palace in the sky,
Told of by Angelram,
From earth to heaven sped he was—
But back he never came!

THE TEMPLE KNELL;

OR, THE RED CROSS OF SCOTLAND'S SCATHE.

The Grand Prior sat in the Temple-hall,
By South Eske fair to see,
High chief of Scottish Templars all—
Sir Walter de Clifton he.

Around him ranged his white-robed knights,
In silence waited they;
For sternly sad was that Priors brow
Beneath his locks so grey.

"Oh, heavy news, my men!"—he cried;
"Oh, heavy news to me,
To you, and every Red Cross true,
Of the Scottish chivalrie!

"A fast friend from king Edward's court,
Doth secret tidings bring,
That ere the morrow's break of day
Our Temple knell shall ring!

"Now heaven assoilzie that false prince,
And cruel pope also,
For that they have together leagued,
To work our Order's woe!

"A bloody legate fresh from Rome—
May Satan scorch his cowl!—
This day to Holyrood hath come,
To seal their intent foul.

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" Our broad lands and our houses all,
By pious princes given,
Shall soon be wrenched by robber gripe,
And rudely from us riven.

" Farewell the bonnie banks of Eske
And Ballintradock's braes!
Farewell that hall and chapel fair
Which did St. David raise!

" Then up, my few and faithful knights,
The hour of doom is nigh!
Give now your good and gallant swords,
With Bruce to do or die.

" Already lo! your king hath won
Full many a victory;
And soon the glorious day shall come
When Scotland shall be free.

" The Red Cross with St. Andrew's joined
Must triumph o'er the foe;
While heart and hand unite to lay
The proud usurper low!

" For me—full oft in Holy War
I've faced grim death, I ween;
And that I now should turn my back,
May not be said or seen.

" With good Sir William de Middleton
Who shall with me abide,
In my own hall I meet the foe,
Betide whate'er betide.

" Haply my word, if not my sword,
May still defend your fame,
And heap on our oppressors' heads
The infamy and shame.

" Speed then, and spur my gallant knights;
Methinks I yet shall see
My comrades brave in better days,
When Scotland shall be free!

" Aye, future monarchs shall be proud
To fill your Master's place;
And the Red Cross shall deck the last
Of Scotland's royal race!" *

PILGRIM.

* The words of the prophetic prior, who doubtless possessed the gift of *second sight*, would seem to have been actually fulfilled in the reception of Prince Charles Stuart as a Knight Templar at Edinburgh in 1745, and his elevation to the Grand Mastership of the Order on the demission of Lord Mar.

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THE DWELLING-PLACE OF MASONRY.

My Muse, upturn thy gaze
  Unto the glowing skies,
Whose myriad—myriad blaze
  Thy searching eye defies.
Expatiate awhile
  O'er Space's vasty sea,
Where Light's bright fountains smile,—
  There dwelleth Masonry!

Where Heaven's gems receive
  The light that in them burns,—
Where the star that shines at eve
  On its glowing axle turns,—
Where rainbow tints are born,
  And the gorgeous blazonry
Of dew-bespangled morn,—
  There dwelleth Masonry!

Where lovely flow'rs of earth
  Receive their early bloom,
And, 'mid their cells give birth
  To sighs that breathe perfume,—
Where Ocean's waters swell,
  An emblem of the free,
In the billow,—in the shell,—
  There dwelleth Masonry!

Where th' illumined heart conceives
  Thoughts holy, chaste, and pure,—
Where Faith enraptured breathes,
  And joys for aye endure,—
Where emanates the thrill
  That wakens Charity,—
Where lives the God-like will,—
  There dwelleth Masonry!

Where'er a virtue throws
  A halo round the soul,
Or aught of goodness glows,
  Like stars around the pole,—
Where'er Hope flings a beam
  O'er life's unstable sea,—
Where flows the healing stream,—
  There dwelleth Masonry!

W. Snewing,
Robert Burns' Lodge, No. 25.

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JOY AND GRIEF.

Who can depict a mother's boundless joy,
When first she clasps her new-born, smiling boy;
The fond, mute eloquence of that caress;
The tearful eye, the look of tenderness;
The heartfelt gratitude to Him divine,
Who bliss from agony can thus untwine?

* * * * *

A father at the couch is lowly kneeling,
Who felt her pain—is all her pleasure feeling.

* * * * *

The light of happiness is barely shed,
Ere dark'ning mists that happiness o'erspread.
The icy hand of sickness quickly press'd
The infant pillowed on its mother's breast.
The chilling contact froze life's quick'ning streams,
To thaw anew beneath their author's beams.

E. C.

EPIGRAM.

When Syntax speaks, and, like a pedagogue,
Poises his hand as if prepared to flog,
I see, renewed, the curse of childhood's day,
The vengeful power of pedantic sway;
And, as his gestures fiercer grow and faster,
I thank the gods that *he* is not *my* master.

J. Lee Stevens.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION.

May 17. — Present, — M. E. C. The Earl of Zetland, Pro-Z.; J. Ramsbottom, H.; T. H. Hall, J. A few Grand Officers, and a few Principals of Chapters.

It was stated that a *pro forma* meeting was held on the 3rd, which adjourned pursuant to summons to this evening.*

The minutes of the last Quarterly Communication were read and confirmed.

The M. E. Pro-Z. then suggested the propriety of recording the demise of their venerated Grand First Principal, his late Royal Highness the Duke of Sussex, with a few appropriate remarks; and submitted an address of condolence to her Majesty, the presentation of which to be entrusted to the three Grand Principals, as was also an expression of condolence on the part of the Grand Chapter to her Grace the Duchess of Inverness.

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

The Great Seal was ordered to be repaired.

It appeared that there being upwards of £300 in the hands of the Treasurer—it was resolved that £200 be invested, making £500, in the Consols, to the credit of the Fund for General Purposes.

A petition for a charter to the Salopian Lodge, Shrewsbury, was granted.

GRAND OFFICERS.

E. C. J. Ramsbottom, *M.P.*	J.
" A. Dobie	N.
" T. F. Savory	P. S.
" Savage, and Adamthwaite	A. S.
" J. Masson	S. B.
" J. O. Truman	St. B.
" R. Gibson	D. C.

The other Grand Officers holding rank contingent on their position in Grand Lodge, continue.

COMMITTEE OF GENERAL PURPOSES.

The three Grand Principals; E. Comps. T. H. Hall, President; J. C. Burckhardt; Dobie; Acklam; Baumer; B. Lawrence; John Savage; Truman; L. Thompson.

Vide Supplementary, No., p. 182.

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UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

May 31.—Present—Bros. H. R. Lewis, Burmester, Adamthwaite, Crucefix, M'Mullen, L. Evans, Jennings.

The Report of the Board of General Purposes was read, by which it appeared that its assets were between five and six thousand pounds. The funds of the Lodge of Benevolence were not flourishing. A Provincial Lodge was suspended for six months.* The Board having carefully examined the case of Brother Thompson, of Newcastle, recommended to Grand Lodge to grant him the sum of £50, as originally suggested by the Board of Benevolence.

NOTICES OF MOTION FOR JUNE 7TH.

By Bro. Jennings—To move for the assistance of Grand Lodge in augmentation of a private subscription for some memorial in honour of his late Royal Highness the Duke of Sussex, M. W. G. M.

By Bro. Crucefix—To move that the sum of one thousand pounds be taken from the Fund of General Purposes and placed in the Trusteeship of the M. W. Pro-G. M., the Earl of Zetland; the R. W. the Deputy Grand Master the Marquis of Salisbury, and the V. W. the Grand Treasurer, the Grand Regtstrar, the Grand Secretary, and the Grand Superintendent of Works; to be applied in aid of any public subscription for the erection of some Testimony to the memory of H.R.H. the late Duke of Sussex; or as a nucleus of a fund for such a desirable purpose.

By Bro. Stevens—To move, that in future, no Brother shall fill the office of Grand Master for a longer period than three years consecutively.

QUARTERLY COMMUNICATION.†

June 7th.—Present,—The Earl of Zetland, Pro-Grand Master, on the throne.

Bros.—Hastie, *M.P.*, and Matthew, Grand Wardens; Hall, Grand Registrar; White, G. S.; Savage and Adamthwaite, G. Deacons; Ewart, G. S. B.; Jennings and Chapman, G. D. C.; Shadbolt, Savory, Lawrence, Crucefix, Dobie, Norris, &c. &c. Several Grand Stewards, and the Masters, Past Masters, and Wardens of various Lodges.

The usual business of the Grand Lodge was transacted.

Addresses of Condolence were received from the Grand Lodges of Scotland, Ireland, Hamburg, Belgium, and the Provincial Grand Lodge of Limerick; also from the Grand Council of Rites, Dublin.

The Report of the Board of General Purposes was received and adopted.

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* It is worthy of remark that by this sentence, complainants and defendants appear, at any rate, to have had equal justice; for the Lodge altogether has been placed under suspension. *Query*—Is any party satisfied?

† It is long since any printed circulars of the Grand Lodge have been issued; promises of amendment are soon forgotten: spare the rod, and the schoolboy laughs.

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GRAND STEWARDS.

Bro. W. Cubitt.....	No. 1	Bro. J. Barnes.....	No. 30
" C. Andrews.....	2	" H. Hall	32
" J. A. D. Cox	4	" C. Collingridge	37
" W. Prideaux	6	" Rev. C. Vink	66
" R. J. J. E. Daly	8	" J. A. Chase.....	72
" A. Canham	14	" J. Houlding.....	108
" J. Gibbins	21	" J. E. Brady	116
" — Payne.....	23	" J. Savory	233
" A. Dalgleish.....	27	" W. G. T. Dyer	324

The following Brethren were declared by the Scrutineers to be elected on the Board of General Purposes:—

MASTERS.	PAST MASTERS.
Bro. Acklam	Bro. Giles.
" Barnes.	" Havers.
" Foreman.	" Lee.
" Gibbins.	" Rule.
" Parkinson.	" Udall, J.
" Vink.	" Walton Isaac.
" Wing	" Webb.

The Pro-Grand Master announced the following Grand Officers as his section of the Board.

Bro. A. Dobie, *President.*

Bros. Hall, Lewis, Savory, Bossy, Savage, Adamthwaite, Lawrence, M'Mullen, and Jennings.

The notices of motion, as delivered in at the Committee of Masters by Bros. Jennings and Crucefix, were amalgamated by consent, and carried unanimously. After which, as the hour of eleven had passed, the motion of Bro. J. Lee Stevens could not be entertained, and the Grand Lodge adjourned.

MASONIC KNIGHTS TEMPLAR.

GRAND CONCLAVE OF ENGLAND.

The office of Grand Prior of the Grand Conclave having become vacant by the demise of H. R. H. the late Duke of Sussex, the important franchise of the election of a Grand Prior for England is restored to the Grand Conclave.

Much anxiety is felt on the subject, and we hope in our next number to give a satisfactory account of proceedings.

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THE CHARITIES.

THE ASYLUM FOR THE AGED AND DECAYED FREEMASON.

GENERAL COMMITTEE, *May*.—R. T. Crucefix, *M.D.*, Treasurer, in the chair.

A printed copy of the Preliminary Regulations was carefully examined, corrected, and finally ordered to be circulated at the ensuing Festival on the 21st June next, and also among all Lodges.

STEWARDS' MEETINGS.—The arrangements of the Festival have been made with all the usual attention to promote the object; but we must postpone, to a postscript, the general details of the meeting.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.

FIRST ANNUAL MEETING.

May 19.—Present the Earl of Zetland, Pro-Grand Master, Vice-President, in the chair. Bros. Cabbell, Hall, Lewis, Dobie, Bossy, Vink, Acklam, Isaac Walton, and other subscribers.

A discussion arose as to the propriety of admitting the public press, which having ended in the affirmative, the reporters took their notes, and we therefore give the following from the *Morning Chronicle*:—

"ROYAL MASONIC BENEVOLENT FUND.—The first annual meeting of the subscribers and friends of the above institution, established in 1842, for the relief of Distressed and Infirm Freemasons, was held yesterday at the Freemasons' Tavern, for the purpose of receiving the report of the committee for the past year, and electing fifteen pensioners on the funds of the charity. The Earl of Zetland, Pro-Grand Master of the Fraternity, presided, and among those present were Messrs. B. B. Cabbell, Hall, Lewis, Dobie, Bossy, and several other influential members of the Craft. The noble Chairman having opened the meeting, called on the Secretary to read the report, in which the committee congratulated the subscribers on the success which had already attended their efforts. The objects of the society were at present but very imperfectly known, but the state of advancement it had attained gave fair promise of the abundance which might be looked for. The committee had confirmed, as eligible, seventeen candidates, one of whom had since died, and fifteen of the applicants would be elected as annuitants of sums, varying from £10 to £30. The financial statement was of a highly gratifying character. The donations from individuals, lodges, and chapters, amounted to £1263 19*s.*; a donation from the Grand Lodge (annual), £400; from the Grand Chapter, do., £25; annual subscriptions from members, £264 7*s.* 6*d.*: and interest on £900 (one half year), £13 2*s.* 2*d.*—making a total of £1968 8*s.* 8*d.* The disbursements were: purchase of £900 Three per Cent Reduced, £847 2*s.* 6*d.*; ditto Three per Cent Consols, £862 5*s.*; petty disbursements on account of the institution, £30—leaving a balance in the hands of the bankers of £227 1*s.* 2*d.* The report was unanimously adopted, and, in the course

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of the addresses made, a well merited tribute was paid to the memory of his Royal Highness the Duke of Sussex, late Grand Master of the Brotherhood, and President of the Committee of the Benevolent Fund. The various officers having been re-elected, a ballot was taken, and the *first* fifteen candidates declared pensioners on the funds; after which the meeting adjourned."

The *Chronicle* has committed one error: the election did not fall on the *first* fifteen in the list, for the *second* candidate was unsuccessful. His name is John Morris, of Whitehaven, aged 75. He was initiated in 1808, and has paid contributions to Grand Lodge for twenty-six years.

His failure was no doubt a mistake, arising from that anomalous system of voting that cumulates without discretion, and thus prevents the exercise of free and considerate benevolence. We, however, cordially congratulate the subjoined fifteen Brethren on their election to the benefits of a Masonic charity, and pass a special vote of thanks to those supporters of the Asylum who, by their presence, confirmed the generous principle that called this second institution into existence, and who also tended to lessen somewhat of that cheerlessness which the scanty attendance in the great hall naturally gave rise to. A committee-room would have been more convenient.

SUCCESSFUL CANDIDATES.

Bro. A. Hollinrake, Todmorden.
" T. Woodburne, Kendall.
" W. Conry, Gosport.
" W. Orrell, Bolton.
" M. M'Mann, Deptford.
" J. Deans, Greenwich.
" C. D. Raabe, Hampton.
" G. Kershaw, Romford.
Bro. R. Tucker, Salisbury.
" J. Haycroft, Teignmouth.
" S. Hunt, Kidderminster.
" T. Powell, London.
" G. Colcott, London.*
" J. George, London.
" W. Speight, London.

FESTIVAL IN AID OF THE GIRLS' SCHOOL.

FREEMASON'S HALL, 24TH MAY, 1843.

Bro. LORD INGESTRIE, P.S.G.W. in the Chair,

Supported by the following Grand Officers:—Bros. Savage, Gascoigne, Philipe, Hall, Adamthwaite, Cabbell, Crucefix, White, Granville, Evans, Jennings, M'Mullen, Lawrence, Dobie, Bossy, Lewis, Norris, Lawrie, and Sir George Smart. Also by

The House Committee—Bros. Harvey, Tenison (Ireland), Snowe (Ireland), and upwards of one hundred other Brethren.

The banquet over, and the cloth removed, *Non Nobis* was chaunted, and the usual loyal and Masonic toasts were given and received with due respect. "The Memory of the late Duke of Sussex" was drunk in solemn silence.

* Also on the Asylum Fund.

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"The Grand Lodges of Scotland and Ireland, with their respective Grand Masters, Lord Fitzclarence and the Duke of Leinster," were much cheered.

Bro. TENISON, *J. P.*, barrister-at-law, being called on, replied in an animated address, acknowledging the compliment paid to the Duke of Leinster, the Grand Lodge of Ireland, and the Irish Freemasons, over whom he (Bro. T.) said his Grace so ably and so honourably presided.

Bro. LEWIS, in brief terms, proposed "The Health of the Noble Chairman"—who acknowledged the compliment.

The children were then introduced, and presented, as usual, a most interesting scene; alluding to the subject, the noble Brother in the chair made a very touching appeal to the meeting, more especially to those better part of society in the gallery. "Let them, as we do (observed the Chairman), look on the interesting objects as the means by which the All-wise has directed our endeavours to do good—to encourage virtue—and save many from vice." The Institution had been established nearly sixty years, during which period many young women had become examples in society. He recommended the young folks he addressed to bear this in mind—to benefit thereby, and conduce to their own happiness and credit. Lord Ingestrie then paid a merited compliment to Mrs. Crook, the matron, and her assistants. After which, he invested Laura Crisp with the silver medal, as a reward for general good conduct. A hymn, composed by Sir George Smart, "When Social Virtue breathes around," was sung by the children in the gallery. The children then retired amid the most affectionate applause of the meeting.

The CHAIRMAN then proposed the health of Bro. Cabbell, the Treasurer of the Institution, whose charity was proverbial; he had given for seventeen years, an annual Donation of Ten Guineas, besides one of Fifty Guineas; but he was still more endeared to the Institution for his unceasing and dignified services—(great cheering.)

Bro. CABBELL acknowledged the kindness of the meeting, with evident feeling. Since their last meeting, all present had to deplore a loss—felt by himself most acutely—the honoured and revered the late Vice-Patron and President of the Institution, His Royal Highness the Duke of Sussex, who left behind him a character teeming with abundant proofs of his support of honour, interest and charity. He then adverted to the great moral advantages in the Girls' School, which he strongly recommended to the patronage of the ladies—(cheers.)

The CHAIRMAN next proposed the health of the Medical Officers of the Charity, which was most warmly welcomed.

Dr. GRANVILLE rose, and on behalf of his colleagues and himself, returned their united and cordial thanks for the general and kind reception of the toast. He had been honoured for twenty-three years with the appointment, and had often returned thanks for a similar mark of kindness. The wheel of fortune was slippery; and in these awful times, which affect relatives and their interests, what serious lessons in life did this charity present to the reflective mind. The nature of disease to which the juvenile objects of the society were naturally subject—often owing to the changes of fortune—required all the caution and experience of the physician to alleviate. As an instance of vicissitude, it should be remembered that the grandchildren of the benevolent founder had been inmates of the Institution which he, in the hour of prosperity, had been

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so instrumental in promoting. His colleagues and himself had done their duty most cheerfully; and he thought it proper to state that such had been the value and importance of preventive measures, that the trifling amount of £3 17*s.* 2*d.* had sufficed for physic for sixty-five children during the year—(hear, hear.) Most ably had the Medical Officers been seconded by the Home Committee, the Secretary, and the Matron, whose conduct was beyond all praise; and when it was recollected that no community was more liable to illness, so the necessity of sanatory regulations was more stringent. (Dr. Granville concluded amid the cheers of the meeting.)

The CHAIRMAN proposed the health of the Board of Stewards, and Bro. Hall, the President, returned thanks.

The musical department was under the care of Brother T. Cooke. Sir George Smart presided at the piano.

The subscriptions exceeded £500.

The entertainment to the ladies was as usual; and the social hour was enlivened by a concert.

BOARD OF STEWARDS.

Br. Thomas H. Hall, (Gr. Reg.)	Prince of Wales's Lodge, 324	*Pres.*
" William Henry Carlin . .	Old King's Arms Lodge, 30	*V.P.*
" Samuel Scott . . .	Lodge of Antiquity . . 2	*Trea.*
" Joseph Holl	Grand Master's Lodge .	No. 1
" James Wyld . . .	Somerset House Lodge . .	4
" William Charman . . .	British Lodge	8
" John Canham . . .	Tuscan Lodge . . .	14
" James Gibbins . . .	Lodge of Emulation . . .	21
" Thomas Coakley . . .	St. Albans Lodge . . .	32
" F. B. Bernard Natusch .	Old Union Lodge . . .	54
" William Hawkins Adams .	Grenadier's Lodge . .	79
" Edward Cuff . . .	Lodge of Regularity . . .	108
" Henry Faudel . . .	Burlington Lodge . .	113
" Charles James Perkins .	Shakspeare Lodge . . .	116
" John Van Sommer, Jun. .	Union Lodge . . .	195
" Daniel Francis Coghill . .	Jerusalem Lodge . . .	233

THE ACCOUNT OF BENJAMIN BOND CABBELL, ESQ., *Treasurer.*

1842.	*Receipts.*	£	*s.*	*d.*
Jan. 1—To Balance (at Bankers')		249	7	1
Produce of Children's Work		64	14	8
Dividends on Stock	466 0 8			
Less Income Tax	6 15 11			
		459	4	9
Payments by Grand Lodge in lieu of Fees		150	0	0
Balance of Legacy of £300 from Brother Heneky, with Interest		111	3	0
Amount of Donations and Subscriptions as per List		752	14	3
Balance received from the late Secretary		258	12	6
		£2045	16	3
1843. Jan. 1—To Balance		133	18	8

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1842.	*Expenditure.*	£	s.	d.
By	Provisions for Children, Matron, and Assistants	587	13	11
	Rent, Taxes, and Insurance	83	18	6
	Furniture, House Utensils, &c.	29	9	3
	Linen, Clothing, and Haberdashery for the Children	201	3	11
	Coals, Candles, and Soap	58	15	8
	Salary and Wages to Secretary, Matron, and Servants.....151 5 0			
	Gratuities to Matron and Assistants 37 16 0			
		189	1	0
	Matron's Incidental Expenses	22	8	10
	Books, Stationery, Printing, Postage, and Advertisements	55	0	3
	Commission paid Collector.....	24	6	9
	Medicine	3	17	2
	Reward to Elizabeth Morris, on completing her Apprenticeship	5	0	0
	Repairs of Building	151	2	4
	Payment to Grand Lodge, being the Balance of a Loan of £1000	500	0	0
Dec. 31.	Balance in Hand	133	18	8
		£2045	16	3

JOSEPH TAYLOR,
JOSEPH J. CLEGHORN,
E. H. PATTEN,
} *Auditors.*

London, 5th May, 1843.

BOYS' SCHOOL.

A Quarterly General Court of the Governors and Subscribers will be held at the Office, 7, Bloomsbury-place, Bloomsbury-square, on Monday the 3rd of July next, at Seven o'clock, to transact the usual business of the Charity. In consequence of the number of candidates not exceeding the number of vacancies, (eight), the following boys, admitted candidates, it is presumed will be elected:—

Thomas Rowan.
Joseph Cottingham.
George Andrew Langley.
Edward Dance.
David Greenhalgh.
Abraham Saqui.
William Henry Willson.
Thomas James Anderson.

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THE REPORTER.

THE meetings of Lodges have presented no subject of particular observation. Many meetings have suspended on account of the demise of the Grand Master.

THE EX-GRAND STEWARDS' FETE, *May* 27.—The Brethren who composed the late Board of Grand Stewards invited their successors, the Grand Stewards of the present year, to a splendid entertainment at the Crown and Sceptre, Greenwich. The invitation also extended to eighteen other Brethren, most of them Past Grand Stewards, among whom we noticed Bros. Lewis (P.G.M. of Sumatra), Dr. Crucefix, and C. Hobson, Past Grand Officers. Bro. W. Shaw, President of the late Board was in the chair, it is only requisite therefore to say, that the day passed off to the entire satisfaction of the numerous party. In proposing the health of the successors of the late Board of Stewards, Bro. Shaw called the attention of the company to the important fact that he (Bro. S.) and his colleagues had endeavoured, loyally, but decisively, to maintain the dignity of the office of "Grand Stewards;" and he felt, with those colleagues, some pride in having succeeded in the object, and if the successors to the late Board approved the course taken, he had no doubt but great advantage would be gained. The usual loyal and Masonic toasts were given—(the memory of the late illustrious Grand Master in solemn silence). The Chairman's health was proposed, and welcomed with acclamation; the Officers of the late Board were equally complimented, and an animated acknowledgment was made by Dr. Leeson. Bro. Dover made some very pertinent remarks, on his health being given, as did Dr. Crucefix, in proposing the health of the other members of the late Board. The company did not separate until past high twelve.

CHAPTER OF FIDELITY, *May* 22.—This excellent Chapter maintains its deservedly high reputation, and stands pre-eminently an example to others. The discipline and practice within the sacred portals of the Chapter are regulated by a careful observance of form and character, and the social board is always graced by courteous demeanour and temperate enjoyment. At a special meeting held on the 22nd instant, these objects were particularly illustrated at the exaltation of four Brethren to the honours of the Royal Arch; Comp. R. L. Wilson presided at the ceremonial, and also at the banquet. The memory of his late Royal Highness was drunk in solemn silence. The usual loyal and Masonic toasts were given. Among the complimentary toasts from the chair were—"Dr. Crucefix, with thanks to him for his invaluable services to Freemasonry, and to this Chapter in particular." "Comp. Tenison and the Grand Chapter of Ireland." In speaking of Comp. T., the Chairman observed, that although he could not boast of his personal friendship, he had heard good report, and from a quarter where truth gave hostage that there could be no mistake. Comp. T. also was introduced to them as the friend of Dr. Crucefix—(cheers). He trusted their visiting Companion would make a good report in the Sister Isle, and that his sojourn here would tend to strengthen, if possible, the bond of peace and friendship by which we were cemented—(cheers).

Comp. TENISON, on the part of his Grace the Duke of Leinster and the Grand Chapter of Ireland, begged most respectfully to acknowledge

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the compliment paid to that distinguished noble Mason and the august body over which he ruled. For himself, he was not so surprised as he was gratified at his reception. English sincerity was understood and felt by the true-hearted Irish Mason, and he claimed for himself the attempt to acknowledge his sense of the liberality and courtesy of the Companions. It was sufficient to prove that, although the guest of "the Saxon and the Stranger," Masonry disregarded all barrier to peace and goodwill, and dissolved the distinction of accent and speech in the purifying excellence of its principles—(cheers). The health of the E.Z. (Comp. R. L. Wilson) was proposed in a very fervid address by Comp. Crucefix, and acknowledged in a reply embracing many apposite remarks to the four newly exalted Companions, on their position in the Order: which remarks Comp. J. M. Kemble,* on the healths of the new members being proposed, in a very talented manner, embodied in his acknowledgements, and commented on with great address.

Comp. Wilson proposed the health of the First Principal, Comp. J Udall, who was necessarily absent, and paid a merited eulogium to him. Comp. Crucefix gave "The Four Charities of the Order," in which he took a range of the general excellence of all, concluding by expressing a hope that while there was room for all, none should be neglected; and, least of all, the Mason's Hope—the Temple itself—the *Asylum*. The address was listened to with great attention, and called up Bro. Faudel, who returned thanks as Steward for the Girls' School Festival, and Bro. Wyld, who did so as Steward for the Festival of the Asylum. Other toasts and sentiments followed, and the evening passed in a most happy manner.

Royal Alpha Lodge, *May* 20.—A meeting was held for the purpose of recording the demise of H. R. H. the Duke of Sussex, late Master of the Lodge.†

Bank of England, *June* 9.—We must not altogether pass over the Meeting of Recreation of this Lodge, which was held at Bro. Quarterman's at Greenwich; but there were choice spirits there, who so beguiled the time with wit and humour, that we frankly confess to our inability as reporters. We ask leave to sit again in 1844, when we promise not to be less happy, but to bear in mind that our enjoyment ought not to make us forgetful of our duty.

Encampment of Faith and Fidelity, *May* 30.—A meeting of the members took place under the auspices of Sir Knt. H. Udall, which was numerously attended. Among the visitors were the venerable Archdeacon W. B. Mant (of the Grand Council of Rites, Ireland), and Dr. Crucefix.

The installation was most admirably conducted by E. Commander H. Udall, who also presided at the banquet, at which several pointed addresses were given with their usual effect.

Cross of Christ Encampment, *June* 16.—The exaltation of Comp. W. Tucker, of Coryton Park, Devon, gave the E. Commander Wackerbath an opportunity of installing a most worthy member of the Order.

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* Licenser of plays—son of Charles Kemble.

† Were not their Royal Highnesses Prince Albert and Prince George of Cambridge proposed on the 13th?

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The meeting was graced by Sir Knt. Thomas Wright, the Grand Secretary to the Grand Council of Rites, Dublin. Masonic Knights, like other social beings, can enjoy social festivity; and on this occasion there was no drawback on a truly happy meeting. The health of Sir Knt. Wright was proposed by his friend Crucefix, and acknowledged in a very fervid reply, at the close of which Sir Knt. Wright happily observed—"I am not surprised at my reception; for, to tell the truth, I expected a welcome whenever circumstances should enable me to come among you."

MASONIC CHIT-CHAT.

HIS LATE ROYAL HIGHNESS THE DUKE OF SUSSEX.

PARLIAMENTARY INTELLIGENCE.

HOUSE OF LORDS, *Tuesday, June* 13.—EARL FORTESCUE rose:—He trusted that their lordships would do him the justice to admit that he did not rise upon that occasion to oppose the motion* just submitted to the house by the noble duke; quite the contrary, he felt much happiness in expressing his entire concurrence in the observations which had fallen from the noble duke (Wellington). He wished to take that opportunity—the only one in which he could with propriety refer to the subject—to call the attention of the house to other parties connected with the Royal Family; parties certainly entitled to the sympathy and kind consideration of their lordships and the country. He was bound, *in limine*, to state that he had had no personal communication with any of the parties, either directly or indirectly interested in this matter. They were all utterly ignorant of the course which he was about to take in reference to their claims. It was not more than a month back that the noble duke opposite, and the right hon. baronet, the Prime Minister of the country, moved an address of condolence to her Most Gracious Majesty, in consequence of the lamented death of his Royal Highness the Duke of Sussex. Upon that occasion both the noble duke in that house, and the Prime Minister in the other house of parliament, expressed in the highest terms their sentiments of respect for the memory of his Royal Highness. The sentiments so expressed were, he believed, shared by all. All concurred in the tribute paid to the high and varied attainments which his Royal Highness had exhibited during life—to the extensive and unostentatious patronage which he had extented to science—to his charity—and to his constant efforts to promote all those objects which he thought calculated to impart happiness to his fellow-creatures—(cheers). The situation which his Royal Highness held was different from that occupied by any other member of the Royal Family. He was the only member of the Royal Family who did not receive any thing in addition to the parliamentary grant. If he had not been misinformed, his Royal Highness up to the age of thirty did not receive that parliamentary allowance, but was solely, up to that period, in the receipt of the limited income which he derived from his father, George

* For a grant to Her Royal Highness the Princess Augusta of Cambridge, on her approaching marriage with the Hereditary Grand Duke of Mecklenburg Strelitz.

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the Third. Under these circumstances, he was necessarily considerably embarrassed, and these embarrassments continued for a considerable period afterwards. In 1831, his Royal Highness the Duke of Sussex married Lady Cecilia Underwood. From the peculiar circumstances of the marriage of his Royal Highness, it was not thought advisable to make any public declaration of that event. It was his Royal Highness's intention, however, subsequent to the marriage of her Most Gracious Majesty, to make a public declaration of his marriage; and if no address proceeded from either house of parliament, he (his Royal Highness) would have considered his marriage strictly legal. The Duke of Sussex had, however, by the persuasion of his wife, abandoned that determination; and he was induced to adopt that resolution in consequence of her Majesty having expressed her intention to confer upon her (the Lady Cecilia Underwood) the title of the Duchess of Inverness. Though the marriage of his Royal Highness was not held valid in law, there could exist no doubt but that it was so in a moral point of view. By his Royal Highness's first marriage he had two children. He believed that after the sale of all his Royal Highness's effects, and the payment of his just debts, there would be nothing left for the maintenance of his widow and the family. He well knew that no proposition for a public grant of money could originate in that house, but he trusted that the notice which he had drawn to the subject, would excite attention in another place, in which a proposition for a provision for the parties in question could only be made.

The Duke of Wellington.—My lords, the motion which I had the honour to submit to your lordships affords your lordships an opportunity of discussing any questions connected with the subject of a provision for the Royal Family. I very much regret that the noble lord did not give notice of his intention to discuss the question which he (Lord Fortescue) has brought under the consideration of your lordships' house. If the noble lord had given that notice, it would have enabled those connected with her Majesty's Government to have spoken with some authority on the subject. The noble lord has only done justice to myself, and to my right hon. friend in the House of Commons, in stating that we spoke of the late illustrious Duke with the utmost respect, and that both of us entertained the sincerest admiration of the qualities, the qualifications, and the life of his late Royal Highness. For my part, I always felt the greatest respect for him; I always experienced the utmost affability and kindness from him; I respected his virtues, and I felt how much he was esteemed by the people. My lords, I had no knowledge whatever, nor, indeed, could I acquire any knowledge, respecting his different marriages, or the circumstances to which the noble earl has adverted. Of course, therefore, I can in no way be prepared to state anything upon those subjects—(hear, hear); and your lordships will, I am sure, excuse me for not further adverting to them, than to repeat my respect for his Royal Highness's memory, and to lament that any friends of his should be left in any state of difficulty. It is obvious that the marriage referred to, though a marriage in a moral point of view, in a legal and political view could be no marriage of a member of the Royal Family, and cannot be considered as such in discussing a question of this kind, either in this house or in another place, where, if the matter were discussed at all, it must, of course, be brought under more distinct consideration.

Lord Brougham felt, with the noble duke, that the observations of

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the noble earl, though clearly proceeding from the kindest and best motives that any man's heart could entertain, yet were entirely foreign to the question before the house. That question was one in which he hoped the house would unanimously concur. For his own part, he entirely approved of what had fallen from the noble duke with respect to it, and he should give his most cordial vote in favour of the motion. With respect to what had fallen from the noble earl, having had the honour of holding office under his late Majesty King William IV., and the circumstances referred to having then been brought under his notice, he wished it to be understood, that his silence upon this occasion was not to be taken as an assent to the legal doctrine laid down, to his utter astonishment, by his noble friend. Further than this he would only add, that he had the highest respect for his Royal Highness, and that nothing would give him more satisfaction or greater joy than anything which could conduce to relieve the distress in which it was stated his friends were involved.

The case of the Duke of Sussex's children, and of his Royal Highness's widow, being referred to in the House of Lords, the Duke of Wellington proposed an address in contemplation of the marriage of the Princess Augusta of Cambridge. The case of the Duke of Sussex's family presents some difficulty. The elevation to the peerage of the Duchess of Inverness, certainly gave a direct sanction to the royal Duke's second marriage, and from that, a reflected sanction to his union with Lady Augusta Murray; for, questionless, that union had a higher claim to be considered legitimate than the later engagement. It therefore appears to be too late for the country and the legislature to plead ignorance of the deceased Duke's descendants, or of the claims of these descendants, and of his Royal Highness's widow. We thought, and we still think, the elevation of the Duchess of Inverness to the peerage, a rash and improper step, but the thing is now irrevocable, and we may not shrink from its legitimate consequences. We trust that we shall have no more Morganatic marriages in our Royal Family; and that we may be exempt from the danger of familiarising a practice repugnant to British feeling, and not very reconcilable with our notions of morality and honour; we trust that the Royal Marriage Act of George III. (the one blot upon that good king's reign) may be repealed; but meanwhile, as we have, though but in the case of one prince, sanctioned an irregular, or rather two irregular marriages, we owe justice to the survivors, who have natural claims under these marriages.—*Standard.*

We are informed that the personal property left by the late Duke of Sussex is considerable, his life having been insured to very large amounts in several offices. The interest of the bulk of his property, it is said, has been settled on the Duchess of Inverness; the principal to revert, on the death of her Grace, to the son and daughter of his former wife. It is also whispered that handsome legacies have been bequeathed to the various charitable institutions of which his Royal Highness was the munificent patron.—*Brighton Gazette.*

The Duke of Sussex was a man of great piety. Few men more diligent and ardent students of the Sacred Volume than his Royal Highness, a considerable portion of every day being set apart for its perusal. His attainments in biblical criticism were very considerable. The Rev.

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Dr. Raffles, at the opening of the New Independent College, at Withington, recently, stated that thirty years ago, he waited upon his Royal Highness at Kensington Palace. "Did you ever meet with Bishop Clayton on the Hebrew text, Mr. Raffles?" asked his Grace. "I am acquainted with Bishop Clayton on Hebrew Chronology," said the Doctor. "Aye, aye," rejoined the Duke of Sussex; "but that is not what I mean. The book I mention is a thin quarto, so rare that I borrowed it of a friend, and so valuable that I (forgot to return it, we thought Dr. Raffles was about to represent his Royal Highness as saying: but no, and let book collectors take a leaf out of his Grace's book) copied it with my own hand."—*Lancaster Guardian.*

King William IV. and the Duke of Sussex.—The *Chronicle*, in 1832, published the following account of the causes of the difference between his Majesty and his Royal Highness the Duke of Sussex:—It appears that the Duke of Sussex presented to his Majesty a petition from a public meeting at Bristol, on the subject of Reform. This petition was signed by the chairman on behalf of the meeting, and its chief object was, petitioning his Majesty to create peers, if necessary, to carry the Reform Bill. His Majesty, or his Majesty's private adviser (it seems), did not wish to receive this petition, if it was possible to avoid it. The first objection started was, that it was an illegal assembly; but as this was found, on reference to a certain law authority, not to be the case, the objection was, that it was not a legally constituted assembly. On this objection, therefore, the King refused to receive the petition; consequently, the persons who formed the committee at Bristol published the petition at length. His Majesty saw it in the public prints; and as it was couched in rather pointed, though not at all violent terms, his Majesty thought it proper to write to the Duke of Sussex, to tell him, that as he had thought proper to attempt to present such an address to him, his Majesty thought that his brother (the Duke of Sussex) had better absent himself from the palace at St. James's as much as possible. Not only this letter, but the following order was given, both at the levee, and the drawing-room, and the ball—That if the Duke of Sussex came, he was not to be admitted!!!

By the late lamented death of his Royal Highness the Duke of Sussex, the Anti-Slavery cause has lost one of its most devoted friends. Following the illustrious example of his cousin, the late Duke of Gloucester, who, as President of the African Institution, was for many years the warm and consistent friend of Africa, the deceased prince was ever prompt to extend his generous aid on behalf of the suffering and the oppressed. The last time his Royal Highness presided over the Anniversary Meeting of the British and Foreign Anti-Slavery Society, was in 1840, at the close of the great Convention, when he entered with much interest and animation into its proceedings. On that occasion the illustrious Duke said, "If I understand their object, it is by all peaceable, religious, and moral means, to carry into effect the total abolition of slavery throughout the world. I may therefore use an expression which I have frequently adopted in other places as well as here. This is a Catholic cause. It is a cause which combines all nations, all religions, all colours,—and it is right that it should be so; for that All-

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merciful Power which presides over this meeting and this cause, as He does over every religious and good cause, looks down equally on the lowest as on the highest, on the black man as well as on the white."—*Anti-Slavery Reports.*

His Royal Highness was a member of the Maitland Club, the distinguished literary and antiquarian association of this city; and the library at Kensington Palace contains one of the few complete sets extant of the publications of the club. His Royal Highness continued to the latest to take a warm interest in his magnificent library, and to exert himself to the utmost to add to its completeness, as well in works of theology as in those of history, science, and general literature. Little more than a month ago, his secretary, at his Royal Highness's command, opened a correspondence with our learned townsman, Dr. Smith, of Crutherland, with the view of procuring, for his library, books on the interesting subject of the early history of the Church of Scotland.—*Glasgow Paper.*

The library of his late Royal Highness the Duke of Sussex is forthwith to be disposed of. In the will it is expressly directed that this valuable collection of books and manuscripts shall be, in the first instance, offered to the British Museum; and that if the authorities of that national establishment shall decline to purchase, it shall be sold in such manner as the executors may think proper to arrange, as most expedient under all the circumstances. Messrs. Evans, of Pall-mall, have been entrusted with the valuation of the library, prior to any further steps being adopted. It appears that the collection, in which the late Duke took so great an interest, consists of upwards of 45,000 volumes, most of which are in excellent condition. In addition to these, there are numerous valuable manuscripts, consisting of early copies of different portions of the Holy Scriptures, and in various languages, ancient and modern.

"The following anecdote of the late Duke may be implicitly relied on as truth, and is communicated to us by an old correspondent. Some few years ago, as the Duke of Sussex was returning on foot from a Masonic meeting, held in the north, and not quite himself, from the effects of too much wine, on crossing a bridge he staggered against a merchant's clerk, pushed him off the stones, and used language of rather an unprincely nature. The gentleman, not relishing this, soundly belaboured his Royal Highness with a thick stick, being ignorant, however, of his rank. Some bystanders having informed him it was the Duke, the clerk, on the following morning, took an early opportunity of calling and making an apology, at the same time reminding his Royal Highness that he struck the *first* blow. 'My good sir,' said the Duke, 'I know it all. I was in the wrong, I am the party to apologise. You served me right; and if you had treated me as I deserved, you would have thrown me over the bridge.' Having thus honourably acknowledged his error, he tendered his hand to the merchant's clerk, and gave him a hearty shake."

University of Cambridge.—Amongst the associations which the Duke of Sussex cherished, perhaps there were none more dear to him than those connected with the University of Cambridge. His periodical

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visits to Trinity were always a source to him of long-anticipated and heartily-enjoyed pleasure; and the members of that distinguished society will transmit to their successors their reminiscences of his urbanity as of a character much more manly and agreeable than that of mere royal condescension. There was no pomp or parade expected by his Royal Highness on such occasions; the prince breathed, as if relieved by escaping from the atmosphere of high life into the calmer region of philosophy, and no one except an eye-witness can conceive how delightful were the parties which he graced, whether in combination or private rooms, and which were marked by learned conversation without pedantry, and by festive hilarity without excess. His Royal Highness was not himself what can be properly termed a learned man, though for a prince he was far above the ordinary mark; but he possessed a general and more than superficial knowledge, which rendered him no mean critic of the comparative pretensions of others; and, added to this, his extensive knowledge of books, of all rare and *variorum* editions, rendered him the most entertaining and instructive of bibliomaniasts. An anecdote on the latter point may not be out of place. "At a private party in Trinity, about twenty-two years ago, his Royal Highness observed to one of the tutors, 'Mr. ———, it is strange that you have not yet a good stock-book for students on hydrostatics, &c. I saw one in Paris, a little while ago, *Bossut;* but I believe it is nearly out of print." The remarks transpired the next morning, and a spirited student employed a then obscure bookseller, named Johnson, to procure him a copy of *Bossut*, from Paris, at any price. The book was obtained, but will it be credited that no Cambridge publisher would publish a translation?—and for the simple reason (for the matter need not be minced), that it would have destroyed the value of the copyright of the old and worthless stock-books on the same subject. MS. copies of *Bossut*, however, were soon multiplied, and a confederacy on the part of the leading students to use no other system but *Bossut's* in the Senate-house soon compelled moderators and examiners to make themselves masters of it; so that I may fairly say that we owe to his Royal Highness's knowledge of books the adoption of a vastly superior mode of teaching a most important branch of physical philosophy."

The Widow of the Duke of Sussex.—Lady Cecilia Underwood is daughter to the late Dr. Sanders Gore, Earl of Arran, by his third wife, Miss Underwood, the daughter of a respectable banker in Dublin, by whom the earl had a large family. She was very beautiful, and correct and amiable in her conduct and manners. Lady Cecilia, very young, married Sir C. Buggins, Knt., an attorney in Hatton-garden, from whom she has £1000 per annum jointure. A few years back she was married at St. George's Church, Hanover-square (which the register will show), to his Royal Highness the Duke of Sussex. It was on that occasion she took her mother's maiden name, having, by such a ceremony being performed, lost all claim to the name of Buggins. Her ladyship is half-sister to the late Marchioness of Abercorn, formerly Lady Anne Gore; also to Elizabeth Monck, and Lady Carberry. One of her own sisters is Lady Julia Lockhart. The Earl of Arran had large families by his three wives; and all his daughters were highly married. This is a true statement, from a lover of truth and correct statements.—*Guernsey Star.*

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MASONIC ON DITS.

IMPORTANT TO THE FRATERNITY.—His Royal Highness the Prince Albert, and his Royal Highness the Prince George of Cambridge, will be initiated into Freemasonry, on Saturday next, in the Royal Alpha Lodge, Kensington Palace, at an especial meeting convened for the occasion.—*Sun, May* 17.

We can state from authority, that the business of the Lodge to be held this day at Kensington will be confined to the recording the demise of the Grand Master. The Deputy-Master, a functionary only existing in those private Lodges over which the Grand Master rules as the Master, considering it necessary to pay this especial mark of respect to his late Royal Highness the Duke of Sussex. Without venturing to give any opinion on the probability of the initiation of the illustrious personages alluded to a few days since, we are by no means inclined to discredit the report, which reached us from an influential source, and particularly as it is well known their connection with the order is an event devoutly desired by the Craft. The initiation of their Royal Highnesses is, we hope, only deferred for a short time.—*Sun, May* 20.

THE FINE ARTS.—We are pleased to notice another instance of artistical talent emanating from Taunton. The Royal Academy's Catalogue of the Annual Exhibition of Paintings contains the name of Mr. Frederick White, (a brother, we believe, of our respected townsman, Mr. Eales White,) among the list of successful artists whose productions have been received and displayed for exhibition. Considering that upwards of one thousand have been rejected by the Committee, the reception of Mr. White's painting must be highly gratifying to him. The subject appears to be "The Tree stricken by Lightning at Orchard Portman." We observe another successful effort from the easel of Mr. H. Townsend, also a native of this town.

THE PEERAGE.—The necessary documents and petition have been submitted to Parliament, by Colonel Tynte, in support of his claim to the dormant Earldom of Wharton, which title it is confidently expected will shortly be adjudged to him accordingly.—*Salisbury and Wilts Herald.*

DURHAM MEMORIAL.—The Committee appointed to receive the plans for the Testimonial to be erected to the memory of the late Earl of Durham, met on Thursday the 27th ult., when a great number of plans were submitted to them from architects residing in London and other places, and we are happy to state that they determined to recommend the adoption of a design by Messrs. J. & B. Green. It consists of a Grecian Temple of large dimensions, and seems admirably adapted for the situation selected for its erection.

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Obituary.

April 14.—At his residence in Conduit-street, Bro. Geo. Wright, æt. 36, of the Bank of England Lodge. The uninterupted sufferings of seven long years had not impaired his intelligence. The mind thoughtfully contemplated the change of worlds; and, though decay and desolation afflicted the body, the fair summer of the mind enabled the sufferer to rely with the fervid confidence of a Christian on the promise of his Redeemer.

April 26.—The Brotherhood of St. Stephen's, Gatehouse, met at their Lodge, there to pay the last mark of respect due to Bro. John M'Gill, who departed this life, æt. 65. The deceased was a useful member of society, a good neighbour, kind husband, and indulgent parent. Although the elements forbode no good tidings to the processors, at the hour of meeting our town was all bustle to witness so uncommon a spectacle. The procession was an important one, both for numbers and respectability of Brother Masons, neighbours, relatives, and friends; and will be long remembered here when many of us are gone hence to that bourne from whence no traveller returns.

April.—At Tiverton, in the full apparent strength of manhood, Bro. Captain T. S. Hodges, P. M. of Lodge of Fidelity, P. Z. of Chapter, and P.E.C. of Encampment of Templars; a most active, zealous, and good Mason.

May 4.—This afternoon, the remains of Bro. John Duckworth, (late of the Lamb Inn, in Old-street,) was interred in the Old Churchyard, Ashton. The funeral was attended by the Society of Masons, who formed a procession through some of the principal streets in the town.

May 12.—At Lincoln, Bro. William Burton, æt. 84, formerly paymaster-serjeant of the Lincolnshire Militia; he served in the American war, and was initiated into the mysteries of Masonry in Ireland, nearly sixty years ago, in a military Lodge. His funeral, at the parish church of St. Peter, at Gowts, in that city, was attended by the Principals and Companions of the Chapter of Concord, No. 374, on the 15th of May, when Companion the Rev. J. Osmond Dakeyne, P.S., incumbent of St. Benedict, officiated, wearing the robe of Royal Arch Masonry over his surplice; and an oration was afterwards delivered by Companion Goodacre, Principal H., at the grave.

May 14.—At the residence of her son-in-law, Bro. Richard Spencer, 314, High Holborn, Ann, the beloved wife of Mr. J. W. Greaves, late of the Royal Exchange.

Death of the Dowager Viscountess Anson.—We have to announce the death of the Dowager Viscountess Anson, who expired at her residence in Harley-street, on Tuesday morning (May 23), after a short illness. Her ladyship was third and youngest daughter of the late Earl of Leicester, (Mr. Coke, of Holkham,) by his first marriage with Jane, sister of the late Lord Sherbourne; and she married, September 15, 1794, Thomas, first Viscount Anson, by whom—who died July 31, 1818—her ladyship had issue a numerous family: the Earl of

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Litchfield, the Countess of Roseberry, Hon. Colonel George Anson, *M.P.*, P.G.M. for Stafford, the Hon. Mrs. Charles Murray, the Hon. William Bouverie Francis Primrose, and Lady Waterpark, being the surviving sons and daughters of the deceased. The deceased Viscountess was a subscriber to the Aged Masons' Asylum; by her decease our poor afflicted Brother, Thomas Horth, and his aged wife, have lost their only friend.

May 27.—In Ebury-street, Pimlico, Mrs. KEY, æt. 42, of consumption. The deceased was the beloved wife of Bro. W. R. G. KEY, to whom we offer our sincere condolence on his bereavement.

May 28.—At Shepton Mallet, æt. 36, the beloved and affectionate wife of Bro. JOHN BRIDLE.

June 6.—At his residence, Rose Cottage, Taunton, after a lengthened illness, Bro. JOSEPH COX, æt. 68, (of the firm of Cox & Hayman, wine-merchants, and of Joseph Cox & Eales White, auctioneers,) of Lodge of Unanimity and Sincerity, No. 327. During a long residence in this town, the respected deceased ranked singularly high in the estimation of every individual; soundness of principle, unbending uprightness, remarkable benevolence and kind-heartedness, combined with a disposition generous and frank, endeared him to all who enjoyed the privilege of his acquaintance.

June 8.—Bro. CHARLES MADDISON, of Bath, æt. 84, D.P.G.M. for Somerset.

June 8.—Bro. H. YOUNGE, of Drury-lane Theatre, expired at his residence, Burton-crescent, æt. 37. The deceased enjoyed a considerable reputation in the department of pantomime and spectacle writing for the theatres-royal, and few men have contributed more to the stock of harmless amusement during the last ten years.

June 10.—At Lincoln, GEORGE WRIGLESWORTH HEBB, Esq., æt. 35, solicitor; a councillor of the Minster Ward, and Mayor of Lincoln in the year 1841-2. Bro. Hebb was initiated in the Witham Lodge of that ancient city in 1840, and had served some of the junior offices; he took an active part in the erection of the Masonic-hall, and was chairman of the Lincoln Central Commitee for the "Oliver Offering."

PROVINCIAL.

THE Provincial Lodges have paid every mark of respect to the memory of their deceased Grand Master that an affectionate attachment could demonstrate; it were impossible for us to attempt to register all the meetings that have taken place. It is gratifying to observe that the public at large have partaken of the same sentiments, and even in many corporations where it might have been expected that silence would have prevailed, very general expressions of condolence have been made. We offer a few brief records, not as a report of any one in particular, but as a general specimen of many. In many towns, on the day of the funeral, the bells were tolled, the shops closed, and business altogether suspended.

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Shepton Mallet, *May* 4.—The great bell was tolled from eight A. M. till twelve, and from that time till eight P. M. muffled peals were rung every half-hour.

Brighton, *May* 4—Being the day appointed for the funeral of his Royal Highness the Duke of Sussex, every mark of respect was paid to the lamented duke. The bells of the churches tolled at intervals during the morning. The royal standard was hoisted half-mast high at the Battery and Chain-pier, and the flags on the steeples of St. Nicholas and St. Peter's were also floating half-mast high. At twelve o'clock, in pursuance of a request from the high constable, most of the shops in the town were closed, and business altogether suspended.

Uxbridge.—The Rev. S. G Stamper preached a funeral sermon in the Independent Chapel, Uxbridge, on the death of his Royal Highness the Duke of Sussex. The Dissenters generally, throughout the country, feeling that the cause of civil and religious liberty has lost a staunch supporter, have paid this last tribute of respect to the memory of the illustrious duke.

Bristol.—Thursday being the day set apart for the mournful ceremony, the bells of the several churches in this city were tolled muffled during the day, and the flags on the churches, and other public buildings, and on the shipping in the harbour, were flying half-mast high. Many of the shops were partially closed.

The Jewish congregation held a "Mournful Assembly," at which the Rev. Aaron Green delivered an oration in front of the Ark. A special service was then chanted, after which the Ark was opened, and the Scrolls of the Law exposed to view. A regular service followed, and the "Mournful Assembly" broke up.

The municipality of the city met, and unanimously voted an address of condolence to her Majesty.

Norwich.—The town council attended divine service at the Cathedral, and afterwards voted an address of condolence to her Majesty.

Dover.—The mayor and burgesses voted an address of condolence to her Majesty.

The Honorable Twistleton Fiennes, P.G.M. for the Province of Kent, has appointed the Provincial Grand Anniversary of Freemasons to be held at Dover, on Monday, July 3rd. It is expected that the Brethren will meet him at the New Town Hall, at Eleven o'clock, to go from thence in procession, to church, to attend divine service, and return to the Apollonian Hall to dine, at three o'clock.

Hertford, *May* 27.—A meeting of the Hertford Lodge of Freemasons was held. After business, at the banquet which followed, the chair was filled by Sir Minto Farquhar, Bart., the W.M.

Leamington Spa, *April* 22.—(From our own correspondent.)—The painful intelligence of the demise of his Royal Highness the Duke of Sussex, which was received here at a late hour last evening, and became generally known this morning, occasioned a feeling of universal regret throughout the town among all classes of its inhabitants, and particularly affected the "Brethren of the Mystic Tye," of whom a large muster had been convened on the preceding Monday, to meet the Grand Registrar from London, specially sent by the illustrious Duke, as Grand Master of the Craft, in order to hold a Provincial Grand Lodge, and

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renew the several appointments which had recently lapsed through the death of Earl Ferrers, the late Provincial Grand Master. The Grand Registrar was received with all possible respect; his urbanity was the theme of praise. He adverted to the loss sustained by the Craft with feelings of deep emotion. An address of a more comprehensive nature, by Bro. Sharp, was delivered with fervour, and received with considerable attention by all, and in particular by the Grand Registrar. The gloom occasioned by this lamentable event has naturally caused a temporary suspension of public amusements.

BIRMINGHAM.—The members of the Lodge of Light, No, 689, have voted a sum of money towards purchasing a suitable Testimonial for our respected Bro. Lloyd, P.M. of 51 and 689, and Past P.G.S.W. for the Province, whose knowledge and practice of the laws of the Craft are too well known to require comment.

At the May meeting of the members of the Chapter of Fortitude attached to Lodge 51, our respected Companion Ribbans introduced the Rev. Joseph Edwards, Second Master of the King's College, London, whose company was highly enjoyed on the occasion. It is no trifling satisfaction to know that a society exists where the Christian believer of the seed of Abraham, and the hopeful Israelite, can meet in harmony, and hold

"Sweet converse"

on those matters which are of the deepest interest to us all—the immortality of the soul. The evening was spent delightfully; and the urbanity of the First Principal, Comp. Reece, will not be easily erased from the memory of his reverend and learned guest.

CAMBRIDGE.—Thursday, May 4, being the day appointed for the funeral of his late Royal Highness the Duke of Sussex, &c., &c., the members of the Masonic Order, of all political parties in this town, appeared to vie with each other in offering every possible demonstration of respect to the memory of their royal and illustrious chief. A requisition had been previously signed in a very short space of time by upwards of sixty of the brethren in the town and university, and was presented to the worshipful the mayor by the master of the Scientific Lodge, (Brother J. W. Baxter,) requesting that his worship would be kind enough to "suggest to the inhabitants of Cambridge the propriety of *partially* closing their shops on the day of his Royal Highness's funeral." The Mayor received the deputation with urbanity and kindness, and issued an address requesting the inhabitants to comply with the suggestion. The *partial* closing of the shops had even a more mournful and solemn effect than if they had been entirely closed, for it appeared as if every inhabitant had lost a personal and intimate friend. Minute bells from the different churches were tolled during the day, and particularly the great bell of the university church. The Vice-Chancellor, the Rev. the Master of Trinity College, ordered the great bell of his college to be be rung minute time for an hour the previous evening; and the great gates of the college were closed during the day out of respect to the memory of his Royal Highness, who was an illustrious member of Trinity College. The fine peal of bells from "St. Mary's Tower" rang a dumb peal at twelve o'clock, and the general feeling appeared to be one of sincere regret at the loss of an illustrious, a beneficent, and unobtrusive member of the royal family of England. The Masonic Brethren in this town have exerted themselves to show the

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respect they have for the memory of their late most illustrious and royal Grand Master; and the manner in which their efforts were responded to by the Mayor, and the inhabitants of the town generally, must ever be most grateful to their feelings, and to every one connected with the illustrious deceased.

On Thursday, May 4, a dumb peal was rung at St. Mary's Church, in honour of the late Duke of Sussex, consisting of 2500 changes, which were performed in two hours and three quarters.

LEEDS.—About two hundred of the members of the Masonic Lodge of the West Riding of this county attended divine service at the Leeds parish church, in attestation of their esteem and respect for their late royal Grand Master. Nothing more than the ordinary service was performed on the occasion, with the exception of a special sermon preached by Dr. Hook, the vicar, from the very appropriate words—"The gates of the grave"—taken from the 38th chapter of Isaiah, and the 10th verse. The Masonic Provincial Grand Lodge of the West Riding was convoked at ten o'clock, at Scarborough's Hotel, whence at eleven o'clock the Brethren proceeded to the parish-church, headed by the band of the 32nd Infantry, playing the "Dead March in Saul." Each of the Brethren was in mourning; and the drums of the military were covered and muffled by black cloth. While the procession was advancing towards the church a peal of muffled bells was rung. Most unfortunately, at the time of starting from the hotel, the rain descended in heavy showers. The service concluded at half-past one, when the weather being more favourable, the procession re-formed in front of the church, and returned to the hotel, being again headed by the military band. Many of the Brethren from a distance, and several connected with the town, dined together at the hotel, shortly after the return of the procession.

WOLVERHAMPTON—ST. PETER'S LODGE, 607, *June 6th.—Testimonial to Brother Harris, P. M. and Z.*—The presentation took place yesterday with an excellent dinner, provided in his usual hospitable style, by Bro. Paul Law, at the Star and Garter Hotel. Several Brethren visited from circumjacent Lodges to assist on the occasion. The testimonial is a handsome silver snuff-box, wrought with Masonic emblems, and does much credit to the skill of Brother W. Evans, of New-street, Covent Garden. It was subscribed for by all the old members of the Lodge—the new members not being expected to contribute—and by the two honorary members, the Rev. Dr. Oliver, P. P. D. G M., and Dr. Crucefix, P. G. D. The inscription on the lid, written by the Rev. Bro. Slade, is—

"Presented to Brother J. W. HARRIS, P. M. and Z., St. Peter's Lodge, 607, and Royal Arch Chapter; by his Brother Members and Companions, in token of their personal esteem and appreciation of his valuable services to the Lodge, and indefatigable labors as Founder of the Chapter.

"Honor to whom Honor."

After the customary toasts, the W. M. the Rev. Brother SLADE rose to present the testimonial to Bro. Harris, P. M., and addressed him as follows:—

"Worthy and Worshipful Past Master, Brother Harris, it is with feelings of the sincerest nature that I rise to endeavour to make myself the expressive organ of those emotions which I am sure thrill the breast

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of every member of St. Peter's Lodge, and of every Brother present, and to convey to you, in brief form, the sentiment of our unanimous fraternal esteem upon the occasion which has brought us together this day.

"The inscription upon this small memento of our "Brotherly love" for you, condenses all that your modesty would permit us to say"—(the W.M. here read the inscription)—"indeed, it forms the text of your work, both on behalf of Masonry in general, and of this Lodge in particular. It is an established maxim in Masonry to confer honour and rewards according to merit and abilities, irrespective of conventional circumstances. Within the tiled recesses of the Lodge, we know nothing of the profane, and popular world, which is governed by artifice and violence. The square, the level, and the plumb-rule, guided by the volume of the sacred law in their emblematic sense, regulate the distinctions and demeanour of Masons; whilst rivalry with its conflicting passions and contending interests, exercise no baneful influence over the objects of our preferment.

"Bro. Harris, it affords me the greatest satisfaction to testify that during my connection with St. Peter's Lodge, I have ever observed in you the utmost promptitude to forward its influence and sustain its character. Indeed; its existence in a very great measure is to be ascribed to your zeal and assiduity. From the records of the Lodge Minute-Book, I learn you were chiefly instrumental in establishing this Lodge. That archive of our assemblies and proceedings is replete with your presiding watchfulness and care over it. And I myself am witness that since I joined this Lodge, your attendance has been unremitting—your good-nature in filling up the vacant chair untiring. I feel myself under considerable obligation to you for that practical instruction which qualifies me to occupy the chair of this Lodge; and with the rest of those who are companions of St. Peter's Chapter, I feel particularly called upon to acknowledge you as the founder of that cope-stone to our fraternity in this locality, and the zealous and efficient chief of that highest order of Craft-Masonry. May we all prove worthy of that illustrious degree conferred upon us by your means.

"So sensible am I of your merits, and the value of these services to us, that I could not rest satisfied till some mode of making our regard for them was originated; and though the tribute of that personal and fraternal estimation which I now beg your acceptance of, is but of small value in a pecuniary sense, I feel I do not overrate your goodness of heart when I express my confidence that you will treasure it as a substantial token of its pure and unalloyed nature.

"May you enjoy many years of health and happiness in possession of this token of our esteem for you."

Bro. Harris's health was drunk in a bumper, with rounds of the *Lincolnshire fire.*

GRAND LODGE AT PETERBOROUGH.—Some few years since, and Masonry in this city was comparatively unknown; but, by the spirit and energy of Bro. Thomas Ewart, the sleepers have awakened, and, lo! where all was darkness visible, there now beams forth a stream of light that irradiates a province!

The EARL OF ABOYNE summoned his Grand Lodge of the united Provinces of Northampton and Huntingdon to meet him on the 9th of May; and notwithstanding the inclemency of the weather, the call was numerously answered. Brethren from all parts of the district

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attended, and the meeting was honoured by the presence of that truly venerated and distinguished Mason, the Rev. Dr. Oliver. Dr. Crucefix from London also attended.

At the Provincial Grand Lodge, held in St. Peter's Lodge-room, the general business of the year was transacted, the several appointments made, and an annual vote of One Guinea passed respectively to the Aged Freemasons' Asylum and the New Annuity Fund. The Grand Lodge having adjourned, the Brethren assembled at banquet. The Earl of Aboyne took the chair. Graces before and after were pronounced by Dr. Oliver. The usual loyal and Masonic toasts—the memory of the lamented Grand Master (in solemn silence)—having been given,

Dr. CRUCEFIX was entrusted with the honour of proposing the health of the noble Chairman, the Earl of Aboyne. As not altogether unacquainted with the occurrences in the Province, he felt the highest gratification in presenting the toast. His lordship was initiated in St. Peter's Lodge, where he had imbibed so largely the grand principles under the Masonic tuition of Bro. Ewart, as to become a zealous supporter of the Craft. It was a subject of congratulation at all times to perceive the power of Masonry over the human heart; but when Brethren of an elevated station in society evidenced such a desire to become useful to the Order, it was still more gratifying, from the advantages which the society at large derived from their example. In the presence of the R. W. Brother, he should abstain from the full expression of his sentiments. The Masons of the united Province felt, because they knew, that the Masonic and social qualifications of their Chief entitled him to their respect and regard. His lordship had, in the kindest manner, consented to preside as Chairman of the Festival of the Aged Masons' Asylum—(hear, hear); and he could promise that he would be most enthusiastically welcomed—(great cheering).

The EARL OF ABOYNE replied very courteously to the compliment, and bid all present a hearty welcome to the Old Mason's table. He expressed his entire approbation of the arrangements both in and out of his Grand Lodge, and trusted that perfect union would prevail: to ensure this would be his study. As yet he was but young in office; Time, if it did not make him perfect, would at least render his deficiency less observable; while Masonic kindness, he felt certain, would always interpret favourably for him: and, supported by his officers, he looked forward to the time when the Provincial Grand Lodge should attain a high character—(cheers).

The EARL OF ABOYNE rose to propose the health of the distinguished visitor Dr. Oliver; and expressed his regret that it was impossible for him to do justice to a sentiment in which the feelings, moral and social, of one present were so happily blended; he must leave it to the kindness of the Brethren to interpret his own desire to do honour to their wishes, and satisfy their reverend friend, by their manner of receiving the toast, how warmly he was linked to their hearts—(great cheering). His presence formed an era in the Province; the gratification it imparted would be long remembered; and he (Lord Aboyne) hoped that Dr. Oliver would again and again honour the Province by his visits—(long-continued cheering),—at the conclusion of which, Dr. OLIVER rose and addressed the Brethren as follows:—

"R. W. P. G. M. AND BRETHREN,—I have frequently been called on to express my sincere and grateful acknowledgments for marks of kindness and attention which I have received as a Mason, both in

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public and in private; but on no former occasion, that I can recollect, have I been placed in circumstances of so peculiar a nature as at the present moment. Standing in the presence of a venerable parent who gave me Masonic birth,—standing on the very spot where I was first regenerated with the spirit of Freemasonry, I feel a degree of hesitation which I fear will prevent the arrangement of my ideas—will prevent me from addressing you in language which may be congenial with my feelings. But I should be deficient in the respect which is due from a son to a mother, from whom I have derived more than a mere physical existence,—from whom I have derived an insight into that beautiful system of morality, which though veiled in allegory, is illustrated by symbols,—were I to conceal the important truth, that this knowledge has lightened the cares of an eventful life, and pointed the way to another and a better world—(hear, hear). It was said of the Egyptian Isis, who was the mother of the Spurious Freemasonry, that she was all that was, and is, and shall be; and that no mortal was able to remove the veil that covered her. My Masonic Mother, the St. Peter's Lodge, has acted towards me a kinder and more maternal part. She removed the veil of darkness and ignorance which blinded my eyes and clouded my understanding; displaying to my delighted view all the charms of her philosophy, her morality, her science; displaying to my delighted view a new world of splendour and surpassing beauty, where Faith, Hope and Charity form a gradual ascent to the Grand Lodge above; enlightening the studies of geometrical science by the practice of Temperance, the exercise of Fortitude, Prudence, and Justice, and cheering the road to Heaven by the charms of Brotherly Love, Relief, and Truth—(hear, hear). I am grateful to the Lodge of St. Peter for having conferred on me the title of a Master Mason; a title which, like our glorious badge of innocence, I consider to be more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other order under the sun, that could have been conferred upon me, at that time, or any other, by king, prince, or potentate, except he were a Mason. I trust I have never disgraced the confidence which was then reposed in me. I have ever considered Freemasonry as the best and kindest gift of Heaven to man—subordinate only to our most holy religion. I consider it to be an institution where men of all opinions, and all shades of opinion in religion and politics, may meet, and exchange the right hand of fellowship; may pursue their mental researches into the regions of science and morality, without fearing any collision from hostile opinions, which may sever the links of harmony and brotherly love, by which their hearts are cemented and knit together. This peculiarity—the absence of all discussion connected with politics, or modes of religious faith, has a direct tendency to recommend the science of Freemasonry to the favourable consideration of mankind. A Mason's Lodge is a sanctuary where religious discord, or political dissention can never be suffered to prevail; and however these plague-spots in society may vex and disturb all other communities, there is a line drawn by Masonry round the external avenues of every well-constituted Lodge, which proclaims, 'Thus far shall ye come, but no farther!' In these times, marked as they are by the irritation of party feeling, Freemasonry constitutes a desirable point of attraction, where an evening may be spent in harmony and social enjoyment, uninterrupted by any of those disputes which usually proceed from the madness of party feeling. Freemasonry is neutral ground. It is an

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institution of peace; and discord, religious or political, can never penetrate into its secret conclaves. As our nature is constituted, there must and will be a diversity of opinions on these existing subjects; and there are times and places where these opinions may be fairly entertained and temperately expressed; but not in a Mason's Lodge. There we are united in one object—to produce mutual happiness. Brotherly love is the fairest attribute of the order; and in the bond of brotherly love, men of every creed and every opinion may cordially unite, in a common adoration of the Deity—in the common employment of promoting individual and general good. We unite, as Masons, to excite and disseminate the noblest attributes of our species, and leave the world to decide on speculative opinions, and unimportant tenets. Do I overrate the merits of Freemasonry?—(No, no,) from all parts of the room).—You are right; I do not overrate its excellencies. The institution is pure in itself, and it demands a corresponding purity in those who have been admitted to share in its mysterious benefits. It is an opinion that I have formed by mature deliberation, that the popularity, the interest, the usefulness of Freemasonry, can only be maintained by the unexceptionable conduct of the Brethren in their transactions with the world. If you prize Freemasonry, you will carefully guard its fair fame from public censure, by that most certain of all tests—being yourselves good and worthy Masons. For this purpose, it is not enough that you become acquainted with the rites and ceremonies and technicalities of the order. Something beyond this is necessary, for it is possible for a learned Mason to be a bad man; because a knowledge of the Craft, like a knowledge of Christianity, does not necessarily superinduce the practice of virtue, although it strongly recommends it—(hear, hear). I will take the liberty of naming a few tests of Masonic purity. Have you Faith in the efficacy of your religion—the atonement of your Redeemer? Do you Hope to share in the promises of that blessed Book which furnishes and adorns the Master's pedestal—the first Great Light of Masonry? And have you Charity towards your fellow-creatures? Then are you good and worthy Masons. Again: do you feel a sympathy for a brother Mason in deep distress? Are you inclined to exercise Brotherly Love towards him? Do you feel disposed to afford him Relief? Then are you good and worthy Masons. Once more; are you Temperate in your private conduct? Have you strength of mind, or Fortitude to resist the temptations which may otherwise destroy your moral and Masonic virtue? Do you possess sufficient Prudence to guard against the snares which may interpose to seduce you from the straight line of duty? And have you a due regard for Justice in all your transactions between man and man? Then are you good and worthy Masons. This examination of our Masonic character might be extended to many other branches of duty, which do not at this moment occur to me; nor is it necessary, for I have said enough to show that something more is required to constitute the character of an estimable Mason, than a mere knowledge of the routine business of the Lodge; something practical—something which may be useful to ourselves and beneficial to others—(cheers). These things are matters of imperative duty to all who really wish to be esteemed good and worthy Masons. And now, my Lord, and Brethren, I have one observation to make respecting myself. I have said that I now stand on the very ground, where I was initiated into Masonry more than forty years ago. And it is rather a singular coincidence that as I began

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my Masonic career in this place, it is extremely probable, so far as practical Masonry is concerned, that I shall close it on the same spot, by my appearance amongst you this day. I have arrived at a time of life when I ought to retire from the active business of Masonry; and it is highly probable that this is the last open Lodge I shall ever see in this world. May we all meet together in happiness in the world beyond the grave. I have freely stated my opinions on the use and intent of Freemasonry. And as your Lordship has authorised me to propose a toast, I am glad to name a Brother, who is not only an ornament to my Mother-lodge, but who has, in his own person, given to these sentiments a practical illustration. I allude to Bro. Ewart, your P.D.G.M., to whose activity, knowledge, and zeal, not only the St. Peter's Lodge, but the entire province, is indebted for its present state of prosperity; whose talent as a Mason is only equalled by his virtue as a man, and whose perseverance and Masonic tact have entitled him to the esteem of every worthy Mason. I rejoice in the hope that the Lodge in which we have this day assembled, and which owes its revival to Bro. Ewart, will exist under his auspices for years to come; that at the termination of the century, when every eye in this assembly shall be closed in death, when every pulse shall have ceased to beat, and the green sod be laid over our mouldering remains, the members, at that period, may offer up a silent memento to the honour of those who have been removed by death."

The D.P.G.M. was drunk with the Lincolnshire fire.

Dr. Oliver's address was marked by, if possible, more than his usual impressiveness, and was listened to with the greatest attention.

Bro. Ewart, in returning thanks, observed that while he held the responsible situation of D.P.G.M., he would strenuously exert his humble talents in promoting the happiness of the Brethren. He was sensible of his own incompetency, and the difficulty thereby occasioned, but it was a maxim with him to endeavour to overcome difficulty, and it was his duty to support his noble patron, by obeying to the utmost the regulations his lordship thought proper to suggest. With the permission of the Provincial Grand Master, he should conclude by requesting the Brethren to fill their glasses, and dedicate the contents to the health of Bro. Crucefix, who, in his exertions for the Craft at large, had done so much for the St. Peter's Lodge in particular. Few words would suffice on this occasion; the respected Brother was known far and near; and wherever known, equally beloved and respected—(cheers).

Dr. Crucefix, in reply, entered at some length into the history of the St. Peter's Lodge, and related some interesting particulars, which evidently gratified the meeting. The subject of the Asylum had been alluded to, and the consent of the noble Earl to preside, he could assure the meeting, was looked on by the Governors as an auspicious omen of success.

In the course of the evening the noble Chairman proposed several toasts. Bro. Hewlett acknowledged that referring to the Provincial Grand Officers. The health of the ladies of Peterborough was given by Dr. Crucefix, and received with acclamation by the company. The Doctor also passed a very merited eulogium on the Pomfret Lodge, which called forth a very pleasing address from its Worshipful Master.

The transactions of the day will not pass unremembered.

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ALCESTER.—At the January meeting, our excellent Brother Ratcliff retired from the office of W.M., with a vote of thanks recorded for the kind and liberal manner he fulfilled the duties of his charge for the year 1842.

SPALDING.—Through the injudicious management of a stove, a fire broke out at about noon on Friday last in the Freemasons' Lodge at Spalding, threatening destruction to an extensive range of connected buildings; but fortunately, through the prompt aid rendered, and the early discovery, it was extinguished without much loss. The building has lately undergone an entire renovation, an arched ceiling having been formed, divided into compartments, beautified with the hieroglyphics of the Craft, at a very considerable expense. This, we are grieved to state, was nearly destroyed. The regalia, which through the liberality of the Brethren comprised several antiquities and objects otherwise interesting to the Craft, is much damaged, and the indefatigable exertions of the W.M., Bro. C. Rainey, are rendered unavailing. We are happy to say that, though the Lodge is thus deprived of some of its property, there is sufficient left for its immediate necessities, and public spirit enough among the Craft to provide what more may be required. The Royal Exchange insurance office, we learn, has refused to allow compensation to Mr. Thornton, the owner of the property injured by fire and occupied by the Masons, in consequence of an Arnot's stove being placed there without notice.

LINCOLN.—The Brethren of the Witham Lodge, No. 374, have unanimously elected as W.M. for the ensuing year, Bro. the Rev. J. Osmond Dakeyne, *M.A.*, incumbent of St. Benedict in that city, and domestic chaplain to the Earl Cowper. There have been several exaltations in the Chapter of Concord, and Comp. Goodacre has been elected First Principal.

On the day of the interment of the remains of H.R.H. the Duke of Sussex, there was a public procession in Lincoln of the members of the Witham Lodge of Freemasons.

HULL, *April* 4,—HUMBER LODGE, 65.—*Presentation of Masonic Testimonials.*—A numerous assemblage of the members of the Humber Lodge was held at the Freemasons' Hall, Osborne-street, Hull, for the purpose of presenting to Bros. Teetam and Stark (the respected Treasurer and Secretary of the Lodge) testimonials of esteem and gratitude for their long continued and valuable services. The chair was occupied by the Worshipful Master, John P. Bell, Esq. The testimonials consisted of a splendid service of silver plate, and a valuable gold patent lever watch, with suitable appendages.

After the routine business of the Lodge was disposed of, the Worshipful Master rose, and addressing Past Master Brother Teetam, spoke at some length, enumerating the merits of that excellent Mason, and the claims he had on the gratitude of the members.

During the course of an eloquent and appropriate address, the Worshipful Master observed that the Lodge had always looked up to Bro. Teetam for support and protection, and it had never looked in vain; for on more than one occasion, when its fabric was shaken, and its very existence as a Lodge threatened, his wisdom, prudence, firmness, and consistency of conduct, restored it to a state of safety and happiness. He might truly be called the *Father of the Humber Lodge.*

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A deep feeling of gratitude towards one who had thus cheerfully devoted so much of his energy and valuable time in promoting the interests of the Humber Lodge, and of Masonry in general, has prompted its members to an expression of the high sense they entertain of Bro. Teetam's unwearied services; and, as a proof of that feeling, they now begged his acceptance of a silver tea-service, trusting he would view the gift with similar feelings to those with which it was tendered, namely, as a memento of gratitude and esteem.

In presenting it, the Worshipful Master said he was joined by all present in the prayer that the All-wise Disposer of events might grant Bro. Teetam and his respected family long life, health, and happiness.

The present consisted of a substantial and elegant silver tea-service, which bore the following inscription:—

"Presented to Bro. P.M. Thomas Teetam, P.P.G.S.D., one of the founders of the Humber Lodge, No. 65, by his Masonic Brethren.
"4th April, 1843, A.L. 5843."

ON THE REVERSE SIDE.

"In testimony of their high regard for his Masonic and private worth, and as a grateful tribute to one to whose energy and diligence the Humber Lodge mainly owes its present distinguished position."

Bro. TEETAM rose, amidst the most vehement cheering from all parts of the Lodge, and spoke as follows:—

"Worshipful Master, Officers, and Brethren,—In returning thanks for the valuable testimonial you have so handsomely presented me, I cannot find words to express to you my acknowledgments. The services I may have rendered to this Lodge I am afraid you have very much over-rated; and in the various distinguished marks of your approbation I have received at different times, I am very much overpaid. But, I can assure you, that whatever I may have done for the Craft in general, and the Humber Lodge in particular, has been done from a pure love of the principles of Masonry, and a strong desire to see those principles more extensively practised. I entered Masonry on the 22nd March, 1815, and consequently have been a member of the Order twenty-seven years. During that time I have never ceased subscribing to a Lodge, and have been what may be termed an active member. I had not been long a Mason before I found the financial state of the whole of the three Hull Lodges was so irretrievably involved, that there appeared to be no probability of their extricating themselves from the embarrassments which ultimately overwhelmed them. The *Rodney* soon after closed, and was followed by the breaking up and sale of the *Humber*, while the *Minerva* was only allowed to meet by sufferance of the trustees, who at that time wanted the principal sum of £500 and five years' interest. In consequence of these difficulties, we came to the resolution of endeavouring to build a Lodge upon freehold ground, hoping that, by success and prudence, we might be enabled to raise a superstructure perfect in its parts, which we might truly call our own. To accomplish this object, it was necessary to obtain a warrant, and as there appeared no chance of introducing a new one for want of the signatures and recommendation of the Lodges in the town, we had no alternative but to join *this* warrant, at that time held at Bro. Jarvis's. There were about ten members belonging to it, who paid no quarterages; they had no furniture, not even a chair or table, three only had jewels, and a copy-book served them for minute-book, ledger, &c. I joined this Lodge on the 3rd November, 1824, and many other Brethren soon fol-

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lowed. We now purchased of the Trustees of the Rodney, chairs, jewels, candlesticks, and other articles; Brother Crow lending us the money, which we repaid by instalments. From the great accession of members, and the number of initiations, we now began to think seriously of building this Lodge; for we were growing too numerous for the room in which we met. We called a meeting on the 23rd of March, 1827, to ascertain the feelings and Masonic spirit of the members on the subject; and, when I state to you that at that meeting upwards of £300 was subscribed, I need not dilate on their Masonic zeal—(cheers). With such a commencement, we immediately determined to begin building, and purchased this piece of ground for £145, through Bro. Dryden (to whom I cannot but pay a just tribute of gratitude for the many acts of kindness he has done for this Lodge); we contracted for the building, and on the 19th of September, 1827, we opened this Lodge by dispensation from Bro. Beverley, the D.P.G.M. All went well, the Lodge progressed, and we kept paying our debts, until the 6th of February, 1828, when a most serious difference arose among both officers and members, respecting a ballot, which difference threatened the total ruin of the Lodge, destroyed all confidence, disgusted many of its most respectable members, who retired altogether from us; and, had it not been for the determination of a few neither to leave the Lodge nor allow it to be broken up, the Masonic brotherhood would have been again dispersed, instead of your possessing the splendid edifice in which we are this evening met—at a cost of upwards of £1500, (not a farthing of which remains unpaid)—(hear)—instead of being able to transmit this handsome building, unencumbered, to our Masonic posterity, as a proud monument of the triumph of perseverance and unanimity. We have also, as you are aware, formed a Benevolent Fund on a firm basis, which has already, in numerous instances, rendered the most important assistance to those whose necessities have required its aid; and I doubt not but that in a short time we shall be in a position to form an Annuity Fund, by which the declining years of the aged and deserving Mason may be freed from the bitter pangs of poverty and distress—(cheers). Instead, I say, of having done all this (and that in the short space of sixteen years, and in spite of the apparently overwhelming difficulties which at first beset us), we should only have erected the shell of a building, at which ignorance and ridicule might point the finger of scorn.

"Success has, however, rewarded our endeavours; our numbers have increased until this Lodge has become one of the most numerous on record; and I doubt not, from the courtesy and zeal of its officers, and an apparent determination among its members to be unanimous, that it will continue to increase and prosper,—which, I can assure you, is my most fervent prayer—(applause).

"Allow me, Worshipful Master, and Officers, and Members, in conclusion, to thank you for this your handsome testimonial, and to assure you that I shall ever look upon it with pride and satisfaction, as a token that my conduct has for so long a period met your approval; and I shall hand it down to my family as the most valuable gift I possess, with a strong injunction that they should keep it to their latest posterity." —(loud cheers).

The W. MASTER then rose, and addressed P.M. Bro. Stark, the Secretary, in a speech marked by equal fervour as in the preceding case, in which the services of Bro. Stark were dilated on with deserved eulogium, and he happily observed that it was with feelings of gratitude and respect

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that the members requested his acceptance of this gold watch; and in presenting it, he could not but be struck with its symbolical application to the character of Bro. Stark. The *gold* of which it is composed, and the *jewels* which adorned it, very aptly symbolized his intrinsic worth and the brilliancy of his moral virtues; whilst the *precision* with which its machinery acted may very obviously be compared to the undeviating correctness which characterised his Masonic workings—(cheers).

The present consisted of a valuable gold watch and appendages, on which was engraved:—

"Presented to Brother J. Stark, P.M., and P.P G.D.C., by his Masonic Brethren, in grateful testimony of his long and valuable services as Secretary to the Humber Lodge, No. 65, and as a pledge of fraternal regard.
"4th April, 1843—A. L. 5843."

Bro. STARK rose, and replied to the W. Master, Officers, and Brethren, in an address, from which we have only room for the following extracts:

"I have been an enthusiast in Masonry ever since I belonged to the order, which is now upwards of thirty-three years, having been initiated in the Rodney Lodge, No. 451, Hull, on the 9th November, 1809; and have been a regular subscribing member of a Lodge from that time to the present. And though for the first five years I belonged to the Craft I resided upwards of twenty miles from Hull, yet if the Rodney's minute-book were examined, it would be found that my seat was seldom vacant.

"In April, 1816, I was appointed Junior Warden of the Rodney Lodge; which office I held for two years, the Lodge then finally closing. In June, 1817, I joined the Phœnix Lodge, No. 368, and was appointed to office the very night on which I was admitted a member. In that Lodge I served the office of Junior Warden one year; Senior Warden, four years; and Secretary, twelve years; and though often pressed to take the office of Master, I always declined the honour. On the 15th of August, 1831, I became a member of this Lodge (still holding the office of Secretary to the Phœnix Lodge until January, 1834, when the warrant was returned to the Grand Lodge). In May following, I was appointed Secretary, which situation (with the exception of one year, when I was, by the unanimous voice of my Brethren, called to the Master's chair of this numerous and flourishing Lodge) I have continued to fill to the present time; making an uninterrupted succession of office for a period of twenty-seven years, without one day's intermission—an honour which few men can boast of: I know of none, except the Most Worshipful Grand Master and Grand Secretary.

"This is the third time I have had the pleasure of appearing before you to thank you for favours conferred upon me. On the 19th August, 1834, you presented me with a silver pen, as a token of your approval of my conduct as your secretary. On the 30th of August, 1840, I was presented by you with the handsome suit of Past Master's clothing in which I now appear, as a further token of your approval of my Masonic conduct, and the manner in which I had discharged my duties as Master of this Lodge.

"I now again appear before you, to thank you for another token of your kindness.

"Worshipful Master, Officers, and Brethren,—I humbly accept this valuable testimonial of your good opinion of me with feelings of the deepest gratitude; and what the two pillars which stood at the entrance of the porch of King Solomon's Temple were to the children of Israel,

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shall this watch, in a figurative manner, be to me. They were placed there as a lasting memorial of their great and glorious deliverance, and in looking on them they had always that memorable event brought to their recollection; so, Worshipful Sir, will this watch, through every circumstance of my future life, when looking on it, remind me of the memorable occurrences of this day, and bring to my recollection that kindness and good feeling you have always shown towards me. And, when it shall please the Great Architect of the universe to remove me from this transitory scene, it will descend to my posterity as a lasting memorial of the high and honourable place I had the good fortune to hold in the estimation of my Brethren of the Humber Lodge"—(immense cheering.)

The Brethren were then called from labour to refreshment, and, seated round the festive board, passed the remainder of the evening in the delightful enjoyment of convivial sentiment, music and song lending their charms to aid the pleasures of the passing hour. And the members separated with the pleasurable reflection that, among Masons, "*Honour is the Reward of Fidelity.*"

South Shields.—St. Hilds Lodge, 292, *May* 8.—Immediately after the opening of the Lodge, the W.M., Bro. Oyston, adverted to the recent demise of H. R. H. the late Duke of Sussex, and in a very pathetic address, commented on his distinguished character as a British Prince, gentleman, and Mason.

Doncaster, *May* 10.—The annual dinner of the Brethren of the St. George's Lodge of Freemasons took place on Wednesday last, at Mr. Wigelsworth's, the Woolpack Inn, in this town. The chair was occupied by Bro. Joseph Jackson, W.M. After the usual loyal toasts had been drunk, the memory of the late Duke of Sussex, the G.M., was given with silent honours.

Newcastle-on-Tyne, *June.*—On Monday, April 2, at the Lodge-room, Bell's-court, Newgate-street, Bro. William Aubone Surtees, Esq. was elected W.M. of the Northern Counties Lodge, No. 586, for the ensuing year. At the same time the officers were appointed. Owing to the lamented decease of H. R. H. the Duke of Sussex, M.W G.M., the usual festival was not held, but upwards of forty gentlemen dined at the Crown and Thistle Inn, and did ample justice to the good cheer provided by the worthy host and hostess, when the usual loyal and Masonic toasts were given.

Exeter, *April.*—A Provincial Grand Lodge assembled in Exeter on the 21st, on special business. The right hon. the Earl Fortescue presided. We are not informed of the nature of the questions brought under the notice of the Grand Lodge, but we understand they were most satisfactorily concluded, and, judging from the influential character of the members who assembled from all parts of the province, they must have been of unusual interest. The Provincial G.M. held a Masonic banquet in the evening, which, though not very numerously, was most respectably attended. Among other Masonic toasts given by the P.G.M., the health of the Father of the Province, Bro. George Hirtzel, who has rendered much above half a century of Masonic service, was received with the reverence and kindly affectionate feeling which his name never fails to produce when mentioned in the Craft.

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TAUNTON, *April* 20.—The Lodge of Unanimity and Sincerity held a Lodge of Emergency on Monday last, for the purpose of initiating into the mysteries of the Craft Lieutenant Henry Thomas Smyth Pigott, of the Royal Scots Greys, together with his now *double* brother, Mr. Hugh Wadham Pigott, a deputy-lieutenant of the county. The Brethren assembled in considerable numbers, all appearing in full Masonic costume, and the Lodge was splendidly jewelled for the occasion. Many distinguished Masons from the neighbouring provinces honoured the Lodge with their presence; among whom we noticed Bro. Captain Powney, *R.N.*, *K.H.*, No. 650; Bro. Reed, British Lodge, No. 8; Bros. Owen, King, and Jones, of the Beaufort, who were attired in the very handsome and appropriate costume of their Lodge. We have seldom witnessed the solemn ceremonies of our order more impressively or correctly conducted than on this occasion, which offered a most agreeable proof of the zeal and ability of the Worshipful Master, Bro. May, and diligence of Bro. Tucker and the other officers. The working had the benefit of the experienced and proficient Mason, Bro. Eales White, who supplied the place of P. M. for Bro. Mosse, who was unavoidably absent. On the closing of the Lodge, the assembled Brethren were invited to a sumptuous refreshment by the newly-initiated Apprentices, provided at their private cost, where the flow of champagne kept pace with the hilarious disposition of the guests. We were never present at a more delightful festival: the greatest order regulated the flow of soul which animated the meeting, and the enjoyment was greatly aided by some delightful vocal music by Bros. Eales White, Maher, Parsons, and other Brethren. The "Queen and the Craft," led the toasts of the evening, succeeded by the usual healths of Masonic rulers, and interspersed most judiciously by truly Masonic sentiments and wishes towards the various worthies of the order, who had distinguished themselves by acts and writings which tended to the honour and virtue of the Royal Craft; among the latter we were gratified to hear most eloquent tributes to Dr. Oliver and Dr. Crucefix, as well as to the W.M. Bro. May, Bros. Eales White, Tucker (who was affectionately greeted on his return from Italy), Owen, Powney, and other distinguished and active Masons.

SOMERSET, *May* 17.—An Especial Provincial Grand Lodge was held at Bridgewater, for the purpose of forwarding addresses of condolence to her Majesty, on the death of her Majesty's royal uncle, the Duke of Sussex, the Most Worshipful Grand Master of Freemasons; and to the United Grand Lodge of England, on the same melancholy event. The Lodge was numerously attended by Brethren suitably arrayed in respectful mourning; and most of the Lodges of the province were duly represented. The addresses were proposed and seconded in introductory speeches, replete with the best feelings of our nature, and were unanimously adopted. The Brethren also voted an address to their R.W. P.G.M., Colonel Tynte, expressive of their deep sympathy in the grief with which their esteemed Provincial Chief, is afflicted by the removal of his royal friend from an earthly Masonic throne to the Grand Lodge above.

PORTSMOUTH.—A new Lodge, called the "Portsmouth," No. 717, was constituted on Wednesday, the 12th April, 1843, at the Quebec Hotel, where it will hold its monthly meetings, &c. The new Master, Bro. G. Stebbing, Jun., and his Officers were installed by Bro. J. R. Stebbing, of Southampton, Provincial Grand Secretary for Hants; after

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which upwards of forty Brethren partook of a splendid banquet, which was provided by Brother Hale, of the Quebec Hotel, which did him great credit. Several Brethren from the following Lodges (Harmony, Phœnix, Sussex, and Gloucester) joined the banquet.

NEWPORT, ISLE OF WIGHT.—We understand that the Albany Lodge, No. 176, has been removed to the Star Inn, Newport, a proceeding which was rendered necessary from the want of accommodation, the number of members having increased to nearly double within the last year. Some of the Officers of the Grand Stewards' Lodge visited it during the summer, and expressed their satisfaction at its working and internal arrangements.

HANTS.—All the Lodges in Hants were summoned to meet with as little delay as possible, to arrange a general mourning (official) for the loss of the illustrious and highly-gifted affectionate Grand Master.

LYNN, *May* 4.—His late Royal Highness the Duke of Sussex, who, in different visits to his valued friend the late Earl of Leicester, usually passed through Lynn, was in the habit of changing horses at the Duke's Head Inn, Tuesday Market-place, upon which occasions his late Royal Highness's kindness and condescension were invariably experienced by the whole establishment. Mr. Johnson, the respected landlord of the hotel, in conjunction with Mr. Medlock, post-master to her Majesty, who on these occasions furnished the necessary relay, exhibited a gratifying mark of respect to the memory of his late Royal Highness on Thursday, the day upon which the funeral took place, in the display of the Royal Standard of England, festooned with deep black crape, which had a most appropriate and imposing effect, and reflected no less credit upon the good taste of the worthy host, than of marked respect to the memory of his late illustrious guest, who had so invariably honoured "The Old House," as his late Royal Highness was wont to call it, with his presence and patronage.

LEWES.—As a token of respect to departed excellence and moral worth, the "South Saxon Lodge of Ancient Free and Accepted Masons" hoisted on the eastern tower of Lewes Castle, at which their Lodge is holden, the mourning flag half-staff high, with the emblems of mortality prominently pourtrayed thereon.

GATESHEAD.—The day was observed in this town with becoming solemnity. Early in the morning, the bells of the several churches commenced tolling, and continued throughout the day with little interruption until nine o'clock, and several of the shops were partially closed. The Literary and Philosophical Society, of which his Royal Highness was an honorary member, was, as a mark of respect to his memory, entirely closed on the occasion.

The day was similarly observed at Durham, where the Cathedral-bell was tolled at intervals. Also at North and South Shields, Sunderland, and other towns in this district.

GLOUCESTER.—The corporation of this city attended divine service at the Cathedral, with their maces and other insignia enclosed in black crape. On Thursday the day of the funeral, most of the shops in the leading streets of this city were partially closed; many private houses also had the blinds drawn, and the bells of some of the churches were tolled, and in the evening rung a muffled peal.

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TEWKESBURY.—The shops and private houses were very generally closed during the whole of Thursday.

WINCHESTER.—The knell of the Cathedral tolled during the morning at solemn intervals. The Master and Brethren of "The Lodge of Economy" attended divine service at the Cathedral—a public mark of respect due to the memory and public and private virtues of their illustrious head. Previous to the Brethren leaving the White Hart Inn, they partook of an elegant breakfast, to which they were invited by the Worshipful Master (W. Smith, Esq.) An appropriate anthem was performed by the cathedral choir, Dr. Chard, P.G.O., presiding at the organ.

SCOTLAND.

EDINBURGH.

THE Masonic campaign has closed; and in taking a retrospect of the events of the past season, with the present aspect of affairs, we have on the whole to congratulate ourselves. It is true that no great accession of numbers has taken place, but there appears to be a spirit stirring to give a higher tone to Masonry, by raising some enlarged and palpable object, the better to convince the public mind of its utility and excellence, the want of which has hitherto been a great drawback to the prosperity of Scottish Masonry. It is indeed strange, that whilst in the sister kingdoms, and even in foreign parts, establishments exist founded and supported by the Order,—in Edinburgh, where every other society can point with pride to its noble and philanthropic institutions, that Masonry stands alone unsupported by any outward and visible proof of her profession; but the time appears to have arrived, when she too will raise a monument in "Auld Reekie," and go hand in hand with her compeers for the extermination of ignorance, and enlightenment of the human race. In what manner this is to be carried into effect does not yet appear certain, but it is apprehended that the *present scholastic dispensation of the Grand Secretary for the education of "Twa Freemasons' daughters,"* will be the sphere of operations. Even if not realised, an attempt in the Grand Lodge could not but prove beneficial: it would open the eyes of its members to the very indifferent machinery at present in operation for the diffusion of those vital principles which form the basis of our Order.

Notices of Motions, respecting the state of the Funds, and more especially the Charity Fund, have been already given, and which it is confidently expected are but the precursors of those of greater importance. There cannot be a doubt but that any feasible plan for the support of a charity of some more tangible nature than at present exists will receive the most favourable consideration of the Grand Lodge of Scotland.

Our beloved Grand Master has caused the light of his countenance to beam on us, and with the most vivific effect; his lordship presided at the last Quarterly Communication, and also at the Funeral Grand Lodge in honour of the memory of his late Royal Highness the G. M.

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Mason of England. It is a matter of much regret that his lordship has been obliged to repair to the Continent for the benefit of his health. The prayers of Scottish Masons will follow him, both for his speedy recovery and return.

PROVINCIAL GRAND MASTERS OF SCOTLAND.

Aberdeen—Louis Crombie.
Argyllshire and Isles—Walter F. Campbell, of Shawfield.
Ayrshire — R. W. M. of Mother Kilwinning.
Berwickshire — Sir David Milne, *G.C.B.*
Dumbarton—A. Smollett, *M.P.*
Dumfrieshire—John Babington
East Lothian—Earl of Dalhousie.
Elgin and Moray—Right Hon. Fox Maule, *M.P.*
Fifeshire—J. W. Melville.
Forfarshire—Lord Panmure.
Glasgow—Henry Monteith
Inverness-shire—William Brodie.
Lanarkshire, Middle Ward—Marquess of Douglas.
Upper Ward — Sir Norman Macdonald Lockhart, Bart.
Linlithgowshire — William Downe Gillon.
Peebles and Selkirk shires—W. F. Mackenzie, *M.P.*
Perthshire, East—Lord Kinnaird and Rossie.
Perthshire, West — Marquess of Breadalbane.
Renfrewshire, East—John Maxwell.
Renfrewshire, West—P. M. Stewart, *M.P.*
Ross, Cromarty, Orkney, &c.—Sir Colin Mackenzie, Bart.
Stirling — Colonel Hon. George Abercromby, *M.P.*
Wigtown and Kirkcudbright—* * *

Eastern India—The most hon. the Marquis of Tweedale, Governor of Madras.

Western Provinces of India—James Burnes, *K.H., LL.D., F.R.S*; Bombay. West India Islands—Hon. W. Stephenson; Grenada. Canada—Sir Allen Napier Macnab; Dundurn, Gore District. Bahama Islands—J. F. Cook Nassau, *N.P.* New Zealand, &c.—Dr. W. P. Comyns Loyd.

GRAND LODGE OF SCOTLAND, *March* 20.—A *pro re nata* meeting of the Grand Lodge was held in the Freemasons' Hall, for the purpose of disposing of the question regarding certain irregularities which took place at the annual festival of one of the Edinburgh Lodges, some time ago. About 150 of the Brethren were present. The report of a Sub-Committee of the Grand Committee, to whom the investigation of the subject had been remitted by the Grand Lodge, having been read, it was moved, after a lengthened address, that the Lodge in question should be suspended for twelve months. The motion was seconded. Thereupon there was moved as an amendment, and seconded, that two of the office-bearers of the Lodge who confessed the irregularities, and that they, through inadvertence, had led the Lodge into them, should be reprimanded from the chair. A very long discussion ensued, in which many of the most influential Brethren took a part. It was after twelve o'clock when the vote was taken. The amendment was carried by a majority of seven; and the office-bearers referred to were reprimanded accordingly.

GRAND FUNERAL LODGE.—*May* 8—On Monday evening, the Grand Lodge of Scotland held a Funeral Lodge in honour of his late Royal Highness the W.M. the Grand Master Mason of England, in compliance with a universally expressed opinion amongst the members of the craft here that something beyond the ordinary expression of feeling was

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due to the illustrious departed Prince and Brother. The preparations for this ceremonial were upon a scale at once extensive and magnificent; and the crowded audience, composed of Brethren from all parts, who witnessed the proceedings, testified their gratification at the beauty and solemnity of the scene.

The Grand Master's Throne—the Tribune in front—and the Wardens places presented a dazzling appearance, though the crimson velvet hangings were partially veiled in black crape. The principal object of attraction, however, appeared to be the "*Chapelle Ardente,*" fitted up at the north end of the Hall, hung with black cloth, terminating the long vista by a beautifully executed transparent window, on which were emblazoned, in glowing colours, the arms of the Grand Lodge. In the *Chapelle* was an altar, on which were placed the splendid silver consecration cups, and, arranged in proper order, the gilded working tools; and two figures of vestals, holding incense-jars, stood on either side. The white and black fluted pillars and draperies in front were splendidly relieved and lit up by wax-lights, placed upon six elegant silver candelabra, supported by white demi-columns, the whole being enlivened by a profusion of banners in every variety of device, furnished by the different Lodges in town, producing altogether a very splendid effect.

The Grand Officers and other Brethren taking a part in the ceremony, met at eight o'clock in the Grand Master's Room, and having paid their respects to the M.W., a procession was formed, and the whole moved off to the great hall, the organ playing "The Dead March in Saul."

The Grand Funeral Lodge was then opened in ample form by the M.W. Lord Frederick Fitzclarence, Grand Master on the throne, supported by the Right Honourables Sir James Forrest, Bart. and Lord Glenlyon, Past and Depute Grand Masters; the Grand Secretary; Sir John Ogilvy, Bart. Grand Deacon; the Acting Grand Chaplain, Rev. Bro. Boyle; Bro. Graham of Leitchtown, P.G.D.; the Grand Bard; the Hon. Bro. Walpole; the Hon. Bro. Jocelyn; Colonel Kinloch, &c. &c. The R.W. Masters of the Lodges Edinburgh Mary's Chapel and Journeymen acted as Senior and Junior Wardens, in place of Sir David Dundas and Bro. Hamilton of Ninewar.

The oration was pronounced by the Rev. Bro. Boyle, the Acting Grand Chaplain, and was much admired for the elegance of its composition as well as for the depth of feeling displayed in the delivery.

Bro. Gilfillan, the Grand Bard, recited his beautiful ode.

The music comprised some of the most beautiful compositions of Handel, Mozart, Luther, and Calcott, which were admirably performed by Mr. Hamilton on the organ, and Mr. Kenward, who directed the vocal department in the choir.

The perfect order which prevailed throughout the ceremony reflected the greatest credit upon the Grand Committee and Stewards.

The whole of the interior decorations were under the superintendence of Mr. Stevenson, who afforded to the Acting Committee the benefits of his talents as a celebrated *artiste.*

SUPREME GRAND CHAPTER OF ROYAL ARCH-MASONS OF SCOTLAND.—Tuesday, 21st March, the Supreme Grand Chapter met for the election of office-bearers, when the following were unanimously appointed: The right hon. the Earl of Dalhousie, Past Most Excellent Grand Principal; the right hon. the Earl of Strathmore, M.E.Z.; right hon. the Lord Frederick Gordon, M.E.H.; Sir John Muir M'Kenzie, Bart.,

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M.E.J.; G. A. W. Arnott, Esq., of Arlary, D.G.P.; James Graham, Esq., of Leitchtown, Sub. G.P.; A. Deuchar, Esq., Grand Chancellor; Captain John Nunn, Grand Chamberlain; J. L. Woodman, Esq., Lieut. Patrick Deuchar, William Pringle, Esq., Grand Sojourners; A. Douglas, Esq., F. Melville, Esq., Grand Scribes; Murray Pringle, Esq., Grand Treasurer; T. Boag, Esq., Grand Recorder and Vice-Chancellor; W. B. D. D. Turnbull, Esq., W. E. Ayton, Esq., Grand Standard-bearers; W. Petrie, Guard of the Portal.

The Companions afterwards assembled to celebrate the Festival of the Vernal Equinox, when many appropriate toasts and addresses were delivered, and the company separated, after the enjoyment of a more than usually delightful and instructive evening.

TEMPLARS.—A revisal of the rules, &c., has recently occupied the attention of Grand Conclave, at the suggestion and under the superintendance of that learned Bro. Knight, Dr. Walker Arnott, Grand Cross of the Order. During the progress of the investigations, it was proposed to communicate, for information, with the Grand Conclave of England. But alas! it was found that that body was unsubstantial—*vox et præterea nihil!*

ROYAL ARCH CHAPTER, No. 1.—On Wednesday, April 19, a monthly meeting of the Companions took place. Several subjects of private business were discussed and disposed of, and the First Number of the New Series of the *Freemasons' Quarterly Review* was laid on the table by the Treasurer, Companion Boag, who was directed to lend it out to the office-bearers in rotation, and afterwards to the rest of the Chapter. The Companions adjourned from labour to refreshment, the First Principal presiding.

MARY'S CHAPEL, No. 1.—About sixty gentlemen, amongst whom are many of distinction, have been added to her numbers during the present season. The admirable working manner (as near as possible assimilated to the English plan), in which the Lodge has been conducted, reflects great credit on her present office-bearers. The late festival, presided over by the Grand Lodge, was the most numerous assemblage ever known in Scotland, and was one of the brightest spots in the history of Mother Mary. The numerous deputations from Provincial Lodges on that occasion will be of benefit to the Craft, not only by bringing the Brethren in closer connexion, and thereby engendering a better feeling, but, by infusing a spirit of generous rivalry, it is to be hoped that in future the Edinburgh Lodges will not confine their invitations to those in their immediate vicinity. During the late visit of our Grand Master to this city, the Brethren of No. 1, presented his lordship with a silver trowel, of most exquisite workmanship, as a token of their respect; the P.M. (it having been voted whilst he was in the chair), was deputed to wait on his lordship, who, on receiving it, expressed the high estimation in which he held the No. 1.

Some slight misunderstanding has arisen respecting the Lodge having styled herself "The Metropolitan Lodge," a title to which her ancient records prove she has a right; but no doubt her members would rather waive such right, than endanger the good feeling which has hitherto existed between them and the sister Lodges.

An attempt was made to restore the original title some time since, but it failed through the imprudence of some of the members, who disrespected the Grand Lodge.

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EDINBURGH DEFENSIVE BAND LODGE.—A grand Funeral Lodge of this Masonic body was held on the occasion of the lamented death of Mr. Stevenson, painter, original Standard-bearer of the Defensive Band. Mr. T. Colquhoun, Master of the Lodge, in the chair. Mr. Muir, lecturer on astronomy, pronounced the oration, and Messrs. Macintyre and assistants sang the several beautiful anthems. The Lodge-room was crowded by deputations from the sister Lodges in town; and the whole proceedings were gone through in a highly solemn and impressive manner.

EDINBURGH AND LEITH CELTIC MASONIC BALL.—The annual ball of the Celtic Lodge was held on Friday evening, April 21, in the York Hotel, Edinburgh, at which the R. W. M., Brother Murray, and most of the Brethren, were present. The ball-room was tastefully and elegantly decorated with the banners and other insignia of the mystic Craft, and presented a very gay and animated appearance. Dancing commenced about ten o'clock, and was kept up with much spirit until an early hour in the morning.

GLASGOW, *April* 12.—On Wednesday evening a number of the Brethren of the Glasgow Thistle Lodge, No. 82, met in the Robertson's Arms Tavern, 148, Trongate, and presented to Bro. James Brown, Esq., a gold medal, as a mark of respect and esteem for his honourable and social qualities as a man, and his valuable services as Master of the Lodge.

April 13.—The Annual Festival of the Glasgow Kilwinning Lodge, No. 4, was held in the large hall of the Black Bull Hotel. A lofty crimson canopy, surmounted with Masonic emblems, overshadowed the throne, which was occupied by the R.W. Master of the Lodge, Bro. Hume. Numerous deputations from the sister Lodges in the city of Glasgow, and the surrounding neighbourhood attended, particularly that from the flourishing Lodge of St. John's Kilwinning, Greenock; several Brethren from the Canongate Kilwinning Lodge of Edinburgh, and from the Celtic, attended. The entire number present was about two hundred. Much regret was felt at the unavoidable absence of the distinguished and highly-talented Sheriff of Glasgow, Brother Alison. Many excellent toasts and addresses were delivered. The health of that veteran Mason, Dr. Rattrey, a P.M. of the Lodge, was particularly cheered. A splendid piece of plate was some years ago presented to this Brother by the Lodge, as recorded in the *Freemasons' Review.* The health of Bro. Deas, representative of the Glasgow Kilwinning in Grand Lodge, was also drunk, and responded to by that gentleman. One of the Bailies of Glasgow, who was present, was likewise toasted as the Provost-expectant of the city. The worthy magistrate returned thanks, and said that as it was a considerable time since he had been within a Lodge, he had come that night to revive his reminiscences, the more especially as he purposed in a few days taking a trip across the Atlantic, and he hoped to carry with him the pure principles and practice of the Scottish Craft to the "Far West." A foreign Brother, Signor Angelini, volunteered several beautiful songs, with guitar accompaniment.

PEEBLES, *April* 21.—KILWINNING LODGE.—A special and numerous meeting was held, on the occasion of having a portrait of the late much revered Provincial Grand Master, Sir John Hay, of Hayston, Bart.,

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which had been obtained by subscription among the members, hung up in their hall. The picture is a copy, by the kind permission of Lady Anne Hay, from one in her possession, and represents him standing in full Masonic costume, clothed with the insignia of office, and is a most successful effort of the talented and rising artist, Mr. John Ballantyne, of Edinburgh. The chair was very ably filled by P.G.M. William Mackenzie, Esq., of Portmore, *M.P.*, who, after a funeral oration by the Rev. William Bliss, Chaplain, in an eloquent address, paid a well-merited tribute of respect to the memory of the deceased.

ABERDEEN.—The Brethren of the St. Nicholas Lodge of Freemasons held their quarterly meeting on Saturday the 20th of May, in their hall, M'Hardy's Inn, Adelphi, for the purpose of collecting contributions to the Life Assurance Fund which is connected with the Lodge, conformably to Act of Parliament. Amongst other matters brought under consideration of the meeting, the utility of every free Master Mason becoming a member of the Life Assurance Fund was strongly recommended. A halfpenny per week, or sixpence per quarter, will insure the sum of *five pounds* at death to a person aged twenty-three. Honorary members, being Freemasons, are admitted upon payment of one guinea. The worthy R.W. P.G.M, Lewis Crombie, Esq., of Kirkhill, having kindly commenced the honorary gratuity, the Brethren unanimously appointed him patron of the Life Assurance Fund, which was responded to by a few visiting Brethren.

IRELAND.

TO CORRESPONDENTS.

Several answers appear under the general heads.

To those who have written us on the present *Masonic* agitation, we simply reply.—*Remember your obligation.*

WE seriously entertain a well-grounded hope that the differences among a few Brethren in Dublin (for we should indeed grieve if we thought those differences extended to many), are not so irreconcileable as some visionaries presume; and we cannot refrain from urging on the consideration of all parties concerned, to unite honestly and from the heart, in bringing about a good understanding. This is not merely a matter of social policy, but of MASONIC DUTY, and whoever neglects to make the attempt, charges himself with serious discredit.

The Irish Masonic constitution possesses no immunity from the fate of all things human—want of health. It is now suffering from the effects of a moral ulcer; and what are the remedies?—forbearance, —forgiveness. Let but those blessed attributes be remembered, and the seal of oblivion will soon be put on what should never have existed.

The demise of an illustrious ruler in the Craft has exemplified that typical lesson of natural equality and mutual dependance; and the serious thoughts that necessarily accrue will, we trust, be turned to good account by those Brethren in Dublin whom we more particularly address; among whom there is much to admire, but, as regards this "vexata questio," so much to regret.

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We are in possession of all the facts from private correspondence and published documents; the latter it is true, are *ex parte* statements, and as our object is to promote what is very generally wished, a restoration to harmony, we refrain at present from commenting on what we wish had not been published. Be it remembered, that words of displacency, whether spoken or written, do not convince, while they are altogether unbecoming the gentleman, and unworthy the Christian. It is to be hoped that the mediation of sincere friends be successful, and a blessing will be the result. Let those who consciously believe they have really had the greatest cause of offence, be the first to forgive; that is the best way to prove sincerity of action, and that they are not only the most Christian Masons, but the most worthy to set an example to those with whom they differ. To some, we say, retrace with all respect, the error of your way; to others, treat with forbearance, and even protection, those whom you consider to be in error. Let the shepherd gather the stray sheep into one fold: for this purpose, all parties should bear in mind that the Duke of Leinster is the honoured chief of Masonry in Ireland, and that his person is not respected, nor the order protected by unseemly differences. We hope to offend none by these observations, but we should not do justice were we silent at this moment.

THE GRAND LODGE OE IRELAND have unanimously voted an Address of Condolence to the Grand Lodge of England on the demise of H.R.H. the late Duke of Sussex—as have also the Grand Council of Rites.

THE bells of St. Patrick's and Christ Church cathedrals were tolled for two days, on the decease of his Royal Highness the Duke of Sussex. —*Dublin Packet.*

THE FREEMASONS' CHARITY.—IRISH COURT OF CHANCERY, *April* 29. —*The Duke of Leinster* v. *Barrett.*—Counsel moved on behalf of his Grace the Duke of Leinster and John Norman, the surviving trustees of the Freemasons' Female Orphan House, that it be referred to Master Litton to report on a fit and proper person to be appointed a third trustee of the late Dr. Barrett's charity, in the place of Mr. Graham, deceased. By a decree of the 5th of June, 1824, it was referred to the Master to devise a proper scheme for the protection of the charity, and in pursuance of his report, which was confirmed on the 25th of May, 1825, a deed of trust was executed, by which three trustees were appointed, with power to reappoint them in case of death, and it was under that deed that the present application was made.

His Lordship said there was not a word mentioned about the deed in the petition, and he had, therefore, a mind to make the parties pay the costs of the motion. Application granted.

THE Brethren of the First Volunteer Lodge of Ireland, No. 620, have taken apartments at Salt Hill Hotel for a term of years, in order to hold their meetings of "peace, love, and harmony."

LIMERICK, *March* 31.—A meeting of the members of the North Munster Provincial Grand Lodge was held at their rooms, May 31, when a resolution was unanimously adopted, that the Brethren should dine together on Saturday, the 24th June, the Festival of St. John, and that all Masons wishing to attend should notify the same to the D.G. Secretary, G. A. Dartnell, at least four days previous. From the onward

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march of Masonry in North Munster a more than usual assemblage may be calculated on, when we have no doubt the proceedings will be conducted with that harmony and good fellowship, so characteristic of the Brothers of the mystic tie."

DEATH OF THE DUKE OF SUSSEX.—*April* 25.—At a special meeting of the town council, held this day, a general feeling of regret having been expressed at the demise of the illustrious Duke of Sussex, and a desire that a public mark of respect be paid to his memory, I hereby request that my fellow citizens will, on the day appointed for the interment, close their shops and offices in the usual way upon such occasions, and thereby evince their sorrow for the loss of a Prince so respected and beloved.—MARTIN HONAN, Mayor.

ADDRESS OF CONDOLENCE.—"We, the Mayor, Aldermen and Councillors of the Corporation of Limerick, in council assembled, most respectfully and dutifully approach your Majesty, to condole with your Royal House, on the death of his Royal Highness the Duke of Sussex, a Prince who, during a long life, was beloved and respected for every private and public virtue."

LONDONDERRY.—The memorial of Mr. Alex. Grant, on behalf of the Freemasons of Derry, to be allowed the privilege of opening a door into the Mendicity (which they now use as a hall) from the wall, was complied with.

PILTOWN LODGE, No. 114.—On Wednesday the 15th of March, the most solemn and imposing ceremony of opening a new Masonic Lodge took place in Piltown. The meeting of Brethren assembled from Clonmel, Nenagh, Kilkenny, Carlow, Athy, &c., for the purpose of assisting in the solemnity, and for the installation of Officers, was most numerous. The Worshipful Master of Lodge No. 5 presided, and, assisted by the Officers of the Lodge, together with the Worshipful Master and Officers of Lodge 32, duly installed the Hon. Walter Wm. Ponsonby as Worshipful Master of No. 114.* Immediately after the installation of the Worshipful Master, ten candidates, who had previously gone through the required probation, were initiated into the sublime and beautiful mysteries of the Craft.

The several rites having been concluded, dinner was served in a style of elegance and taste. The attention paid to the visiting members was marked by true Masonic hospitality.

When the cloth was drawn and grace said, the Worshipful Master of 114 rose, and having made some appropriate remarks, proposed the health of her Most Gracious Majesty the Queen, which was duly honoured, and the national Masonic Anthem followed, which was sung by Bro. Smith in inimitable style, assisted by Bro. Leech, of Carrick-on-Suir, and other musical amateurs. The usual toasts were given in succession, and several admirable and suitable addresses made by the Brethren. The Worshipful Master's condescension and urbanity throughout the evening, were the theme of admiration; and we doubt not but that, under his influence and fostering care, Masonry will flourish in Piltown, to the confusion of the ignorant and malignant. The Brethren separated about eleven o'clock, after having spent the evening in peace, love, and harmony.

* The Hon. Walter Wm. Ponsonby is fifth son of Lord Duncannon.

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FOREIGN.

A MONODY

ON HIS LATE R. H. THE DUKE OF SUSSEX, MOST WORSHIPFUL GRAND MASTER OF THE ANCIENT, FREE, AND ACCEPTED MASONS OF ENGLAND.

Inscribed with fraternal regard and respect to Bro. JOHN YATES, Esq., &c., &c., &c., W.M., *The Officers and Brethren of Doyle's Lodge of Fellowship,* No. 99. *By a P.M.*

WEEP, Brethren, weep! and let the sympathetic tear
Flow forth, a herald true of the heart's deep pang of woe,
For him, whose claim to grief, is that of child for
Parent lost. The virtues, that in life, shone like a sacred
Halo round *his head*, become more deeply holy,
By the tomb, that now has closed, and holds in nature's
Sacred trust, the dust of him, who "had a tear for pity,"
"And a hand open as day to melting charity."

Weep, Brethren, weep! but not as those whose hope and trust
Are buried in the grave. The "eye" that o'er the world
Beams light, still beams on him, who now from mortal
To immortal Lodge, with Christian faith removed,
Stands in the spirit's never-dying state, before
The Great Architect—and heaven's sublime and holy
Host of countless millions—whose deeds on earth,
Were by the "Sacred Law" of heaven's own chart, directed
As guide unerring through this mortal "vale of tears."

Weep, Brethren, weep! but not in sorrow's vain regret;
The Brother, who on earth, has to his "obligation"
Been most true, fears not t' approach that "Pedestal'
On high, on which is laid his record of the past.

Guernsey. F. J. W.

PARIS.—Our correspondence does not present much animation. The following extract from the public transactions of the G.·. O.·. de France, is not without interest:—

LE G.·. O .·. DE FRANCE.

Sept. 3, 1842.—VISIT OF T. H. HALL, ESQ..—The Grand Registrar of the Grand Lodge of England having been announced as desirous of taking part in the duties of the Grand Lodge of France; a deputation was formed to introduce him with all the honours pertaining to his high rank. Brother Hall was accordingly introduced by the Ven.·. de Tournay.

The presiding officer stated, in very complimentary terms, the gratification of the Grand Lodge on the occasion, and assured Bro. Hall of

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the high sense entertained of his visit. He was requested to convey to his illustrious Grand Master, the Duke of Sussex the desire of the G.·. O.·. to exchange Masonic relations.

Brother Hall thanked the G.·. O.·. for their gracious reception, and assured them that the English Masons always responded to the kind sentiments of their French Brethren—more especially the Duke of Sussex. Brother Hall, on concluding his address, was complimented by a renewal of the honours. On the conclusion of the sitting, the Ven.·. F. Bessin claimed the privilege of addressing the English visitor, and of expressing to him the grateful sense he must ever entertain of the benefits which, as a Mason, he had received in England when as a prisoner-of-war, he should, but for his position as a Brother, of course, have had to sustain many privations; he with other Masons made their case known to a superior officer, and to the honour of that friend and Brother, every kindness was shown—and by him the grand and sublime principles of Masonry were most nobly illustrated.

NASSAU, NEW PROVIDENCE.—MASONIC HALL.—*Appointment and Installation of a Provincial Grand Master, &c.*—The right hon. Lord Frederick Fitzclarence, *G.C.B.*, &c. &c. &c., most W.G.M. Mason of Scotland, with the advice and consent of the officers of the Grand Lodge, having been pleased to appoint John F. Cooke, Esq., to be Provincial Grand Master of the Bahama Islands, a special meeting of the Lodge Union, No. 231, took place on Wednesday, the 12th April, at Freemasons' Hall, in this town, which was attended by Brethren of the Royal Victoria Lodge, and several other members of the Fraternity, when the newly-appointed P.G.M. was duly installed into office by the Hon. G. C. Anderson, P.M. The P.G.M. then made the following appointments, all of whom were severally invested by him:—Hon. G. C. Anderson, P.S.G. Warden; Augustus W. Smith, P.J.G. Warden; Stephen Dillot, Esq., P.G. Secretary; Rev. W. Strachan, Esq., *D.D.*, P.G. Chaplain; Gilbert O. Smith, Esq., P.S.G. Deacon; James Jarrett, Esq., P.J.G. Deacon; Mr. G. W. Outten, P.G. Tyler. After the several appointments were made, the usual compliments passed between the Brethren assembled, which were promptly responded to by the P.G.M. and the officers elected by him.

TO THE EDITOR.—DEAR SIR AND BROTHER,—Permit me to offer to you an outline of the state of Masonry in this distant section of the British empire.

It is not my intention to enter into any account of the Craft antecedently to the formation of the Lodges now in existence, but barely to notice that Masonry flourished here many years ago, as appears by "Preston's Illustrations," fifteenth edition, page 226. That some time between the years 1760 and 1779 a Provincial Grand Master was appointed by Lord Aberdeen, in the room of the Governor deceased. As to the number of Lodges then in operation, or the period when Masonry was first introduced in the Bahamas, I am totally ignorant.

At present there are only two Lodges in the Bahamas, both at Nassau. (There was one also at Turk's Islands, but the charter has been very recently returned to the Grand Lodge of Scotland, whence it was obtained, in consequence, I believe, of its members having all either died or left the colony. It is not, however, improbable that a new charter will be required for Turk's Islands ere very long.) The Union Lodge,

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holding under the Grand Lodge of Scotland, was established in 1809; and the Royal Victoria Lodge, under the United Grand Lodge of England, was established in 1837. These two work in the same hall; they meet monthly, the former on the first Wednesday, and the latter on the Monday following; many of the Brethren are contributing members of both. Until very recently, there was no difference in the working, but the Master of the Union, Bro. Cooke, having visited Edinburgh and the Grand Lodge there, in the course of the past year, on his return has introduced a mode of working differing in some respects from our former practice. The Royal Victoria adhere strictly to their old practice; their Past Master, Bro. G. C. Anderson, having visited London in 1840, saw nothing there to justify a departure from what has always been the practice here; that Lodge therefore continues to work as heretofore.

Which of the Lodges works most correctly, or most in accordance with the established usages of our ancient Order since the union in 1813, is difficult to ascertain; it is certainly much to be regretted that any difference as to the working should exist between two Lodges so closely connected as these two are. Would that some experienced Brother would come this way and set us right.

The variations alluded to of course cannot be explained, except orally; but it would be satisfactory to us to learn, through the medium of your much-valued and esteemed *Quarterly Review*, whether English and Scottish Masonry differs in any respect. If you can set us right in this particular, you would confer a lasting favour on your Bahamian Brethren.

I must not omit to mention, that the most fraternal feeling exists between the two Lodges and the Brethren generally; but one thing is much to be regretted, that is the number of Brethren residing in Nassau who are not contributing members of either Lodge. This is lamentable, especially as we have frequent demands upon our charity fund. Should not every Freemason belong to one or more Lodges, if there are any where he resides?

A library has lately been established by the two Lodges jointly, which promises to afford much information to the Brethren. At present the *Quarterly Review* forms our entire stock; but several volumes are expected, both from England and the United States.

A commission has been received from the Grand Lodge of Scotland by John F. Cooke, Esq., constituting him Provincial Grand Master for the Bahamas. He has since been installed, and appointed his Wardens, &c. An application is now being forwarded by the members of the Royal Victoria Lodge and other Brethren, members of English Lodges, to the Duke of Sussex, to grant a similar commission to the Hon. G. C. Anderson, her Majesty's Attorney-General for the Bahamas. The grounds upon which the application is made, will fully justify his Royal Highness in granting the prayers of the petitioners. AN OLD MASON.

JAMAICA.—Our gratitude to the *Review*, without which we should literally be in the dark as to the movements in the Masonic world, is best expressed in the determination, as far as possible, to carry out the views and objects so carefully directed by that organ. The number of Brethren is certainly increasing; perhaps the most numerous is the "Friendship" of Kingston—being over 90—consisting of Christians, Jews, and persons of colour; and it is delightful to witness the general harmony that exists.

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We have had several shocks of earthquakes—Guadaloupe and Antigua have suffered much: in this city (Kingston) £1500 was subscribed in two days in aid of the sufferers there.

CANADA.—Died, at East Flamboro, George Chisholm, Esq., aged 100 years. His remains were followed to the grave by a large number of former friends and acquaintances, (of whom few individuals had the pleasure of possessing a larger share), and interred with Masonic honours. Mr Chisholm was a resident of the province for seventy-four years.

TEXAS.—We have established Masonic relationship in several Grand Lodges, and among the recent acts of our Grand Lodge is to entrust Brother Richard Lea Wilson, of the Grand Stewards' Lodge, London, with the important duties of representative from Texas to the Grand Lodge of England, by the following patent:

Copy of Patent, appointing Bro. Richard Lea Wilson the Representative of the Grand Lodge of Texas in the Grand Lodge of England.

In the name, and by the authority of the Grand Lodge of the Republic of Texas, of Free and Accepted Masons, greeting,—

KNOW YE, That I, John A. Greer, Grand Master of *Free and Accepted* Ancient York Masons, in and for the Republic of *Texas*, and the Masonic jurisdiction thereunto belonging, reposing special trust and confidence in the Masonic abilities and virtues of our true and worthy *Brother Richard Lea Wilson*, do hereby nominate and appoint him, by virtue of the powers and authorities in me vested by the fifth section of the first chapter of the Constitution of the said *Grand Lodge of Texas*, and by special enactment thereof, adopted on the 20th January, Anno Lucis 5841, authorising the establishment of direct Masonic intercourse with Foreign Grand Lodges, by the interchange of Delegates, our *Deputy*, for the special purpose of representing the Most Worshipful *Grand Lodge of the Republic of Texas*, near the Most Worshipful *Grand Lodge of England;* and I request of the *Most Worshipful Grand Master*, Right Worshipful Officers, Worshipful Members of said Most Worshipful *Grand Lodge of England*, to receive, recognise, and respect the said Right Worshipful Brother, *Richard Lea Wilson*, as our *Deputy*, for the purposes aforesaid.

And I enjoin on the said Right Worshipful Brother *Richard Lea Wilson*, as the representative of the interests, rights, and dignity of the *Grand Lodge of Texas*, to hold social and Masonic intercourse with the Most Worshipful *Grand Lodge of England*, in relation to all matters pertaining to the Craft; the extension of the benign principles of our ancient, honourable, and glorious Order; the diffusion of light and truth; the conservation of the ancient landmarks, and the establishment of that perfect fraternal understanding, which ought ever to exist among kindred communities, members of the same Sacred Institution.

Given under my hand and the Seal of the Grand Lodge of the Republic of Texas, at the city of Austin, this Ninth day of January, in the Year of our Lord One Thousand Eight Hundred and Forty Three, the Year of Light Five Thousand Eight Hundred and Forty Three.

Attested. GEORGE K. TEULON,
Grand Secretary, Grand Lodge of Texas.

(Signed) JOHN A. GREER,
Grand Master of the Grand Lodge of the Republic of Texas.

(Seal of the Grand Lodge, Republic of Texas.)

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AMERICA, (UNITED STATES).

THE following *morceau* is unique in its way :—

CURIOUS.—The preparations for the campaign in Congress are sufficiently comprehensive and energetic. General MacDuffie, of South Carolina, proclaims the Texians as rebels, and deprecates any alliance with them. Governor Ritner, of Pennsylvania, has proclaimed war against the Freemasons, in a message longer than their "Ahiman Rezon;" and Mr. Wise, of Virginia, has opened a parallel against the Jackson party, by a resolution directing an inquiry into the condition of the Executive. These topics, together with slavery and currency, will give work enough to the Congress for some months.—*American Paper.*

OUR correspondence being of a very general nature, we are enabled to place before our readers a document of the deepest interest. It is a pastoral address from the Grand Lodge of New York to its subordinate Lodges, and speaks the language of peace and good-will in words not likely to be misunderstood. With what feelings of gratitude would a similar letter be hailed by the English Craft from their Executive?—

"GRAND LODGE OF THE STATE OF NEW YORK.

"JUNE 11, A.L., 5842.

"*To the W. Master, Wardens, and Brethren of Lodge, No. , and to the Brethren residing within their jurisdiction.*

"BELOVED BRETHREN,—The Grand Lodge of the State of New York have closed their Sixtieth Annual Communication, after a highly interesting session of four days. An unusually large number of Brethren from every part of the State were in attendance, and were deeply, diligently, and harmoniously occupied in the consideration of many important subjects suggested by their past experience; and we have parted from each other, full of the joyful hope that the measures upon which we have decided, after a full and careful examination of their tendency, will result in the establishment of that perfect organization of the Institution in our own State upon which its efficiency depends; in the advancement of its various interests, the extension of its ability to be useful, and to the promotion of the unity and happiness of the *Great Fraternity.*

"The annual publication of our transactions, which shortly will be placed in your hands, will, we trust, receive your attention and serious reflection. We wish every Mason in the State to be made acquainted with these transactions; every one is to some extent interested in them. We, therefore, earnestly enjoin upon the Masters of all Lodges, that they cause them to be read in open Lodge as early as possible; and we desire that they may have free circulation amongst the Brethren, whether members of Lodges or not; and we earnestly call upon every Brother to whom these letters become known to arouse from the apathy which has held down the Fraternity in gloom and shadow, to revive his energies, and to unite with us in our effort to renew the ancient glories of the order, and to rebuild the great edifice upon the original foundation of obedience to the laws of God and our country, and love towards each other.

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"In this work, which has most assuredly commenced, let no true Brother suppose he may excuse himself from bearing his part; indeed, we are convinced no *true* Brother can shrink from his duty, and yet claim an interest in the honours and rewards that await the faithful Craftsman. In our beloved and venerable Grand Master, who on the verge of ninety years of age, and after enjoying the highest honours of the State, and some of the highest of the nation, still finds a pleasure in promoting the prosperity of the Craft, we have an example of what *a Mason ought to be, 'without fear, and without reproach.'* Let, then, every Brother encourage his Brother to come forth to the work before us.

"Think not, however, Brethren, that we regard numbers as a means or an evidence of prosperity or of strength. A few Lodges, with a few members thoroughly imbued with the principle of the order, faithful and punctual in the discharge of their duties, would be preferable to a large number of Lodges with numerous members, yet loose in their discipline, and either uninstructed in the principles of the Masonic Covenant, or careless in their performance.

"The Grand Lodge has been highly gratified by the evidence, that not only many Brethren have given their attention to the means calculated to improve the Institution, and preserve its pre-eminent position in the rapid advance of the age, but whole Lodges have united in serious reflection on the subject, and have asked us to encourage them in their exertions by our approbation. These exertions, every movement which has been made to make the wants and wishes of the Fraternity known to us, have afforded us the very highest satisfaction, and have convinced us that the time for action has fully arrived; the time which we have long desired, and for which the legislation of the Grand Lodge for the last twelve years has been preparatory. Every Lodge, and every individual Brother has a duty to perform in the great work which lies open before us. Unite with us, then, beloved Brethren, in the first place, as is the duty of Masons, in beseeching the Sovereign Spirit of Truth and Love to guide us in wisdom in the path of peace. Secondly, let every Brother give unceasing attention to the cultivation of Concord, and to the promotion of the happiness and prosperity of his Brother. Let all strifes and discords be discontinued and terminated by the sweet influences of Friendship and Charity; so shall we dwell together as a happy family, and secure to each other the full enjoyment of the noble purposes of our Institution. Thirdly, we would impress upon the Brethren the duty of introducing into the fellowship of the order only such persons from the profane world as have the proper preparation of mind and heart to fit them for a place in the edifice which we are erecting for the glory of the Supreme Architect of the universe, and for the services of the human family. Fourthly, we call upon the officers of all Lodges within our jurisdiction to use every influence in their power to perfect their organization, to impart instruction, to exercise necessary discipline, and to inform us, *at least once or twice a year*, of their true condition, their work, their prospects, the changes which have occurred, the difficulties which they have encountered, and the success which has attended their exertions.

"The Grand Lodge congratulates the Fraternity within the jurisdiction on the continued advance of improvement in the condition of a majority of the Lodges through the past Masonic year.

"We are gratified, also, in informing the Lodges, that the Representa-

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tive System, in its progress, is continually developing new evidences of its importance, and that it is opening up to the Fraternity new sources of instruction and pleasure.

"In the name of the Grand Lodge of the State of New York,

"WILLIAM WILLIS, D.G.M.
"JOHN D. WILLARD, S.G.W.
"RICHARD CARRIQUE, J.G.W.
"JAMES HERRING, Grand Secretary.
"RICHARD ELLIS, Grand Treasurer."

INDIA.

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

TO CORRESPONDENTS.

P. M.—No Provincial Lodge possesses a power that is not recognised by the Grand Lodge, from whom alone all power emanates; *ergo*—the Master of a Lodge must be elected by ballot: next, only *one* candidate can be brought to "light;" after that he may remain and witness the ceremonial through which he has been conducted; and then the number allowed by the Constitution may be perfected. Thirdly, it is unseemly to persist in forcing a Candidate on the attention of a Lodge, who has been previously rejected. If it be considered that through *mistake* a ballot has been unsuccessful, it may be mildly requested to repeat it; but the feelings of an honourable man would revolt at the *forcible* attempt to be thrusted on a community who had so expressed themselves. If they were wrong, he is best away;—if they were right, he has no business among them:—at the same time the law is silent on the subject.

THE advices from Calcutta and Madras present no points of material interest; unless, indeed, to announce several subscriptions to the "Oliver Offering," which are transferred to our advertising department.

BOMBAY.—Having space for the following extracts, we give them, as not unworthy the attention of our readers.

THE MISSIONARY CRUSADE AGAINST FREEMASONRY.

(*From the Bombay United Service Gazette.*)

The denunciations against Freemasonry, in the two last overland *Spectators*, are almost verbatim those of the worst of the Pope's, and the most bigoted of the Inquisition's. Take the following as a specimen:—

"If, then, the meaning of the inscription be, that the Christian, the Hindoo, the Mahomedan, and the Parsee, are all, according to, or notwithstanding their respective creeds, the approved and beloved children of God, we cannot help saying, and we do so with grief and bitterness of spirit, that the grand native hospital of Bombay is founded upon a lie.

"The doctrines set forth in the course of it by the provincial Grand Master of Masons, is entirely opposed to the Holy Scriptures, and, alas! that it was so, a number of the most distinguished gentlemen of Bombay, who were present, gave it their unanimous, their cordial, concur-

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rence; not one faithful voice was heard to raise itself in that large assembly of professing Christians, against language which, if believed and acted upon, must unavoidably lead to eternal misery.

"The Freemason's 'charity' is unconnected with Christ; it is not therefore surprising that it is not exercised for His glory; it can never then be acceptable in the sight of the Almighty.

"I have now proved, as I proposed at the commencement of this letter, the Prov. Grand Master's doctrine of our holy religion.

"Freemasonry may do for a world of sin and corruption, for vain people to amuse themselves with, but, being unchristian, it can lead to nothing but gross deception and everlasting misery. It is a thing of sin and evil in the face of it,—an engine of Satan, a tool much beloved of him the arch enemy of God and man, and it is wonderful how any man of sense and discernment can for a moment be taken with it.

"There is also no manner of use in it, for the Bible teaches us every thing. Were Freemasonry a system which operated as an auxiliary to Christianity, as Masons would have us believe, and some other persons are led to think, there would be no objection to it: but that the direct contrary is the fact, there can be no sort of doubt. Its mystery, its closeness, its ostentation, are all emblematical of the pride, selfishness, and ungodliness of the natural, unregenerate man. Its object is temporal advantage only, and it rejects the Lord Jesus; whereas, the foundation of Christianity is 'Jesus Christ, and he crucified;' and the rule 'let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.' Every man, therefore, who has at heart the great concerns of eternity, will eschew Freemasonry, and esteem it, what in good truth it is, with its profane pageantry, an abomination in the sight of God."

Now, putting charity out of the question, although it might be *some consideration* to a person professing himself a Christian minister, to say nothing of the chance of exposure, we submit that a sensible man, and a peaceful preacher, would have avoided such observations as these, inasmuch as they are like a two-edged sword, cutting both ways, and likely very materially to frustrate rather than to advance the business of converting the heathen, which should be paramount to all other with a missionary. We think the reverend gentleman has neither shown the wisdom of the serpent, nor the innocence of the dove, in giving vent to them.

The labourer is worthy of his hire; but it is implied that he is to do the work of his master, not only zealously, but discreetly and peaceably; and as Christians deeply and devoutly attached to the creed of our forefathers, we ask the Missionary Society which deputed this gentleman to Bombay, whether they sanction the indulgence of his outpourings against a number of the most distinguished gentlemen of Bombay, to the manifest injury of that solemn and sacred cause to which he has bound himself, and whether that great cause can be advanced by his proclaiming those distinguished gentlemen "anti-Christians!" Can he now hope for success in his missionary efforts? Well may the Hindoo, the Parsee, and Mahomedan, tell him to go and convert the most distinguished of his own countrymen before be intermeddles with them!

With respect to the extracts which have been given from the P.G.M.'s speech, there is not one which has not been either misquoted or misrepresented; and this is the less justifiable, as he expresses his fear that neither he (the Provincial Grand Master) nor any of the fraternity may be at liberty to reply!

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REVIEW OF LITERATURE, &c.

A Sermon, delivered in Christ Church, Nassau, New Providence, Bahamas, 27th December, 1842, before the Masonic Lodges, by the Rev. Wm. Strachan, *D.D.*, Chaplain to the Lodges.

"Let Brotherly Love continue." I *Hebrews*, xiii.

Our Reverend Brother has compiled a Sermon abounding with Masonic truths, and which we do not doubt impressed his hearers with all the effect it was well calculated to do. His remarks on the contrasting principles of FEAR and LOVE, as influencing the social principle of philanthropy are admirable; and the conduct and character of the disinterested Howard are prominently advanced. Justice is done to the principles of Freemasonry, and a too lenient censure passed on those who disgrace it. The fallacy of the order being a means to sedition, is refuted with effective reasoning. An address to the Associate Companions, to so regulate their public and private conduct with "unsparing vigilance," is admirably given; and the concluding portion of the sermon, wherein the glorious mission of the *Redeemer* is apostrophised, is written in that fervid manner which by faith and hope is made to partake of inspiration.

An Oration, delivered before the Grand Lodge of Scotland, in Freemasons' Hall, Edinburgh, on the 8th May, 1843, on the occasion of the death of H. R. H. the Duke of Sussex, &c. &c., by the Rev. J. Boyle, Acting Grand Chaplain.

The sweetness of pious thoughts pervades this excellent address. There is a fervour in the sentiments it conveys, in admonishing the living, which is persuasively done, it panegyrizes the illustrious dead with equal propriety and truth. It has been our melancholy duty to examine many attestations to the worth of the departed Prince, and Bro. Boyle's appears to us to be among the most powerful.

The Spirit of Masonry. By William Hutchinson, *F.A.S.* A new edition, with Copious Notes, Critical and Explanatory, by the Rev. George Oliver, *D.D.*, &c. &c. R. Spencer, London.

The pure spirit of Hutchinson would have rejoiced in the probability that in a future age his works should be immortalised in the annals of Masonry by the powerful pen of its historian, Dr. Oliver. Bro. Hutchinson died æt. 82, on the 17th April, 1814, three days after his wife, æt. 78. They were both interred in the same grave. Like the learned editor of this the latest publication of his most valuable work, he was an antiquarian, and wrote several books, with many papers to which his name was not prefixed. He was by profession an attorney; a gentleman of cultivated mind and suavity of manners. We think the publisher has been for once remiss in not giving us the portrait of Hutchinson which appeared in a former edition. We love to look on the features of those who have done honour to Masonry, and lithography renders this comparatively easy.

The reader of this new edition of the "Spirit of Masonry," will find that Dr. Oliver has done ample justice to the subject; his notes are both critical and explanatory. Nothing of Hutchinson's spirit has been lost;

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on the contrary, it is re-animated with all the truthfulness of Masonic investigation, and appears adorned with all the explanation of the gifted editor, who advocotes, with a disregard to "special pleading," the propriety of improving the mind by the publication of all useful works on Masonic subjects. We could almost wish that every Masonic work was out of print, provided they could, like the one before us, pass through Dr. Oliver's alembic, and become thereby fresh as from "pastures new." In a note to the present edition (p. 155), Dr. Oliver adverts to the circumstance of the promise of the history of the Craft at the union not having been fulfilled, and gives as his supposition that it was frustrated by the death of Bro. Williams, P.G.M. for Dorset. This was not exactly the fact, as that estimable Mason was living till within these five years. On this particular point we may hereafter speak. The Doctor frankly states, if no person better qualified shall appear, he would not object, under the sanction of Grand Lodge, to execute the design. If the Grand Lodge has reached the point of high-mindedness, it will seize the opportunity to give to the Masonic world a boon of such priceless value. As a Masonic work, Hutchinson and Oliver united are beyond the reviewer's power—all is thought and bright imaginings. Let the aged Mason read and ponder; let the tyro drink deep of the precious waters that sparkle with the lustre of life. As in all the books published by Brother Spencer, there is an elegance that proves how artistically typography can be displayed.

Masonic Mirror, New Series—March, 1843.—Having been ourselves gratified by the perusal of a number of this periodical, we recommend it to the notice of our readers; and shall, if not at the present moment, as soon as possible, avail ourselves of the opportunity to extract from its pages. The various articles of Masonic Intelligence have an interest even with us on this side the Atlantic; to the American Brethren they must be important. We not only wish our contemporary success, but shall feel it a pleasurable duty to disseminate, as far as in our power, the advantages which this Masonic Mirror presents.

The Freemason's Monthly Magazine—Boston, (U. S.)—April and May, 1843.—The contents of this number will repay the time of examination. Our brother Editor is no drone, and extracts honey from the flowers of Masonry. "The want of a subject" is expressed with much feeling; its privilege—as belonging to the nature of things, and the still greater privilege of administering to want—is well put. With some abstract questions of discipline and practice, we can well deal; as the legal constitutions in a great measure differ from ours; with others, we may offer some opinion, *ex. gr.*: the suspension of laws for a particular object, unless of the most stringent necessity and importance, is dangerous, as interfering with a security against anarchy.

A question appears to have arisen as to the right of a subordinate Lodge, without consent of the Grand Lodge, to initiate a candidate who had been previously initiated in a spurious Lodge: the question was decided in the affirmative.

A tribute of respect is paid to the memory of the Rt. Rev. Bishop Griswold, whose character as a divine and as a Mason was happily blended with piety and social feeling. "The church will regard his loss as the falling of one of her strong pillars; Freemasonry will lament as for the loss of one of her richest jewels." He died full of years and honour—being 77. We look to the monthly banquet of Brother Moore as to a refreshment our heart needeth.

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NEW MUSIC.

The Wild Violet. A Ballad; the words by Bro. G. Tait; Music by Mrs. A. Turner. Bates, Ludgate Hill, London.

There is much sweetness in the words of this pretty ballad; to which the music does fair justice; and as a composition, Mrs. Turner is entitled to share with the poet in the meed of praise. We hope for many future opportunities of enjoying a musical treat from the same talented source.

Three Times Three. A Masonic Song, written by Bro. J. E. Carpenter; the Music by Bro. Harroway. London, Z. T. Purday, and Bro. Spencer, High Holborn. Price 2*s.* 6*d.*

This song has already obtained considerable celebrity in the Warwickshire Lodges, where it has been sung by its talented author, and others. A general wish on the part of the Brethren for its publication having been complied with, we have no hesitation in saying that it will become one of the standard songs of the order. The effect of the "Masonic charge," introduced in the chorus, the reviewer witnessed at the Jubilee of the Shakspeare Lodge, Warwick—it is perfect and novel; it is, in short, the song that should always follow the health of the M. W. G. M. at all Masonic festivals. The music, by Harroway, is original, and the well-known Masonic melodies, introduced in the symphonies, have a very good effect. The song is embellished with a beautiful lithographic portrait of the author; we believe the only one published by Mr. Carpenter. To many who would possess a likeness of the author of some of the most popular songs of the day (we opine that Mr. C. has published nearly two hundred), this is a sufficient inducement to purchase; but a stronger to the Brethren generally is, that the whole profits are to be devoted to the Masonic Charities. Need we say more?

POSTSCRIPT.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

THE EIGHTH ANNUAL FESTIVAL.

THE Eighth Anniversary in aid of the funds of this excellent and charitable institution was celebrated on Wednesday, 21st June, 1843, by a dinner in the Freemasons' Hall, Great Queen-street, to which upwards of one hundred gentlemen, consisting of members of the Craft, and "persons not of the Fraternity," sat down under the able presidency of Brother the Right. Hon. the Earl of Aboyne, Provincial Grand Master for Northamptonshire and Hunts, who was supported by Bro. Shaw, Rev. Bro. Slade, Rev. Mr. Ramsey, Bros. Bell, Leeks, Wyld, Powis, Watkins, Halton, Dr. Crucefix, Goldsworthy, Wackerbath, Wheeler, Brewster, Dixon, and many other active and zealous friends of the institution.

The stewards were indefatigable in their attentions to the comfort of

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the guests; and what with the pleasures of the table, the harmony, good feeling, and cordiality which existed, and the musical treat which was afforded by the performances of a strong party of eminent professional persons, who had kindly (and gratuitously) lent their aid on the occasion, a more satisfactory and delightful evening has seldom been passed in the cause of charity, under the roof of the Freemasons' Hall, than on the occasion of this festival.

The following are the names of the ladies and gentlemen who lent their "sweet voices" and instrumental services to assist the cause of the Aged Mason:—Miss Adeline Cooper, Mrs. Chatfield, Miss Turner, Miss E. Turner, Signor Fornasari (of her Majesty's Theatre), Signor Guibilei, Signor Brizzi, Mr. W. Seguin, Bros. C. Horn, Crouch, Foord, with other friends. Accompanyists: Signor Negri, Signor Gabucci, and Bro. Kingsbury. The pianofortes were generously supplied from Mr. Scott's Repository of Pape's Patent, 106, Bond-street.

The dinner, which was excellent, having concluded, and the cloth been withdrawn, "Non nobis Domine" was performed by some of the above-named gentlemen.

The noble CHAIRMAN then rose to propose the first toast of the evening, and said he would, without preface, give "The health of her most Gracious Majesty the Queen—(cheers)—and that of her illustrous consort, Prince Albert"—(loud cheers)—with three times three.

The toast was drunk with enthusiastic honours, and followed by the national anthem, the whole company standing during its performance.

The noble CHAIRMAN, after a short interval, said the next toast which he should have the honour of proposing was, "The health of her Majesty the Queen-Dowager, the liberal benefactress of the charity, and the patroness of the Girls' School"—(loud cheers).

The toast was warmly responded to, drunk with three times three hearty cheers, and followed by a song from Mr. W. Seguin, "The Aged Brother," composed by Signor Negri.

The noble CHAIRMAN next gave "His Royal Highness the Prince of Wales, the Princess Royal, the Infant Princess, and the rest of the Royal Family."

The toast was drunk with three times three.

Song—"The Minstrel Boy." Mrs. Chatfield.

The noble CHAIRMAN again rose. He said that, in proposing the next toast, he could not observe the solemn silence with which it would be becoming that they should drink it—(hear, hear)—he meant "the Memory of his late Royal Highness the Duke of Sussex"—(hear, hear). He knew that he was treading upon delicate ground; but, as this was only the second meeting at which he had presided since the lamented decease of their Grand Master, and feeling the obligation under which he lay to his Royal Highness, for having appointed him (Lord Aboyne) Provincial Grand Master for Northamptonshire and Huntingdonshire, he thought he should be wanting in his duty if he did not say how much his Royal Highness had done for Masonry in the three kingdoms of Great Britain and Ireland—(cheers). He (Lord Aboyne) experienced a deep and heartfelt regret at the loss of so good a man and so good a Mason as that Royal Duke; and he now begged to propose that "the Memory of his late Royal Highness the Duke of Sussex," their Grand Master, should be drunk in solemn silence—(hear, hear).

The toast was accordingly drunk amid profound silence.

The Noble CHAIRMAN said, he now begged to propose a toast which

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had always, on occasions like the present, been responded to in a manner worthy the distinguished individuals it embraced; namely, the Pro-G.M., the Earl of Zetland, and the D.G.M., the Marquis of Salisbury (loud cheers). He would now give their healths with three times three. —(Hear).

The toast was drunk with three times three enthusiastic cheers, and followed by an Italian song, by Signor Giubilei.

The next toast was, the health of the Grand Masters of Scotland and Ireland, which was similarly honoured.

The noble CHAIRMAN again rose, amid the cheers of the company. He said the toast which he now had to propose to them related more immediately to the business of the evening—(hear). It was "The Asylum for Worthy Aged and Decayed Freemasons"—(loud cheers). He (the Earl of Aboyne) could not understand why there should ever have been any differences with regard to, or obstacles thrown in the way of, this charity—(loud cheers). However, in the language of the old saying,

"By-gones had better be by-gones;"

(hear, hear, and prolonged cheering)—and as the objects of the institution and of their assembling to-day, would be much better and more ably explained to them in the course of the evening than he could do, he would confine himself to proposing "Prosperity and perpetuity to the Asylum, and long might it flourish"—(prolonged cheering).

The toast was drunk with three times three enthusiastic cheers.

Trio, by the Misses Turner and Bro. Horn.

The noble CHAIRMAN, after a short lapse of time, again rose and said, the pleasing duty now devolved upon him of proposing to them a toast which he was sure would be received with all that cordiality and warmth of which the subject was so well deserving. He begged to give "The health of Bro. Crucefix, the Treasurer of the Asylum—(loud cheers)—and the Committee and Officers of the Institution"—(renewed cheers).

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

Bro. CRUCEFIX rose to return thanks. He said, on the part of all who had been connected with his name in the toast which had just been so sincerely proposed and so warmly greeted, as well as upon his own behalf, he begged to return their most grateful acknowledgments—(hear, hear). They did indeed consider it a high honour to be selected as instruments for carrying out the objects of their benevolent Institution —(cheers). He (Dr. Crucefix) was sure that those friends who were associated with him would forgive him, if he said that they were fully entitled to this public mark of the approbation of the company—(cheers); more especially their excellent friend on his right, Bro. Robert Field, who, as Secretary, had shown such a degree of zeal in the cause, as placed his conduct beyond all possible praise—(loud cheers). He would now proceed to read to them the Report of their Committee, which was but short; although brief, however, it was important.

The worthy Brother then read the following

REPORT.

"The Committee briefly report that the financial state of the Institution, although but slightly progressive, is still progressive. Many circumstances have tended to prevent a greater augmentation of the

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funds; the leading cause, however, is attributable to the general depression, which necessarily affects all charitable institutions that depend on voluntary contributions for their support.

"The funds of the Asylum amounted to £3685 4*s.* 4*d.*

"The Brethren, who are annuitants, have received their pensions to the current quarter; and, considering their advanced age and increasing infirmities, are in a state of comparative health.

"The Committee beg to express their warmest acknowledgments to the Masonic and popular world, for the liberal aid hitherto bestowed; and they look forward with anxious hope to the time when the more extended and permanent shelter of the Asylum shall enable them to carry into the fullest effect the benevolent aspirations of its faithful supporters."

Bro. CRUCEFIX resumed his remarks. It would seem, he said, that time had passed with lenient hand over the objects of their benevolence, who were spared to enjoy the evening of their life in calmness and tranquillity, freed from the bitterness of want—(hear). But since they had last met in that hall, death, who with relentless indifference snatched its victims from the palace and the cottage, had taken from them an aged Brother of illustrious rank, who for thirty years had presided over their Fraternity as Grand Master—(hear, hear). That illustrious person had surrendered to the awful *fiat*. This loss would, however, be more severely felt if they did not thereby learn a lesson in life, teaching them not to mourn unceasingly, but as men who viewed such warnings as the foretypes of eternity, directing them also to perform their allotted task while it was yet day—(hear).

There was nothing presented to the mind in these events, or in the approach of age, of a cheerless or unhappy nature; on the contrary, disappointments in life lose their severity, and the mind was thus enabled to observe more correctly the false and the true, whether as regarded moral or physical circumstances—(hear). Even the illusions of the imagination ceased in the contemplation of such occurrences, and the mind of man was brought to a more healthy state—(hear). As the accredited officer of their institution, it became his duty to solace old age, and he found that it had the power to soften and enrich the remainder of life, until, as it approached the contemplation of the great change of worlds, it assumed the purity and innocence of childhood, and claimed as its natural and best associates and protectors on this side the grave, the ardent, the generous, and the young. Youth, therefore, if it had its enjoyments, might feel assured that age had its privileges, and those privileges they were all bound to protect.

He should observe, and with great propriety, that this Institution was protected by the unanimous recommendation of Grand Lodge to the favourable consideration of the Craft—(cheers); and he called upon them to bear in mind that very important and unqualified certificate, in order that they might rescue "the Order" from the reproach of being the only institution which as yet had not contributed its quota towards the number of those great temples which adorned the length and breadth of this mighty empire—(hear)—and he was quite aware that the time had come when all considered that a Freemasons' Asylum ought to exist—(cheers); and there was but little doubt that this Asylum would, by the blessing of the Great Architect, in due time be erected—(renewed cheers). If, as Masons, they did not disclose to the world their "signs and tokens," they ought at least to give some outward and

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visible proof that these signs and tokens were worthy the seeking a knowledge of from the fact that charity prevailed among them—(loud cheers). Mystery was all very well while necessary to consolidate bodies, but not if it shut out those attributes which it was their chief object to uphold—(hear). He (Dr. Crucefix) was instructed by many friends of the association to reiterate their intentions of carrying out the original objects of this Institution; yes, and to do more—(hear, hear). They considered the time come when all the Masonic charities ought to be united in one indissoluble bond—(loud cheers).

He could not advert to a better proof of the great value and importance of this Masonic Charity, than by stating that a subsidiary one had been successfully commenced; and having adopted their annuity principle, obtained a grant from Grand Lodge of no less a sum than £400 a year!—(cheers). But all honour be to that which first led the way, awakened the sleepers. and compelled them to do that which ought to have been done centuries ago—(hear). He thought he only expressed the sense of that company when he said, that the friends of the Asylum did not view the other institution with the slightest feeling of jealousy; on the contrary, they looked with hope and confidence that whenever the time should come that that offspring of their own good wishes would act with them, it would be a period of great and useful results—(cheers). Hitherto this Institution had depended entirely on voluntary contributions, but they considered that such had been their conduct and character, that whenever they should think it right to prefer a petition to Grand Lodge, that august body would not turn a deaf ear to their prayer—(loud and prolonged cheering).

The worthy Brother then, after an allusion to the ill state of health from which he had been suffering, but was now, happily, much recovered, pledged the dedication of his remaining energies in service of the Asylum—(cheers). He said that when he looked round and saw so many friends, and perceived too that they were delegations of power and influence elsewhere; and when he saw, at the same time, the truly noble Brother who was presiding over them on this occasion, ought he not to hope—(loud cheers)? He must, however, conclude, but he could not do so withought saying there were in the gallery many (ladies) whose hearts had been with them—(cheers). But for such encouragement, indeed, they could not have existed—(cheers). Man's sufferings, and poverty, and misfortune, were shared by woman—(cheers); and they knew, whether man deserved it or not, that woman had the power to shed a blessing even upon poverty itself; this was no fiction, as their treasurer he could testify to the reality—(loud cheers).

Let, then, their watchword be "The Asylum"—(hear, hear)—and an Asylum worthy of Freemasonry would be erected, which should stand the test of future ages—(renewed enthusiastic cheering). In attempting to effect this object—even should they be met with the fallacy that would sneer at bricks and mortar—let them remember, that not even a hovel could be built without. Let them persevere, then, in the good cause, and sing their "Io Triumphe!" or rather "Hosanna! to the Highest," who would "will" it in good season, and enable them to say,

> "This stone is laid, the TEMPLE is begun;
> Help, and its walls shall glitter in the sun!
>
> * * * * * *
>
> There, beneath Acacia groves, shall old men walk,
> And, calmly waiting death, with angels talk."

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The worthy Brother resumed his seat, amid loud and long-continued cheering.

An Irish song. Brother Crouch.

Rev. Bro. SLADE said, he rose with the most gratifying feelings to discharge the trust which had been imposed upon him within the period during which they had sat under that noble roof—(hear). He came accidentally to town, which had given him the opportunity of associating with them on the present happy occasion, which he had not had the opportunity of celebrating for three years. The last time he had the pleasure of sitting at that table was when Brother the Hon. Henry Fitzroy, *M.P.*, (since promoted to the Senior Grand Wardenship,) occupied the chair,—which had never been effaced from his memory, either from its moral and intellectual, or its pecuniary effects—(cheers). He feared he might not acquit himself in such a manner either as his mind conceived or his heart dictated. It gave him, and it must give all present, infinite pleasure to see a distinguished nobleman among them who did honour to his elevated position by his conduct in that chair this evening—(loud cheers). He (Bro. Slade) congratulated the company on the manner in which the chair had been filled—(renewed cheers)—by a very warm-hearted and zealous Mason—(hear, hear). His were "deeds, not words"—(cheers). From what he saw to-day, he augured well for the cause, and felt satisfied that it would flourish and prosper—(hear). He trusted they all felt to-day that the cause of the Asylum was more than triumphant—(cheers); and that it would vindicate itself in the eyes of Masons and of the world at large. They must feel that there were some among them who had fled chasms—he was not going to unveil the mysteries of Masonry—but they must well know that the greatest obligation imposed upon them as Masons was the cause of charity—(hear). This institution had no reference to infants, or the offspring of the Fraternity, which were otherwise provided for, but had peculiar reference to the adult—to the aged and decayed Mason. He would not trespass upon their time by marking out the line which he was drawing in his own mind's eye; but he would say that this Asylum was the very thing that was required to carry out the spirit, to effect the development, and to illustrate and confirm that principle which was imposed upon them in so solemn and impressive a manner—(hear, hear). The Asylum was specially and peculiarly adapted to carry out that one principle which the other Masonic charities did not—(cheers). Although the Boys' and the Girls' Schools were admirable charities, "the new institution" was but the offspring—a plant or shoot, which had grown up at the root of this majestic oak—(cheers). He meant to contend in that room—and he wished it to be carried on the wings of heaven to every quarter of the globe—that the Asylum was the one institution which carried out the great principle that, as Brothers, they were bound by the most solemn ties and sacred symbols to hold out the hand of fellowship and charity wherever a Brother was found in distress—(cheers). After some further appropriate remarks, the rev. Brother—without wishing in the slightest degree to detract from the merits of the other charities—called upon the company to support the Asylum, as he thought they were bound to do, above any other charity; and concluded by giving the toast which he had now to propose, namely, "The health of their Right Worshipful and noble Chairman, the Right Hon. the Earl of Aboyne, with three times three,"—which was responded to in the most enthusiastic manner.

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The cheering having subsided,

The noble CHAIRMAN rose and said, for the very cordial manner in which the company had received and responded to his health, he begged them to accept his best thanks—(cheers). He always thought that the most difficult task a man had to perform was to talk about himself; but he thought, if they would allow him, he would explain to them the circumstances under which he appeared amongst them that night—(hear). If he told them the truth, he must say that it was a little *contre cœur* to come, because he was a bumpkin—a country farmer, and had never before presided over such a meeting in the great metropolis—(cheers). The immediate cause, however, of his being there was this: their friend and Brother, Dr. Crucefix, when he (Lord Aboyne) had the honour of holding his first Grand Lodge, had gone down to Northampton, at considerable inconvenience, to attend that meeting; he had also gone down this year to Peterborough; and at the latter meeting that worthy Brother asked him (Lord Aboyne) if he would do him the favour to preside at this festival—those were his words; but he (Lord Aboyne) confessed that he felt a great honour was conferred upon him in the request—(cheers). That was his excuse for being there—(cheers). He felt exceedingly obliged to them for the kind manner in which they had received him; and he begged to say that he should, as long as he lived, feel great pleasure in promoting the interests of Freemasonry generally, and of the Asylum especially, in every way in which it should lie in his power so to do—(renewed cheers). One word with respect to the charities. He went with them to the full extent of their desires in all respects; and concluded by saying, "May Charity be united in one heart and one mind"—(cheers).

Song—Signor Brizzi.

The Noble CHAIRMAN again rose. He said, in proposing the next toast, it would not be necessary to stimulate them to fill their glasses, bumpers, he had only to name the toast, which was "The Ladies"—(loud cheers.)

The toast was drunk with three times three, and one more enthusiastic cheer; the ladies were now about to retire, but Signor Fornasari having just entered the room, they resumed their seats in the gallery, while Brother Fornasari delighted them with his magnificent voice, in singing an original Italian song.

"The Past Chairmen," were next drunk with three times three, and all the honours.

Bro. BELL rose and said, as a senior of the Past Chairmen, the duty devolved upon him of returning thanks to the company for the kind manner in which their healths had been received—(cheers.) It was most gratifying to find the Asylum thus prospering, and particularly so to those who had used their exertions in its behalf, when it was but in its infancy—(cheers.) He (Brother Bell) had had the honour of being chairman of the second anniversary festival in that hall; and it was pleasing to find that their endeavours had not fallen like seed upon barren ground, but that they had taken root, sprung up, and borne fruit, as was seen by the presence, in that chair this evening, of a Brother in a high and dignified station—(cheers.) It was gratifying to find that the charity had rendered itself so worthy of "the craft," that men of rank and of birth who were members of the fraternity, thus came forward to support it—(cheers.) After paying some further and well-merited compliments to the noble Earl, he said he could assure that

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noble Brother that there was no charitable institution—no work in life—in which he could render himself more useful and more truly dignified than by supporting the Asylum; and he hoped that he would next year hold the position which he (Brother Bell) now had the honour of holding at that table, as one of the Past Masters—(hear, hear.) In conclusion, he reiterated his thanks for himself and the other Past Chairmen for the handsome manner in which the toast had been drunk, and resumed his seat amid cheers.

The next toast was "Bro. Dr. Oliver and the Rev. Visitors of the day." Drunk with three times three, and all the honours.

The Rev. Mr. RAMSEY returned thanks for the kindness and cordiality which had been shown in proposing and receiving the toast just drunk. He might, perhaps, be permitted to say that it gave him great pleasure to be present at this festival to-night—(hear); indeed, he had anticipated pleasure, or they might readily conceive he should not have travelled nearly one hundred miles to be within reach of this Hall—(cheers.) He had been suffering severely from influenza; had gone out of town, and tried one remedy after another in vain to get rid of that troublesome epidemic; but he now felt that the only means of effecting a perfect cure was to be here—(cheers and laughter). He felt bound to receive the toast in the tone and spirit in which it had been drunk, but he could not help saying that the cause of charity reflected more honour upon them than they did upon the cause by giving their attendance here to-day—(cheers.) He trusted he should not be out of order if he expressed the pleasure he had experienced in meeting their noble chairman—(cheers.) That distinguished Brother had been pleased to designate himself as a "country bumpkin"—(hear, and a laugh.) For his part, he could only wish that at their annual festivals the chair might always be filled by such "a bumpkin"—(cheers); and if he might give expression to the feelings of the ladies upon the subject, he thought he might say that they would like to see this great metropolis filled with "country bumpkins"—(much laughter and prolonged cheering.)

The next toast was "The other Masonic Charities." Three times three.

Bro. SHAW returned thanks on behalf of the other charities. The best evidence of the interest he had felt in them, perhaps, was the manner in which he had uniformly supported them—(hear). He felt quite sure that their recognition of them would be most gratefully received. It was to be hoped that the children educated in the schools would have a grateful remembrance of those who had placed them there, and when they should become adults, be found among the contributors to the funds of the Aged and Decayed Freemasons' Asylum—(cheers). With regard to the opposition which had been offered to the Asylum, he knew better than their noble Chairman from what cause such opposition had existed—(hear). But he was now almost induced to say that he was glad such opposition did exist; for out of evil came good, and the consequence was that another institution had sprung up—(hear). He (Bro. Shaw) was disposed to look with cordiality upon that new institution, because charity should be universal, and come from whence it might, it was good—(cheers). Therefore it was, that although in his humble way he had been one of the first supporters of this Institution (the Asylum), and to which, as long as it should please God to bless him with the means, he should still continue to be, he was nevertheless one of those who

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contributed his small mite to the other—(hear, hear, and cheers). After some further remarks upon the encouraging prospects of the Institution, the worthy Brother resumed his seat amid loud and hearty cheers.

Bro. CRUCEFIX was entrusted with the next toast, but before proposing it, he thought it would be acceptable to the company to know that the collections of the evening fully realized his expectations as Treasurer —(hear, hear). He knew that he was not to be sent home cheerless for lack of means;—his scrip was most kindly filled by the contribution of fifteen guineas from their noble Chairman—(great cheering)—several subscriptions of ten guineas and five guineas, and other amounts from the Stewards and their friends—(hear, hear),—the total considerably exceeded the amount subscribed last year. Need he say that he (Dr. C.) was in the happiest mood—(cheers and laughter)—and expressed his thanks with gratitude and cheerfulness? But to the toast, he proposed that the next glass of wine should be drunk to the health of their vocal friends and Brethren, who had on this occasion so materially contributed to the pleasures of the evening—(loud cheers). Some of those gentlemen had now, he regretted to say, gone, but he still saw several present, and among them their old and constant friend Signor Negri—(cheers). He begged to give the health of Signor Negri, whose zeal in the cause was unceasing, and the rest of their vocal friends, with three times three.

The toast was drunk with all the honours.

Signor NEGRI returned thanks, in French, for the honour which had been done himself and the other professional gentlemen. He claimed no merit for himself, and he was quite sure he might say that they should all be well rewarded, if the small service which they had performed contributed to the erection of the grand edifice in contemplation —(loud cheers).

The next toast was "The Public Press." In proposing it the noble Chairman made some very apposite remarks, which were much applauded, and the toast most warmly welcomed.

Dr. RICHARDSON (of the *Times*), briefly returned thanks on the part of the gentlemen present, observing that the duty of the press was to record, not make speeches—but he had been too happy and too delightfully entertained, not to depart from a necessary custom. The nature of the charity conferred honour on its supporters—(hear, hear)—and he, with the friends around him, most cordially wished it success—(cheers).

The noble CHAIRMAN said the last toast on his list, and one which he doubted not would be received with as much satisfaction as it gave him pleasure to propose it, was "The health of the Stewards, with their best thanks to them for the kind and handsome manner in which they had provided for the company this evening"—(loud cheers).

The toast was drunk with three times three.

Bro. POWIS returned thanks. He said his Brethren and himself received with a great deal of satisfaction the honour conferred upon the body of Stewards by the toast just drunk—(cheers). They had endeavoured to do every thing in their power to contribute to the comfort and convenience of the company, and it was extremely gratifying to them to find that their efforts had been attended with success—(cheers). He concluded by repeating the thanks of himself and Brother Stewards, and expressing their readiness at any future period to come forward in the cause of the Asylum—(loud cheers).

Bro. HAZLEWOOD begged to propose the health of Bro. Halton, the Secretary of the Board of Stewards, with three times three.—(Renewed cheers).

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The toast was duly honoured, and Brother HALTON briefly returned thanks.

The noble Chairman then quitted the hall, preceded by the Stewards, and the Brethren and friends joined the ladies (who had graced the gallery) in the concert-room up stairs, where the song and the dance enlivened the social hour, under the superintendance of Bros. Watkins and Brewster, whose attention to the ladies was marked by the courtesy and hospitality which Masonic gentlemen feel to be a duty as well as delight to practice.

We have reported the mere facts, but how can we describe the effect of this Masonic Jubilee? Social discipline was admirably perfect; the duties of the chair were observed with precision; the Stewards were attentive, and the company happy. The concert vied in excellence with a regular musical *soeance*, excepting that it was the more agreeable from its being free from premeditated arrangement, and the ladies expressed their unqualified delight. We do not like to encourage "Pryism," but it were to be wished that some Brother Paul could report the arrangements, that the other festivals might partake of the social feeling that characterised the present. The best proof of its genuine excellence may be stated in the fact, that the concluding toast of "The Stewards," was given amid the same propriety and attention as the first to "Her Majesty," and the thanks of the President were given distinctly, and received with a grateful compliment of approbation.

STEWARDS.

Bro. John Powis	P.M. 107 ..	*President.*
" George Barrett	W.M. 255 ..	*Vice President.*
" E. F. Leeks	P.M. 82 ..	*Treasurer.*
" William Halton P.M. 113 and P.G.R. Warwick,		*Hon. Secretary.*

Bro. J. Wyld	No. 4	Bro. W. H. Kilpin ..	No. 158
" J. Wheeler, P.M. ..	3	" Benjamin Webster, J.W.	183
" M. J. Cooke	10	" John Bevis	195
" George Radley	20	" Wm. Wilcockson, W.M.	318
" Edward Brewster, P.M.	49	" Charles Dixon, J.D. ..	329
" G. W. Turner, P.M. ..	53	" B. Williamson, P.P.G.D.C. Lincoln	339
" Z. Watkins, P.M. ..	108	" Walter Butler	329
" J. J. Cuff	108		
" Henry Faudell, J.W. ..	113		

H. R. H. THE LATE DUKE OF SUSSEX.

A Public Meeting will be held at Willis's Rooms, on Saturday, the 1st of July, at 12 o'clock, to adopt measures for securing by public subscription, a tribute of respect, to record the love of learning and the high and estimable qualities by which his late Royal Highness, the Duke of Sussex, was so pre-eminently distinguished. The most hon. the MARQUIS of NORTHAMPTON, President of the Royal Society, in the chair.

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TO CORRESPONDENTS.

PETER BLUNT.—The address is wanting. The request reached us too late (26th June); in our next we hope to oblige P. B.

A COLLECTOR OF PAPERS.—Apply to Bro. Spencer, who has, we believe, on sale both the "Funeral Oration," delivered before the Grand Lodge of Scotland, on the death of the late M.W.G.M., and the "Form of Service" delivered at the Lodges of Israel and Joppa, on the same lamented occasion.

A MASON.—It is true that the lady paid the fees for her husband's initiation; but we only view that circumstance as a compliment to the order, even if the cause be as stated.

AN INSURED (misnomer) may feel *assured* that he was in the hands of a "Diddlesex" affair; and, notwithstanding the symptoms of "libel law," we say, while thankful for the escape, "Beware."

LYNX must give better reasons for *demanding* the name of the author, or rather the compiler of the "Annals of the Grand Lodge." Have we permission to give the party in question the name and address of our correspondent?

ANTI-JUDAS.—As the circumstances are now altogether changed, we decline the office of "Castigator."

A MODERN inquires whether the Bro. Farnfield, a tutor to the Boys in 1812, is the present clerk of that name in the office of the Grand Secretary?—We should think not.

TYRO.—We cannot promise to reprint the "Transactions of the Grand Lodge for 1840" as a separate pamphlet; the expenses would exceed £50. They will, however, be found pretty correctly reported in Nos. 26, 27, 28

BRO. CASWELL.—We look for the promised correspondence.

DELICACY.—The letter cannot well be inserted, as its import may be misunderstood; but we do most strenuously advise a certain *elderly* man not to allow his feelings to outstrip his judgment; a repetition of the indecorum will call down upon him the severest admonition. "Be advised"—*Shakspeare.*

CHRONOS.—The time approaches. A concise account of the period of the "Union" will be acceptable to our readers. Our own materials are under arrangement, and we shall be glad to receive communications on the subject.

ANTIQUITAS.—The paper relative to the late Bro. Preston is valuable, but some dates are wanting.

DIALOGUES OF THE DEAD.—The idea is not new to us; but the time is not come. Some year or two hence, and the "Dialogues of the *Dead*" may be of *vital* importance to the *living*. The "Meeting in Elysium" is good, and the "Side views" have wit and humour. The doubling of Charon's duties is unnecessary; he should not be director of ceremonies, as well as ferryman. Furthermore, the *late* Editor is not defunct, and his introduction into Tartarus exceeds even a poet's license.

BRO. GOODWYN, "On the Knowledge of Freemasonry by the Druids," is unavoidably postponed until our next.

A BIRMINGHAM MASON.—We are not in the secret of the history of Freemasonry in Birmingham from 1722 to 1840, which, however, we shall be glad to see in print.

PILGRIM.—Being insatiate, we are always in want. Your contributions are always welcome.

BRO. SKELTON, J.B., ROBIN HOOD, A PAST MASTER, BRO. COLLINS, K.C., all articles of poetic merit on the death of the Grand Master, are of necessity declined for want of room.

M. M. (Birmingham.)—The slander, although dated and posted from your town, was, we have no doubt, *printed* elsewhere There is but one English Mason wicked enough to pen, and but one English printer wicked enough to print, such a paper; in the present case, we exempt even them.

BRO. CUMMINGS.—The obliging communication has been attended to.

BRO. DAVID MARTIN'S wishes shall be cheerfully complied with.

A CONSTANT READER.—The *Times* gave a very proper reply to the request of "A Correspondent," for a laudatory column of (to all but himself) most uninteresting matter.

TRUTH.—The "crow to pick" turned out *nil*.

A SUBSCRIBER.—It is probable that the lengthy paper was not actually written by the party himself; but no one else could have suggested it; and although patiently read (certainly not entirely) at the meeting, the reader very considerably modified the expression.

DUBITAS.—It was a little late to publish in June what took place in the middle of May, and country friends are sometimes cajoled by these tricks. On this matter we may remark hereafter.

A GRAND OFFICER complains that we do not publish the entire letter relating to the intention of the late Grand Master to attend the festival; it was not necessary.

BRO. ABRAHAMS is requested to correspond with our publisher.

BRO. HERRING, (New York).—We hope the parcel sent by Bro. Captain Chadwick has reached its destination.

DISCIPLINE AND PRACTICE.

A LEGIST.—It was about five years since ruled by the Board of General Purposes, that a resignation once tendered is final; still the matter admits of qualification, which, however, we prefer to write privately than to state publicly.

A PAST MASTER.—The Constitutions do not preclude a member of the Board from informing.

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A PROVINCIAL GRAND OFFICER.—Why carry the matter further?

A SUBSCRIBER (Cardiff).—If such an authority exist, address your Prov. G. M. You are entitled to the Grand Lodge certificate. If you cannot obtain it from the Lodge or the Grand Secretary, send a respectful statement to the Board. We will attend to any further necessary correspondence.

A PROV. GRAND OFFICER.—There is no disgrace in accepting the office, incompatible as it is with your merits; the disgrace lies with those who permit persons of little minds to play fantastic freaks. We are glad to see, in your case, an example of good taste, which has been ridiculously wanting in certain London Masons, who value their qualification at their own estimate (!)

A SURREY YEOMAN AND A MASON.—The removal of the collar was an act of propriety. Solon may yet profit by the good taste and courtesy of those with whom he may occasionally associate.

AN ATHOL MASON.—By the articles of Union, the Grand Wardens took precedence of the Provincial Grand Masters. At present, we cannot refer to the period of alteration.

A PROV. GRAND OFFICER.—Unless by dispensation, not more than five Brethren can be initiated at one meeting, and each should be separately introduced, until after the ——— when the ceremony may be completed in the presence of all the candidates.

SCOTTISH.

AN OLD MASON.—Scottish and English Masonry differ only in the non-essentials, which, however, cause serious inconvenience. In principle the system is united. Where there are but one Scottish and one English warrant, and presuming each to be worked according to the *discipline* of its own Grand Lodge, the members can themselves perceive the relative advantage of either; but until a *united* system of working shall be agreed on by the respective Grand Lodges, no private Lodge can alter the system.

Is it legal to appoint, as Depute Master, one who has never been Master of a Lodge?—*Yes.*

If one who has never been installed Master, is appointed Depute Master, ought he not, before he can act in the official duties of a Master, be installed?—*A brief obligation to duty on taking office is all that is required.*

Is it legal for a Depute Master, who has never been installed, to initiate, pass, or raise?—*According to the Scottish practice, the brief obligation above mentioned, is sufficient to authorize all magisterial acts in Lodge. It stands for installation, but is a sad contrast to the English ritual.*

Does the chair of a Lodge become vacant on the dignity of Provincial Grand Master being conferred on its Master?—*No, there is no regulation by Grand Lodge so ruling.*

What is the nature of office of the Depute Master, and what are the duties annexed to the appointment?—*He acts for and represents the chair in absence, in all cases except as member of Grand Lodge.*

ARCH MATTERS.

Z. may, with advantage and propriety, consult the "Scriptural Readings," which that exemplary Companion, Povey, has arranged in a very convenient form. None but a blockhead or an idiot would conceal the "light." No Chapter should be without these "Scriptural Readings."

P. S. would be brave by proxy, and would have us be the grimalkin to his monkey. We like chesnuts ourselves, and are not disposed to burn our fingers for others. Let P. S. only say one-half *in* Grand Chapter that he wishes us to write out of it, and we promise that the other half shall be given in explanation.

A ROYAL ARCH.—The gait of the dancing-master did not exhibit a jot of the gentleman. The sneeze was in keeping.

P.Z.—It is to be regretted that the Chapter has been visited by the "malaria." The follies of one Chapter form no excuse for those of another. The Treasurer is not the constitutional custos of the warrant, which should be confided to the First Principal.

SCRIBE E. does not forfeit his right to vote for principals. Consult the Laws and Regulations.

TEMPLARS.

E. C. may rest assured, that ere long, a Grand Conclave will be held.

A TEMPLAR.—We have no public evidence of any laws of the Grand Conclave.

A KNIGHT.—For the present we decline to publish the letter.

AN IRISH R.C.—We refer our Correspondent to our article under the head "Ireland," in the present Number, as the best proof of his own error.

THE ASYLUM.

We are naturally too elated at the result of the late Festival, to look with severity on the disrespect and unkindness with which some aged Masons are treated by a demi-official. "A silken purse, &c.," but the proverb is stale. Other vagaries must stand over.

As the Annual Meeting will be held on the *Second Wednesday in July*, the general tenor of several letters will form the subject matter of consideration.

FLOREAT ASYLUM!

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THE

FREEMASONS' QUARTERLY REVIEW.

NEW SERIES.—SEPTEMBER, 1843.

" 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 INTERREGNUM.

THE OFFICE OF GRAND MASTER.—We have always held that the Book of Constitutions is so defective in most of its articles, as to render it difficult of comprehension, and certainly the recent revision has by no means improved it. The power of authority has been materially increased, at the expense, of course, of the body politic; with little exception, in such change will be found the only variation from the former. The late Book of Constitutions, however, taken as a whole, was at its commencement a pretty fair and honest attempt at reconciling the incongruities naturally growing out of the antagonistic interests of the two Masonic

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

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societies that had just been united, but whose points of discipline and practice required much care in consolidation. The late Grand Master,—from whose address in the House of Lords, on a very momentous occasion, we take an extract in illustration of our position,—was evidently aware of this circumstance; and indeed, during the early period of the Masonic union, opposed any change which he thought might give any umbrage or discontent on either side. After, however, a lapse of nearly thirty years, we expect that such a code of legislation will be adopted, without affecting the amour propre of any of the Fraternity, and founded upon the results of thirty years' practical experience of the advantages of the union itself.

The more we reflect on the present aspect of affairs, the greater reason we have to be satisfied with the opinion expressed in our last number on the Masonic Protectorate. Since then, the subject of limiting the holding of the Grand Mastership to three years has been publicly discussed; and a resolution to that effect was moved and seconded in addresses marked by due consideration, sound argument, and clear deduction. These addresses were heard with the deepest attention, appeared to have produced all the effect that could be wished for, and, in all probability the motion would have been carried had the question gone to a vote. The presiding officer, however, was of opinion that the time chosen was not proper; that during the "Masonic Interregnum" such a motion would convey something of a personal reflection, and tend to create misunderstanding; and, under such circumstances, he hoped the motion would be withdrawn. The feebleness of these objections, inconsistent with the sound constitutional views previously entered into, was strikingly obvious: however, to prevent the possibility of any misunderstanding, and to set an example of acting courteously even when success was in view, the motion was withdrawn by consent, with an understanding that it should be brought forward hereafter without prejudice.

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THE OFFICE OF PROVINCIAL GRAND MASTER. — On the same evening a motion to the effect that any Provincial Grand Master neglecting to hold his Grand Lodge for twelve months, or cause it to be holden, should be deemed to have vacated his office, and retire to the rank of Past Grand Officer, was also entertained and carried!

The propriety of this will not be questioned; many Masonic Provinces have been so grievously misrepresented, that it can scarcely be wondered at that the effects of negligence have been so prominently observable. Staffordshire, Wilts, Monmouthshire, the Isle of Wight, Anglesea, Cambridgeshire, Norfolk, Notts, Sussex, are among those provinces where Grand Lodges exist but in memory, while in other districts they remind us altogether of "angels visits, few and far between." By those Provincial Grand Masters who perform the duties of their high station with exemplary dignity, the motion can be viewed as not merely complimentary, but as an act of Masonic justice. The objections taken to the motion were so weak as to recoil on those who made them; for they tended to prove the necessity for the motion to be so "pregnant, clear, and obvious," as to render the majority in its favour sufficiently evident, without resorting to the customary mode of counting.

ANNUITY FOR WIDOWS.—Among the notices of motion on the paper for early discussion, is one embracing a proposition for annuities to widows;* possibly no subject can be more interesting, or could evoke the sympathy of Masons with a greater probability of success. Without offence to the Brother who has thus far brought the matter forward, we do most devoutly hope that the amount suggested will be very considerably increased. There has existed too long an indifference to the natural claims of the better sex to a participation in the few advantages of the Institution; nay, we put it

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* *Vide* p. 404.

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to the Brother to whom we have alluded, to consider of the propriety of extending the period at which widows may prefer their petitions for casual aid. Why not make it indefinite? Any one who has been in the habit of attending the Lodge of Benevolence, must have often sympathised at the disappointment arising not merely from ignorance of the law, but at the law itself, which should be amended without delay; and while on the subject of the Lodge of Benevolence, we must enter a protest against that "meting out" of the funds which we have observed is becoming a growing evil. The funds of the Lodge of Benevolence are the PROPERTY OF THE NECESSITOUS, for whose wants the Constitutions provide. If, on examination, it is found that means have become inadequate, because we have diverted £400 annually, from objects of casual relief to deserving annuitants, let us repair the evil before it is too late, by increasing the casual fund. We shall best illustrate our position by observing, that not long since, when the list of petitions was very numerous, the presiding officer reminded the meeting that they had but *sixty-four pounds* to distribute. The hint was not taken, for the sum voted was nearer one hundred and fifty!

COMMITTEE OF MASTERS.—At this meeting the scrutineers for the Grand Lodge are chosen; the measure is always attended with difficulty, and frequently the office is undertaken by the same parties. As in the charges, it is stated that preferment is conferred on merit only, we suggest that the precedent, which by the Constitutions, regulates the appointment of the Audit Committee of the Grand Lodge from a certain number of the Masters of London, to be chosen by rotation, should also be adopted in the case of scrutineers. If the honours of the purple are open to certain Lodges, let them, also, partake of the most honourable service in the Craft. We had intended to have

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made some similar remarks as to the Red Apron Lodges, but must for the present defer the subject.

STATUE TO THE LATE GRAND MASTER.

The Grand Lodge has decided that a statue shall be erected in Freemasons' Hall, to the memory of his late Royal Highness the Duke of Sussex, and has directed that sufficient funds for such purpose be placed in the hands of a committee, consisting of the Earl of Zetland, Pro-Grand Master; the Marquis of Salisbury, Deputy Grand Master; the Earl of Fortescue, and ten other members of the Grand Lodge. By this act, the Grand Lodge has sustained the dignity of the Craft, and done itself high honour; every Brother shares equally in the gratification attending so graceful a tribute to the illustrious departed.

THE SUSSEX MEMORIAL.

Our readers will find in another part,* that the public tribute to the memory of H. R. H. the late Duke of Sussex, promises to take rank among those lasting memorials of departed greatness, which form one of the leading characteristics of the British character.

The list of subscribers, we understand, embraces royalty—members of the peerage—baronetage—knighthood—the episcopal bench, and other dignitaries of the church; members of the senate and the bar; many gentlemen distinguished in science and literature; military and naval officers, &c.

The fraternity of Freemasons will, no doubt, aid in this public cause; many of their order are to be found adorning the rank of "*every grade*" above enumerated; and we have no doubt if arrangements are entered into, the list will be materially increased. In these matters there is always a business department, of which noblemen may not be aware: this remark will not be considered offensive by the noblemen connected with this memorial; for they have

* Page 380.

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entered into it with all the zeal which a disinterested and grateful recollection of the talents of the departed prince was calculated to inspire. Still there may be something required to correct the effects caused by the too hasty limitation of the individual subscription to twenty pounds; and this error, for such it is, will require considerable efforts to correct. Had no limit been stated, we have no hesitation in averring that by this time the marble would have breathed. Our experience, limited as it may be, warrants the position we assume. The public usually follow the example set them, and if told that small subscriptions (for what is twenty pounds to a nobleman?) are sufficient, could it be expected that any thing but the smallest was expected—nay, that any sum was at all required? whereas, in an unlimited amount, the hundred guinea list would have been seconded by a fifty guinea list, and so on down to an incalculable number of guinea subscriptions.

However, this is but an error in judgment. We suggest that the Committee, do without delay, consult with such of their noble friends as are connected with the Fraternity, as to the best mode of availing themselves of so very extensive a means of aid. Be it borne in mind, that the Grand Lodge having, in the most dignified and liberal manner, advanced ample means from the general fund to erect a statue to the late Grand Master, the Fraternity at large are not called upon, as such, to subscribe thereto; and will no doubt avail themselves of the opportunity to support the "Public Memorial."

We could enlarge on this subject, but may be trespassing on the province of the Committee, to whom we respectfully offer an apology for making the present remarks; but we really could not abstain from expressing our desire as Freemasons, that the "Sussex Memorial" should be worthy of the age. To have been altogether silent must have appeared at least indifferent. Should these remarks attract notice and deserve attention, our object is fulfilled, and therein will be our reward.

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MASONIC OFFERING TO THE REV. DR. OLIVER.

The proceedings of the Lincoln and London Committees will be found elsewhere; they evince a most cordial co-operation. It appears that the subscription is about to close, for the purpose of making final arrangements to present the "Offering" to the historian of Freemasonry in the ensuing spring. We remind such of the Fraternity as may have delayed their subscriptions, to forward them at once to the Treasurer either of the Lincoln or London Committee, that they may not be debarred from the gratification of sharing in an object so truly honourable to Freemasonry.

It is currently reported that the Grand Conclave of English Masonic Knights Templar will assemble early in October, after a lapse of nearly thirty years. Much interest is excited. We shall give all the particulars that transpire.

As a parting glance at recent events, we feel it our duty to express our opinion that a good understanding appears generally prevalent, which promises that the forthcoming Masonic session will herald the cheering prospect of PEACE and AMITY.

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LAYS OF THE CRUSADES.

IV.—SIR RAYNALD DE CHATILLON.

Say, who has not heard of the famed Chatillon?
Sir Raynald the dauntless, the handsome, and strong;
Not a Paynim but quailed when his faulchion he drew,
Not a Christian but joyed when his free banner flew.

Oh, the pink of free knights was the bold Chatillon!
For goods, nor for gear, never wanted he long;
From the Saracen's tents he would lift both at need,
And well knew the dogs the approach of his steed.

On a fleet-footed Arab, the choice of its race,
Rode Sir Raynald, the model of chivalrous grace;
Not the heart of a princess such right could withstand,
And Dame Constance, of Antioch, vowed him her hand.

Oh, woe to that patriarch! so meddling and old,
Who for his gay deeds, this brave gallant would scold!
On the top of a tomb, with his bald pate bespread
With honey, Sir Raynald up stuck him half-dead.

Black Noureddin came on;—fierce the fight was and long—
In the thick of the battle was brave Chatillon;
Till at length all surrounded, a prisoner was he,
And long, long was held, e'er again he got free.

Then came Salcheddin; then on Hittim's red plain,
The flower of the Christians were captured or slain.
The stern Soldan himself, with a scowl and a scoff,
In cold blood cut the head of brave Chatillon off!

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* Chatillon first arrived in the East as an adventurer in the army of Louis-le-Jeune, and became enrolled among the troops of Raymond de Poitiers, Prince of Antioch, whose widow he married. He was a regular freebooter, and would have done honour either to the English or Scottish borders.

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ON FREEMASONRY.

THE NUMBER THREE.

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

(No. 2.)

If the doctrines of Pythagoras were to be traced through all the combinations of which they are susceptible, Number would be found to constitute the *alpha* and *omega* of his system, and the Number Three would be the tripod whence all his oracles proceed. And the same excellence which this philosopher ascribed to numbers, the Free and Accepted Mason attributes to geometrical symbols. Pythagoras concludes that "in the nature of things exists something, which hath beginning, middle, and end. To such a form and nature he attributes the number three, saying that whatsoever hath a middle is triform, so he called every perfect thing. And whatever is perfect useth this principle, and is adorned according to it. This was expressed by the *Triad;* and when he endeavoured to bring his disciples to the knowledge thereof, it was accomplished by the form of this Triad."

The number three was a symbol of marriage, friendship, peace, and concord; because it collects and unites, not similars, but contraries. It was also an emblem of wisdom and prudence; because men order the present, foresee the future, and learn experience by the past. Hence the number three was said to extend its influence to all nature, and to comprehend all terrestrial things, by embracing the birth—life—death, of men and animals, the commencement—middle—end, of all earthly matters; and the past—present—future, of universal space. It constitutes "the Seal of the First Cause, who is truth itself, for his being alone is true, and not dependent on another cause. For this reason Truth is a moral virtue that ought to be esteemed, since, as Abarbanel observes on Zech iii. 8, 9, it includes every active precept, and every theological virtue."*

The Greeks had a high veneration for odd numbers, because it was thought that *numero deus impare gaudet;* and

* Concil. vol. i., p. 52.

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for the number three in particular. They divided their deities into three classes—the celestial, the terrestrial, and the infernal. Triptolemus left behind him three primary laws—honour to parents, against bloody offerings, against cruelty to animals. Democritus wrote a book to prove that all human things sprang from the number three, and called it Trilogenia. The same people used this number as a charm for the dead. Thus Zachary Bogan, in the Archœologiæ Atticæ says, "next to the happiness of being buried, was that of being buried in their own country. Insomuch, that if a man died so far from home, that they could not come to the body, they were wont, with solemn and frequent invocations, naming him *thrice* at every time, to give a shout for the soul: which they thought was still quick enough to come to them. Pindar says that Phrixus, when he was dying at Colchis, desired Pelias to see this office performed for him. And so Ulysses, after he had lost three score and twelve of his company among the Cicones, made it his business, as Homer tells us, to give a whoop for every one, three times. Theocritus says the same thing of Hylas; and one in the Ranis of Aristophanes says concerning the dead, they are gone so far that you cannot reach them at thrice calling."

The ancient mystics carried their veneration for this number so far as to reject the earth as an element for the purpose of introducing it; thereby making three elements only, viz., fire, air, water; which were termed the mothers of nature. Thus it was asserted that heaven was created from fire, and earth from water; the air being the medium of correspondence between them.* Again, they taught the doctrine of three primitive qualities – heat, cold, moisture; and that extreme heat proceeding from fire, and extreme cold from water, it was only by the interposition of air that a proper temperature can be produced in the earth, to render it fit for the habitation of man. And in the human frame the same principles were enunciated. The head was fire, as being the region of thought; the body, water, because it is material and corruptible; and the mind, air or spirit, (πνευμα.)

* In the Chinese Triad Society, recently discovered in the Malaccas, these principles are differently modified. In the records of the association we find the following passage:—"Heaven first produced water; earth next produced fire; man holds a middle place. These are the three ruling principles, called Heaven, Earth, Man."

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They held that the universe contains three worlds, which are termed Knowledge, Wisdom, Perfection; corresponding with the earth, the firmament or sideral world, and heaven, or the dwelling place of the Deity. In another sense, these worlds are called angelic, celestial, corruptible, and deemed correlative with the three principal functions of the human body, which are seated respectively in the brain, heart, liver. In the Hebrew language the Sun had three different names, referring to its orb, light, flame. The universe was divided into three zones—the earth, air, rest. The first was the earth, or zone of trial; the second was the zone of the air, perpetually agitated by winds and storms, and was considered as the zone of temporal punishment; and the third was the zone of rest and tranquillity, which was above the other two. Thus was the number three modified in the mystical cabala of antiquity.

The seat of the celestial deities, called Olympus, from the Greek ολολαμπος, *wholly lucid*, was erected on the number three, and its summit was unity; although the mountain with three peaks was usually esteemed most holy. And hence the solar sacrifices were placed on three contiguous piles of wood. The Druids of Britain and Gaul, like all other people, held this number sacred, and many of their peculiar customs, founded on this belief, still remain. Borlase says, "in the isle of Skie, after drinking the water of a famous well there, they make three Sun-turns round the well, as if some deity resided in it, to whom they were to pay proper respect before they left it. Weak and simple as these turns may seem, they have been used by the most ancient, and the most polite nations, and in the same number as now practised by these uncultivated highlanders.—They turn three times round their karns; round the persons they intend to bless three times; three turns they make round St. Barr's church, and three turns round the well; so that the number three was a necessary part of the ceremony." The British bards mention three fountains which ought to be venerated—that of the sea or salt water, rain, and fresh springs flowing from the rock.

Thus we find the number three exemplified in physics throughout the whole ancient world; and particularly in the Patriarchal and Jewish* systems of religion, which were

* The Jews had three readings of the scriptures—the text, the mishna, and the cabala. The two latter having been revealed to Moses

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honoured by the Almighty with especial manifestations of his will and pleasure. The question then arises, how are we to account for the universal use and application of this remarkable number? Having been venerated in the earliest ages of the world, it must have proceeded from the Creator himself. And accordingly, the equilateral triangle has always been considered by every people, nation, and language, as an indication of the Great Architect of the Universe. It is, indeed, a symbol of perfection; and is hence made by the continental Masons to represent our mortal career, as consisting of birth, life, and death. And there appears much propriety in the arrangement, so far as it alludes to Freemasonry, which includes every thing that is valuable to man in his progress from this world to the next.

Now the universal predilection for the number three being thus applied to the Deity by the earliest inhabitants of the world, could not fail to bear a reference to the doctrine of a plurality of persons in the Godhead; known probably at the Creation, and transmitted to posterity by oral tradition, confirmed and strengthened by the ordinances of the Most High, which were usually, in their form and spirit, of a ternary nature. This doctrine was too profound for the apprehension of those persons whose ideas wandered amongst sensible objects, in their search after the essence of the Deity. And hence it will be seen, from an accurate examination of the principles which constituted the triads of all nations, that how imperceptible soever the shades of error might be, in its downward progress, by the innovations of successive hierophants and mystagogues, the original purport of the doctrine became perverted in the Spurious Freemasonry, until the true meaning was misunderstood, and applied to purposes altogether foreign to its primitive import.

Sir W. Jones thought it little short of blasphemy to refer the heathen triads to the Trinity of the Patriarchal, Jewish, and Christian churches; but I think, with due deference to

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on Mount Sinai. Thus the Talmudists say—"As Moses was 120 days in the mount, on three different occasions of 40 days each; it is highly probable that he learned them all during these three studies, dedicating 40 days to each; and as all beginnings are the most difficult, he was gradually prepared and rendered capable of attaining the highest contemplation of the Cabala, in the same period of 40 days, as he had employed in mastering the lesser ones, from having been thus gradually instructed."

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such a high authority, that it is not more profane to believe that a tradition of the *Trinity* was incorporated into the Spurious Freemasonry of ancient times, than that the same institution was a depository of the *Unity*; and I agree with Bishops Horsley and Tomline, the indefatigable Cudworth, who terms the Triplasian Mithras "a trinity in the Persian theology, or three hypostases in one and the same deity," Sonnerat, Acosta, Le Compte, Forster, Maurice, Hutchinson, and many other wise and learned men, in believing that the origin of all the various triads which existed in the Gentile world, may be consistently traced to the primitive belief in a trinity of hypostases which constitute the Godhead; and the heathen triad is even denominated by the erudite Purchas, "an apish imitation of the trinity, brought in by the devil."

Mr. Faber contests the point. He observes—"if Brahma—Vishnu—Siva relate to the trinity, it will not be easy to assign a reason why they should be represented as springing from a fourth or superior god." I am persuaded, however, that this is only a perverted representation of the primitive doctrine of a trinity in unity; or, as it was more philosophically expressed, according to the oracle in Damascius, "the triad resolved into a monad;" which the British Druids carried out dramatically in their initiations. The hierophant who personated the deity, represented the monad; and he was attended by three priests to represent the triad; and three hymns were sung in the holy sanctuary when the rites were completed.

Being known to Noah and his family, this doctrine would spread with every migration of their posterity: and as it certainly formed a part of that original system of Light which is now termed Freemasonry, so it was introduced into every perversion of that system, until the doctrine of a divine triad resolving itself into a monad—or as Lucian truly expresses it, although in jest, Εν εκ τριων, και εξ ενος τρια, was universally disseminated in every nation, and admitted by every people in the world. Its invention was ascribed to Cronus, another name for Noah, or perhaps Ham, for the identity is uncertain. And in the oracles of the first Zoroaster, which are of an unknown antiquity, we find the principle enunciated.

Παντι εν κοσμω λαμπει τριας
Ἡε μονας ἀρχει.

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"A triad of Deity shines throughout the world, of which a monad is the head." In successive ages the true purport was misunderstood, but the principle remained, though its application ceased to be made to the true God and Father of all; and was generally transferred to the three sons of Noah, as a triplication of the mortal father of the human race.

Mr. Maurice traces the idea in the Gentile world to a perversion of Jewish hieroglyphics. He says, "the illuminated heads, the innumerable eyes, and the extended wings of the cherubic beings, which, in the Jewish hieroglyphics, ever accompanied that refulgent symbol, were doubtless intended to represent the guardian vigilance of the Supreme Providence, as well as the celerity of the motions of that celestial light and spirit which pervades and animates all nature. The innocent and expressive emblem, which devotion had originally formed, was caught up and debased in the pagan world. The fire, light, and spirit which, among the former were only typical of the Supreme Being, and his attributes, were by them mistaken for the Supreme Being, and were accordingly venerated in the place of that Being. These three principles became inextricably involved in their theology, and inseparably incorporated in all their systems of philosophy. They called the elementary fire, Ptha, Vulcan, Agnee; the solar light they denominated Osiris or Mithra, Surya, Apollo; and the pervading air, or spirit, Cneph, Marayen, Zeus, or Jupiter. Under those and other names they paid their divine homage; and thus, having, by degrees, from some dark ill-understood notions of a real trinity in the Divine Nature, united to that mysterious doctrine their own romantic speculations in the vast field of physics, they produced a degraded trinity, the sole fabrication of their fancy; and instead of the God of Nature, nature itself, and the various elements of nature, became the objects of their blind and infatuated devotion."

The principal religious triads in the heathen world were as follows:—The Egyptian, of Trismegistus, or Osiris—Isis—Orus—and Eicton—Cneph—Phtha; the Orphic, of Phanes—Uranus—Cronus; or, according to some authorities, Phos—Boule—Zoe; the Magian, of the Triplasian Mithras, or Ormisda—Mithra—Ahriman; the Indian, of Brahma—Vishnu—Siva, and Balrama—Subhadra—Jaganath; the Cabiric, of Axieros—Axiokersa—Axiokersos; the Phœnician, of Ashtaroth—Milcom—Chemosh; the Tyrian,

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of Belus Venus—Thammuz; the Grecian and Roman, of Jupiter—Neptune—Pluto; the Eleusinian, of Bacchus—Proserpine—Ceres; the Cyclopean, of Brontes—Steropes—Arges; the Thracian, of Uranus—Urania—Love; the Platonic, of Tagathon—Nous—Psyche;* the Tartar, of Artugon—Schugoteugon—Tangara: the Celtic, of Hu-Ceridwen—Creirwy; the Teutonic, of Fenris—Midgard—Hela; the Gothic, of Woden—Friga—Thor; the Scandinavian, of Odin—Vile—Ve; the Peruvian, of Tangatanga;† the Mexican, of Vitzliputzli—Tlaloc—Tescalipuca.

Each triad was generally explained to consist of a creator, a preserver, and a destroyer; or, according to Maurice, a renovator;‡ and this doctrine was embodied in another feature of the Spurious Freemasonry, viz., the belief in an endless succession of similar grand periods, called worlds; each of which was supposed to be in constant progress towards destruction; after which a new creation invariably takes place. And thus the operations of one or other member of the triad are always in active exercise, in the successive works of renovation, preservation, or destruction.

But if the triad, as an illustration of the number three, was thus the foundation of religion, it was also disseminated in detail through every branch of the system. In some nations this triple form of the divinity was convertible under a change of circumstances. Thus, in universal nature, it was denominated by the Greeks, Phœbus—Phœbe—Pan; in the

* Plato also speaks in the Timæus Locrus of a material triad, which he calls, Idea—Hyle—Isthetus.

† Meaning three in one, and one in three. The Peruvians had also a triad called Illapa, or the three ministers of the Sun's justice; viz., lightning—thunder—thunder-bolt. "There is still extant," says Marmontel, "a Peruvian hymn, addressed to a daughter of heaven, whose function, according to the mythology of that people, answered to that of the Hyades. One may see by that hymn what was the turn and character of the Peruvian poetry. 'Fair damsel, thy spiteful brother has been and broken thy little urn in which thou keepest the *lightning*, the *thunder*, and the *thunderbolt;* and see, they are got loose, and are come to visit us. As for thee, thou givest us nothing but the light sleet, and the soft dews. This is the task thou hast had given thee by the Governor of the Universe.'"

‡ There were many exceptions to this rule. Thus the Orphic triad referred to Light—Counsel—Life; the Platonic, as we have seen, was the Creator—Logos—Soul of the World; the Magian of the Supreme—Wisdom—Principle of Evil; the Pythagorean of Mind—Wisdom—Soul. The triad of the Tartars did not vary materially, being the Creator—Preserver—Spirit. But it will be found that the doctrine in the text was most generally prevalent.

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elements, Vulcan—Juno—Neptune; in the prolific power which produces fruits, &c., Bacchus—Ceres—Vertumnus; and in the infernal regions, Pluto—Proserpine—Minos. In subsequent ages, the Emperor Julian, who was not ignorant of the Christian's trinity, constituted a new triad, which he called Sol—Monimus—Azizus.

The notion of a triple intelligence so far pervaded the mythology of Greece and Rome, that it became of universal application; for the number three was supernal, and it was not considered possible for any system, either of philosophy or divinity, to be constructed without its assistance. Thus, Jupiter was distinguished by the three-forked lightning; Neptune, by the trident; Pluto, by Cerberus the triple-headed dog; while the caduceus of Mercury assumed a triform character, either by the central circle, with upper and lower semicircles attached, or by the wand flanked with serpents' heads. Sometimes this appendage was represented merely as a winged pedestal surmounted by the two intersecting serpents, which still embodied a complete triad; for the serpents formed a circle and lunette, to represent the sun and moon, and the wings were the hovering spirit of the elements. Hence Homer terms this symbolical instrument "the golden three-leaved rod." There was also a triad of Graces, called Aglia—Thalia—Euphrosyne; another of Fates, named Clotho—Lachesis—Atropos; of Sirens, called Parthenope—Ligea—Leucosia; and of Furies, who were denominated Alecto—Tisiphone—Megara. Even the obscene deities were invested with the same dignity. Thus they had a triad of Priapus—Phallus—Fascinus; of Harpies, called Aello—Ocypete—Celeno; and of Gorgons, named Medusa—Stheno—Euryale. "In the 54th plate of Montfaucon's Supplement, in his account of Gaulic Antiquities, may be seen assemblages of deities in triple groups. In one of these groups it is not a little remarkable that the centre figure hath shoes on his feet, as if of superior dignity; the other two figures, as if subordinate, are barefooted. In Gruter, too, may be seen deities in triple groups, worshipped by the ancient Germans which they call Mairæ, and one is thus inscribed, *in honorem domus divinæ diis Mairabus.*"

Again, the Orphic Cronus was compounded of a man, a lion, and a serpent; the Chimæra, of a serpent, a lion, and a goat; and while Hecate was represented with three human bodies conjoined, Orion was reputed to have had three

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fathers.* Cicero mentions three Anactes, whom he calls Tritopateus—Eubuleus—Dionysus. The three steps by which Neptune is represented by Homer to have crossed the horizon, and the three steps of Vishnu, in his fifth avater, might have a similar reference; as also the teeth of Scylla, the Bacchic trieterica, the tripos of Apollo, the German trigla, the Celtic cromlech, or trilithic edifices of Britain and Gaul, and the triple division of the universe into heaven, earth, and hell; where the moon, in the former, was termed Diana; in the next, Luna; and in the latter, Hecate. Pausanias relates that the statue of Jupiter, which was removed from the palace of Priam, when Troy was sacked, had three eyes, in allusion to his triple government of heaven, hell, and the waters. And Lycophron calls Hercules Triesper.

The mysterious veneration which the ancients entertained for the number three, was manifested in every part of their mystical theology. Thus the statue of Diana, in common with those of Serapis, Geryon, Chimæra, the Sphynx, the Indian dog of Yama, Trisiras, the American deity Bochica, and the tricipitii of all nations, was sometimes represented with three heads, viz., of a horse, a dog, and a man; or a bull, a dog, and a lion;† and the following lines expressed her properties under this threefold character:

> Terret, lustrat, agit,—Proserpina, Luna, Diana,
> Ima, suprema, feros,—sceptro, fulgore, sagittâ.

And again in the Æneid:

> Tergeminamque Hecatem, tria virginis ora Dianæ.

Each head was surmounted by the Tau Cross, and the body terminated in the folds of a double serpent. With a similar allusion Milton said,

> The Moon—her countenance *triform*,
> Hence fills and empties, to enlighten th' earth.

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* This allegory is thus explained by Bryant. "The temple of Orion was undoubtedly a Pator, to which mariners resorted to know the event of their voyage, and to make their offerings to the god. It was on this account styled Tor-Pator; which being by the Greeks expressed *tripator*, gave rise to the notion that this earth-born giant had three fathers." (Anal. vol. ii. p. 125.)

† Some such reference was intended by Homer in his description of the shield of Agamemnon which is thus translated by Cowper:

> There, dreadful ornament! the visage dark
> Of Gorgon scowl'd, bordered by Flight and Fear.
> The loop was silver, and a serpent form
> Cerulean over all its surface twin'd—
> *Three heads erecting on one neck*, the heads
> Together wreath'd into a stately crown.

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There was also a colossal statue of Hercules called Trihesperus (sprung from the triad of night), which is mentioned in a fragment of Nicetas of Choniate.* The Athenians had an altar sacred to Shame—Fame—Impetuosity, and the sacrifices were all triform. The Megarenses placed in the temple of Venus an image of Love—Imeros—Pothos; and at Corinth was a triple statue of Jupiter, the first being deemed nameless, the second was called Terrestrial, and the third Most High. In the temple of Diana at the same place was a monument of Pittheus, on which were three thrones; and near the theatre was a temple with three altars, dedicated to Bacchus, Themis, and the Sun. These extracts are from Pausanias, who mentions other temples in which the triad was worshipped. In one, Bacchus—Ceres—Proserpine; in another, Apollo—Minerva—Proserpine; and in a third, Zephyrus—Minerva—Neptune, were united objects of adoration. In the temple of Fortune at Thebes, in Bœotia, was a triad of ancient statues of Venus, in her characters of Celestial—Popular—Apostrophia; and Herodotus refers to another in a floating island near Buto, consecrated to Apollo, which had a triad of altars. Mandesloe mentions a square pillar in a temple at Mardasch, with the figure of a monarch worshipping a triad, consisting of Sun—Fire—Serpent. The Romans carried the same principle into all their social institutions, whether civil, military, or religious: the number three constituting a sort of universal principle to which perfection was attached. Hence their Tribunes and Triumvirs; their Castra Tertiata and Triarii; their Trifax and Triobolum; their Triens and their Triga; their Trivium and Triremis, and other matters which originated in a superstitious regard for the ternary form.

In the mysteries of India, the doctrine of the trinity was clearly expressed,† but its meaning was rather equivocal;

* A translation of this fragment, by Bro. the Rev. G. A. Brown, A.G.M. for Cambridgeshire, appears in the 4th vol. of Clarke's Travels.

† "Of exquisite workmanship and of stupendous antiquity—antiquity to which neither the page of history nor human traditions can ascend—that magnificent piece of sculpture, so often alluded to in the cavern of Elephanta, decidedly establishes the solemn fact, that from the remotest æras, the Indian nations have adored a Tri-une Deity: there the traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth near twenty feet, and no less than eighteen feet in altitude, by which amazing proportions as well as by its gorgeous decorations, it is known to be the image of the grand presiding deity of that hallowed retreat. He beholds, I say, a

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and it is a question whether the first person in the triad was esteemed to be the true God, or only an emanation from the doctrine of an endless succession of worlds; and consequently a personification of Adam or Noah, who were equally worshipped under the common name of Brahma, or the creative power, because the parent of mankind; for Brahma was only a created being. In truth, Brahma appears to have been Adam or Noah; and the triad Brahma—Vishnu—Siva,* expressed by the triliteral monosyllable AUM., was either Abel, Seth, Cain, or Shem, Japheth, Ham;† for there exist considerable doubts, after all, whether this being, to whom the rites of Hindu adoration were so devoutly paid, was not a mere deified mortal. Still there is a difficulty in reconciling this conjecture with the uniform language of their sacred books, which ascribe infinite perfection to each member of the triad. Thus, in the concluding book of the Ramayuna, Vishnu is described as "the being of beings—*one substance in three forms;* without mode, without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irresistible. His operations no mind can conceive, and his will moves all the inhabitants of the universe, as puppets are moved by strings."‡ In remembrance of this triad, they wore a sacred Zennar, or cord of three threads, next their bodies; whence the number three has been holden by them in the most sacred veneration through every period of their existence as a nation.

(*To be continued.*)

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bust composed of *three heads united to one body,* adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the Creator, the Preserver, and the Regenerator of mankind." (Maur. Ind. Ant., vol. iv. p. 736.)

* Siva, like Neptune, was furnished with a trident; and depicted with three eyes, to denote his view of the three divisions of time—past, present, and future; and he was also known by the compound name of Cal—Agli—Rudra; or Time—Fire—Fate.

† "Who were alluded to under this triad, may, I think, be made out without much difficulty. They could be no other than the three sons of Noah, who were the Baalim of the scriptures, and the Dæmones and Athanatoi of Greece." (Bryant. Anal. vol. iii. p. 107.)

‡ Mr. Paterson, in the Asiatic Researches, says, however, that "Brahma—Vishnu—Siva, as emblematical of Creation—Preservation—Destruction, referred to Matter—Space—Time; and were painted red, blue, white; Brahma being painted red, to represent substance; Vishnu blue to represent the apparent colour of space: and Siva white, in contrast to the black night of eternity."

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THE FREEMASON'S LEXICON.

(Continued from page 254.)

Alter, Age.—The order of Free and Accepted Masons should consist solely of men of mature age, and it is in accordance to this rule that young men and boys are denied admittance. In the ancient charges of the English Constitution Book, under date 29th December, 1729, it is laid down as a rule that no person shall be initiated under 25 years of age. The Lodges of other countries initiate at an earlier period, and the son of a Freemason, called Lewis, is allowed even in England to be initiated much earlier.

By the laws of Prussia no native of that country can be initiated under 25 years of age, and the Lodges are allowed to make no exception to this rule except travellers from foreign countries. The Lodges in foreign countries, held by warrants from the three grand Lodges in Prussia, are not bound by this law; but should a young Prussian be initiated in a foreign country, and return unto his native land before he has attained his 25th year, he is not permitted to visit a Lodge until he has done so. It is always a great pleasure to the order when men of mature age offer themselves as candidates.—The celebrated *Wieland* was initiated in his 72nd year.

It is men of mature age and sound judgment alone who can preserve the order in its native purity: and those Lodges whose officers are careful to act in strict accordance to the laws and to the spirit of Freemasonry, will always have a supply of men of mature age as candidates. In the lectures the question of age occurs, but that refers merely to the degree wrought upon. In the ancient mysteries, the mystical age of 1, 3, 5, and 7, refers to so many years of probation.

Anderson Jacob * lived in the beginning of the 18th century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons. The first part contains the history of the order, and the second contains the charges, rules, laws, duties, &c., &c., together with an historical account of the origin of the order.

Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its Archives, Traditions, and Lodge-books. The first edition appeared in 1723, a second in 1738; since then various editions have been published, viz., one by Entick, in 1758, one in 1776, one in 1784, and in 1806 † one by Northbroke, the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other Constitution book being allowed in the Lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back unto the Creation, yet the valuable information it has been the means of preserving with regard to the duties of a Freemason, the constitution of the order, and the history of the English Lodges, make it a valuable work, and caused it to be highly prized by every Lodge and every Brother. In the first edition no mention is made of the formation of the Grand Lodge in London

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* James not Jacob. † This is an error, the latest was in 1784.—Ed.

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in 1717, but it is added to the second edition. There is a German translation published at Frankfort-on-the-Maine, and various French editions.

Andreas Johan Valentin, Andrew John Valentine, born in 1586, and died in 1655, Abbot of Adelburg, and Lutheran Almoner to the Duke of Wirtemberg. He is generally considered as the founder of the Rosicrucian order, although it has never been proved that he was so. It cannot be denied that he had a great propensity towards mysticism, although in every other respect he was a man of great genius and had a kind heart.

Andreas der Heilige und Andreas Order, St. Andrew and St. Andrew's order.—St. Andrew is the patron saint of Scotland. In Lawrie's History of Freemasonry and the Grand Lodge in Scotland, it is stated, "It was long customary for the Brethren to hold their annual festival on the 24th June, but for many important reasons the Grand Lodge of Scotland determined, in the year 1737, that it should not be held on that day any longer, but on the 30th November, the birthday of St. Andrew, the patron saint of Scotland." Thus St. Andrew's day is a festival for the Brethren in Scotland, as St. John's day is for us. Andrew, a disciple of St. John the Baptist, was the first who went over to Jesus Christ. We also know that a St. Andrew's order existed in the 14th century, which was afterwards incorporated with Freemasonry, and that this St. Andrew's order was formed in 1679 or 89, as a peculiar degree in Freemasonry. A profane St. Andrew's order exists unto this day in Scotland.

Anerkante Loger, Acknowledged or Regular Lodges.—By this term we understand such Lodges as work under a regular warrant, granted by the Grand Lodge of the country in which they are situated, and which are acknowledged by, and are in correspondence with their neighbouring Lodges. It is possible that there may be Lodges which work according to the purest principles of Freemasonry, and yet not be regular Lodges. By the laws of Prussia, every new Lodge in that country must belong to, or join itself unto one of the three Grand Lodges in Prussia, and are forbidden to stand isolated or independent, whereby they, *eo ipso*, become regular Lodges. Yet there are single or independent Lodges, which are not only regular, but stand in correspondence with their neighbouring Lodges. They were in existence before the present Grand Lodges were formed.

Anzahl der Freimaurer Loger und Freimaurer, Number of Freemasons' Lodges and of Freemasons.—As we, at the present day have no means whatever of ascertaining the number of members who were initiated into the ancient mysteries,—as, for example, the Pythagoreans, the Templars, &c.,—we cannot form a correct idea of their influence or of their extent. It cannot therefore be superfluous to say a few words here with regard to the number of Free and Accepted Masons, and of the extension of the order, through the means of its members, over the whole surface of the earth, more especially as it is already distinguished for the rapidity with which it has spread its branches over every habitable part of the globe; as its objects are purely moral, as both princes and subjects participate in its benefits; as it requires neither rank, nor riches, nor great learning in the candidate for its mysteries. Neither does it mix itself up with worldly business; forms no party in the state, as every individual member of the order is bound to submit to the laws

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of the country in which he resides, and is no longer allowed to interfere in causing an alteration of the government.

In calculating the present number of Freemasons, we will take the average number of the members of the Lodges under the Grand Lodge at the Three Globes, for a standard. In the year 1817, there were 70 Lodges, with 6300 members, or an average of 90 members to each Lodge.

Number of Lodges under the Grand Lodge, Three Globes, Berlin	70
" " " National Grand Lodge	44
" " " Royal York Grand Lodge	20
" " " Grand Lodge, Hamburgh	11
" " " Grand Lodge, Frankfort-on-the-Maine	4
" " " Grand Lodge, Hanover	14
" " " Grand Lodge, Dresden	10
Independent Lodges in Germany	25
Under the Grand Lodge in Great Britain *	300
" " " of France	300
" " " of Holland	100
" " " of Switzerland	20
" " " of Denmark	10
" " " of Sweden	10
" " " of Russia	15
Making together . . Lodges	953

According to the average number taken above of 90 members to a Lodge, we have, in Europe alone, 85,770 Freemasons. We may take 100,000 for the number; for many Brethren live inactive, or in countries where there are no Lodges allowed to be held, as Bavaria, Baden, Wirtemberg, Austria, Italy, Spain, and Portugal, without taking into account the members of the order who live in the other parts of the world. The author of the "Flaming Star" gives the number at 10,000,000; Nicolai, in his Inquiries into the Accusations brought against the Templars, at 5,000,000; Meiners, in his "Anecdotes of Religion," at 2,000,000; and Stark, in his work upon the "Ancient and Modern Mysteries," at 1,000,000. How much good may be done, if each of those Brethren, and they are all pledged to do so, gave only a small sum more to the poor annually than he would have done if he had not had this extra motive for so doing. If the Spirit of Freemasonry could point the inquiring mind to nothing but to the numbers who have been initiated into its sacred mysteries, and the benefits which its disciples have conferred upon mankind from its commencement to the present moment, it would still present a most extraordinary phenomenon,—more extraordinary than any other mysterious or profane order; of which it is certain that none have ever, by their own strength, arrived at such a degree of greatness, durability, and extension.

He who collects materials for the history of this society acts a more important part than all the monkish chroniclers put together, who have left so many journals of the pious inactivity of their brethren.

* The number of Lodges under the Grand Lodge of England, in 1817, was 650.—Ed.

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Arbeiser, Labour.—An important word in Freemasonry—we may say the most important. It is for this sole reason alone, that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labour is commonly the reason why meetings of the Lodge are held, but do we every time receive a proof of activity and industry? The work of an operative mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the brother Freemason labour. His labour must be visible to himself and unto his Brethren, or, at the very least, it must be conducive to his own inward satisfaction. As our building is neither like a visible Temple of Solomon, nor the Pyramids of the Egyptians, so must our industry be proved in works which are imperishable. When we vanish from the eye of mortals, then must our Brethren be able to say,! "His *labour* was *good*, and he is *called* to his *reward*." But we must not think that as Free and Accepted Masons we are bound to labour in the Lodge only. The Lodge of a genuine Mason extends from the east to the west, from the north to the south, from the centre of the earth unto the clouds. Many Brethren who never visit a Lodge, are yet more active labourers than others who never miss one; there are even many of the uninitiated who are more diligent labourers than others that are initiated. If a Lodge allows its labour to become visible to the eyes of its fellow-citizens, it is not for this reason to be censured; for it is for the sake of its labour that the state grants it its protection. We must be especially careful to conduct ourselves to all our Brethren, and to all those who are related to them, in such a manner as to prove ourselves true Masonic labourers.

Arch Konigliche, Royal Arch.—A high Masonic Chapter in England; has been known about seventy years. The substance of the Royal Arch is taken from the second Jewish temple.

Archivar, Archivist.—An officer who is not necessary in all Lodges, and who is commonly found only in Grand Lodges, in which Lodges he is styled Grand Archivist. He who is chosen to fill this office must be a man who has gone through all the degrees in the Lodge, and who may not only be entrusted with the most important documents, but who knows how to prize them according to their value.

Arithmetik, Arithmetick.—The science of Arithmetic is indispensable to the architect, and highly prized by him. It is a very ancient science, and was perfected in ancient Greece. Far be it from every Mason to give himself up to the superstitious practice of foretelling future events by the science of Arithmetick; but he knows that it is by the assistance of Arithmetick that we have discovered the courses of the heavenly bodies; that without its assistance we could not know when the moon would shine, when it would be ebb or flood, when summer or winter would commence. He is not satisfied with this knowledge, but is ever anxious to avoid the imputation of having miscalculated himself, and to obey the command, "Give an account of thy stewardship."

Armengelder und Wohlthatigkeit, Poor-money and Benevolence.—At the conclusion of every Masonic meeting, whether it be a Lodge for labour, or a supper Lodge, a collection is made for the poor, and the cash collected is handed over to the Almoner. Those collections are generally largest on St. John's day, and on other festivals of the Lodge, and at those times much depends upon the W.M., if he possesses the art of warming the hearts of the Brethren by his description of the pleasure

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of coutributing towards relieving the necessities of our suffering brethren, they will cheerfully augment the amount of their subscriptions, and not forget that the poor weep while they rejoice. For encouragement at those collections, we have many most excellent songs. When necessity presses, every Lodge must not only faithfully apply the cash so collected, but must also have recourse to the principal Lodge fund; at the same time, Masonic charity must embrace a much wider sphere than merely collecting and distributing cash to the poor.

Asiatic System or Order of the Knights and Brethren of St. John the Evangelist, from Asia.—These Knights appeared about the year 1780, and the originator, or, at least, the first active extender of this system was the Freiherr Ecker von Eckhofen. In this system should be found the pure explanation of all Masonic symbols, signs, and words: but in 1784, the Lodges of this order ceased. Its name is partly explained by the four following creations which the system acknowledged. 1st. The invisible creation, Aziloth, the creation beyond the bounds of time. 2nd. The first universal visible creation called Beria. 3rd. The spiritual creation, Tezira. 4th. The creation of the world, called Asta. The history of the Asiatic Brethren is derived from the Apocalypse, and its objects were Rosicrucian, Cabalistic, and Theosophic. All the names in the order were Hebraick, and they had a Synedrim. The degrees in which they wrought were—1st. the first probationary degree of the Candidate. 2nd. Second degree of the afflicted. 3rd. First degree of the initiated Knights and Brethren from Asia. 4th and 5th. Principal degree of Wise Master, Grand Master, or Royal Priest, and pure Rosicrucian, or Melchisedec degree. The Secretary of State Boehman, in Stockholm, was very active in this order.

Aspirant, Candidate.—A person who has expressed a desire to be initiated, and who strives to prepare himself for initiation. He, at the same time, has no claim to this title until the Lodge to which he has applied declares him to be a candidate.

Astræa, Astrea.—The Goddess of Justice dwelt with mortals, but their vices and crimes, which she could not restrain, disgusted her so much, that she was compelled to return to Heaven, from whence this charming goddess has never again revisited the earth to preside over the tribunals of mortals, for which reason she is generally represented as hoodwinked. Mythology further informs us, that while she was a dweller on this earth, she was so satisfied with the justice of the spirit of Freemasonry, that she took it with her into her sanctuary, where she awaits the Brethren of the order, to bless them with all the pleasures she is able to communicate.

Astrology, or Prophecying by the Stars.—Is the imaginary art of foretelling the events which are to occur to the world, and to private individuals, by the motions and brilliancy of the stars. Astrology has the honour of being the most ancient superstition in the world; it is through this means that we often find this deceptive art mentioned in the mystical works on Freemasonry, Copernicus, and his successors in the study of the starry firmament, have supplanted the art of Astrology by proving that all the movements of the heavenly bodies tend to promote the honour and glory of the Great Architect of the Universe.

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A COUNTRY RECTOR'S EASTER VISIT TO HIS RUSTIC PARISHIONERS.

BY A BROTHER.

(*Continued from page* 264.)

On I trotted my easy palfrey up the winding acclivity, leaving the moonlit Abbey and the peaceful vale of the Severn behind me. Upon attaining a pretty considerable elevation, the river assumes to the eye of the traveller the appearance of four or five distinct streams running parallel to each other. This effect is produced by the very extraordinary meandering of the Severn at that particular part of its course; and the delusion of the eye was very much heightened from the altitude of the situation at which I looked down upon the plain below me, stretching out towards Shrewsbury, and the atmosphere being *mystified* by the exuding vapours of expiring day. A sharp canter brought us to Sheinton, a rural hamlet on the Wenlock road from Shrewsbury; a new parsonage-house on the left as you descend the hill, and the rustic fane on the right hand exalted upon a steep hillock, looking altogether very rural and pretty. A few minutes longer and I reached my *dulce domum* for the night. Harley, the place of my tranquil abode for a few days during the holy festivals of Good Friday and Easter Day, is another of the many quiet, happy little villages with which this part of Shropshire abounds. Its rectory is the Utopia of one's college day-dreams. Its church is a church in structure and appearance; not a stone barn, with a kind of pigeon-cot at one end for a belfry, and the interior the rude fittings of ox-stalls. No; Harley church was evidently erected when Wenlock Abbey flourished, and regard was had to the ecclesiastical character and architecture of God's house. The repairing and maintenance of the edifice, too, does not depend upon the self-inflated egotistical caprice and decision of some score of political praise-God bare-bones in vestry assembled; but it possesses—*sancta beata sit doni donori*, whoever it was—an endowment for that purpose. What a picture of contentment and cheerfulness, too, is the venerable rector! What godly regularity rules his house! What refinement and elegance pervade the interior! What good taste and propriety reign over every thing without! At present, the worthy host and hostess were from home, and I was alone in this beautiful retreat of peace and calmness; though, as the eloquent Cicero says, "Never less alone than when I am alone." Or, as our sacred Teacher and august Master, Christ, says, never alone whilst He and the Father are with us. To *me* this holyday was elysium. My hours, too few, were passed in contemplation—penitence, prayer and praise. Here I truly walked with God. I saw him in the glorious sun as he rose in his morning brightness above the hills which bounded the fertile valley to the east. I beheld him as he descended to the west over the lofty peak of Mount Caer-doc, in Wales. I saw him in the time-worn dial in the grey church turret from my chamber window, and I felt his penal sentence "dust thou art, and unto dust shalt thou return," in the plaintive chime which knelled the passing of the fleeting hour. Those thoughts were delicious! Those moments were exquisite!

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The following morning was spent in commemorating that act of Jewish bigotry, intolerance, and ignorance, the crucifixion of our Lord, and administering His last simple, solemn, and affecting rite of the remembrance of Him to a few pious inmates of that charming village. The offices of our holy church on that particular day are full of the most solemn and affecting incidents in the history of our blessed Redeemer. They excite always in me the most soul-subduing emotions. They picture to my mind the most fearful images of the cruelties and barbarities miserable man is capable of, under the influence of fanaticism, and the horrible tragedies he has acted in various ages under the sanctified pretensions of religion! Oh! that what is the chiefest blessing to the faithful worshipper of the Jehovah should be made an instrument of anathemas and maranathas of man against man. Alas! that the grand apostolic doctrine—"God is no respecter of persons:" and that "in *every* nation, he who worshippeth Him in spirit and in truth, and worketh righteousness, is accepted of Him" is so frequently lost sight of, and the doctrine of demons rather made the standard of man's excellence among men! But such is *historical truth*—not any reflection of a morbid imagination. And, be it written, to the everlasting shame of the present age, even that in large communities when a minister of Christ first comes among them to enter upon his holy vocation, it is not enquired.—Do you deliver the message of the Gospel in all its truthfulness and heart-searching plainness?—is he a man so persuaded of the serious responsibilities of the pastoral office, that he is prepared to "spend and be spent" in the service of Christ, and the bringing of many souls to the knowledge of the *one thing needful*, with all its mental, moral, and civilising effects, amongst the dense heathen masses of populous manufacturing towns. No;—be it recorded, to the reproach of such professing Christian communities—the question put is, "Pray, sir, what are your politics?" and, if you be not precisely ready to fall down and worship the golden image which these modern hydra-headed Nebuchadnezzars please, in their wisdom and partisan spirit, to set up, your other professional qualifications, however sterling or gifted they may be, shall be cried down; and yourself probably become the victim of cabal, intrigue, and persecution.

'Tis a melancholy feature this in the economy of the social system. But "'tis true—most true!" and therefore fit to be chronicled in the emanations of a Freemason's pen. Masonry, bright offspring of wisdom, knows no such paltry discords and distinctions. Under the starry canopy of her universal temple, all orders, degrees, and grades of mankind are placed upon a moral level, and estimated and preferred according to their progress in virtue, and their attainments in the hidden mysteries of nature and science. My afternoon this day glided away in the midst of these cogitations, and the evening found me reposing in an entranced contemplation at the loveliness of the scene from my dining-room window, where I sat ensconced in a luxurious easy chair, sipping a rich glass of sherry, and what else?—guess, Brother—*working in the tiled lodge of memory the mysterious ritual of the Craft*!

The morning of Easter Day broke upon my slumbers with the brilliant radiance of a general and renovating spring. All nature seemed to unite in a chorus of hallelujah, to hail the joyful festival of our Lord's Resurrection, which vindicated the truth of His mission, dissipated the doubts of philosophy, and established the assurance of His having "brought life and immortality" to His people. My worthy brother

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rector's ambling nag was again called into requisition after breakfast, to convey me this day to visit *my own* flock, and perform divine service in *my own* tabernacle. The road runs two miles up what is called, in local parlance, a bank or steep ridge of hilly land rising up out of an extensive valley, from the plain of Shrewsbury to the foot of the Welsh mountains to the west. From particular elevations on the banks, the view eastward is expansive and diversified. Beneath in the vale, the tranquil village of Harley, and its church peeping out above the rectory plantations. On the opposite side of the valley, to the right as you face about, another high ridge of lime-stone rock, clothed with forest timber, yclept, Wenlock Edge bounds the view in that direction. Beyond, in a direct line, you perceive the hills which contain the mines of Ketley, and that district discerned by the black smoke from the various iron-works. And to the left, a little more prominent in the landscape, is the huge isolated Shropshire mountain, the Wrekin, frowning majestically upon the animated scene below.

On the summit of the bank, the worthy host of my curate's domicile, and his bustling gude-wife, were waiting to greet their rector, and release me of my four-legged companion. At a stone's cast stood my little Welsh church, planted on the brow of the steep ridge looking far away to the right, along the open plain up to the very walls of the ancient city of Shrewsbury; its numerous church spires glittering in the morning sun, though twelve miles off; and to the left it took a glance up the deep valley, to the base of Mount Caer-doc, on the summit of which the bold Caractacus encamped his rude hordes to resist the further invasion of the disciplined Roman legions, and on which are still visible the ruins of the conquering Roman's fortifications. Before the spectator, standing on the low wall which encircles the churchyard, is spread like a rich carpet under his feet, the rich domains of Sir Edward Smith, a Roman Catholic patrician; and, if a man of taste, he will stand entranced at the magnificent panorama which bounteous and beauteous Nature here presents to his admiring gaze. Thus my puny church, like a faithful watchman on the ramparts of Sion, holds a very prominent position in its locality. Indeed, its whitewashed walls make it a very conspicuous object. I have myself discovered its whereabouts from the roof of the Shrewsbury coach ten miles off. It certainly stands among some of the most picturesque scenery in England. I have seen the splendid view from the north terrace of Windsor Castle, and also that from Richmond Hill, and I am prepared to submit to the judgment of any connoisseur in such matters, that the view from the north side of Kenley church is comparable to either of those far-famed sights. Any Brother who would like to test the fact by ocular demonstration, shall have a hearty welcome on Shropshire fare, and it may not prove a *non-poss*, to find a *magnum* to refresh him after his labours of travelling.

But one of the most interesting features to the philanthropist in my rural parish is its rustic parishioners. The character of the people is, to what is called a man of the world, most refreshingly simple and unsophisticated. Their late great proprietor, the Duke of Cleveland, my most beneficent patron, (the best landlord in England), never would suffer a public-house to be opened in the parish; and to that wholesome policy I ascribe the healthy moral state of my little flock. His Grace fully carried out the principle of the Commutation Tithe Act, which was to prevent the clergy and their parishioners coming into collision in money affairs, by paying the tithe-rent charge himself,

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through his steward. Such was the sincere feeling of support towards the Established Church. *Now* that boon is withdrawn, and the incumbents are obliged to collect their own tithes as heretofore, at their own expense, and the nullifying of the principle of the Tithe Act.

On my entering the church, the congregation rose in the most respectful manner. To a townsman such good manners is electrifying. I wonder what town congregation would rise upon their rector's entrance! I should be sorry to draw any odious comparison with *some* I have in my mind's eye at this moment. Their attention during service was most devout, and their example at the communion of the Lord's Supper most worthy of imitation. Fifty regular communicants out of a rural scattered population of 280 souls. But this is an agricultural district—merely a parcel of boors. In a manufacturing district, where wealth is amassed, newspapers, periodicals, and novels, &c. are read, fine clothes array the person, and church is tolerably well filled, some hundreds in a congregation, you may get together twenty or thirty communicants. *O proh pudor!* I could have fain stayed where I was on the spot. The affection, the honesty, the plain attachment of my flock to their church and its admirable services, and their heartfelt expressed regrets that I could not remain among them, fairly overcame my nerves; and I wept at the idea of quitting such a scene of happiness, for an abode among the votaries of vice, libertinism, and infidelity, with which all large masses of population are deluged in crowded cities.

ON THE KNOWLEDGE OF FREEMASONRY BY THE DRUIDS.

BY BRO. C. GOODWYN, 327.

THE introduction into the early history of Masonry in Great Britain, of an account of the Druids, naturally tends to induce something like an impression that Freemasonry was known to them; and that some of their ceremonials were Masonic, and this too, at a period, according to Anderson, many centuries anterior to the present era; and although Preston, in his Illustrations of the History of Freemasonry in Great Britain, in some degree qualifies the time of its introduction into these Isles, yet he tends to confirm the impression that it existed amongst the Druids at a period long prior to the invasion of the Romans under Cæsar.

I have, from my first perusal of Preston, felt a difficulty in reconciling the titles of Druid and Freemason, as associated with each other; and a more intimate knowledge of the precepts of Freemasonry has added so much to that difficulty, that I now find myself at a perfect loss to imagine in what the "convincing proofs that the SCIENCE of Masonry was not unknown even in the rude ages of Druidism"* consist, or where those proofs are to be found.

The similarity of many of the ceremonies practised by Freemasons in the present day to those used by the Druids, may possibly have induced

* Preston, by Dr. Oliver, p. 121.

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the belief that the latter were also Masonic; but this conclusion, as it appears to me, ought not to be too hastily formed, particularly when we are told, that "to believe without evidence and demonstration is an act of ignorance and folly;" it therefore behoves us, when mere statements are offered for facts, not to permit credulity too hastily to form conclusions for us, when an examination and dissection of the foundations on which such statements are built, though possibly capable of an affirmative construction, may, nevertheless, lead another person to a very different result.

It may, without fear of contradiction, be asserted that the *principles* of Freemasonry existed at a period more remote than that which claims the birth of Druidism, although history leaves us pretty much in the dark as to the latter event. In investigating, therefore, the principles which are characteristic of the two orders, and endeavouring to disperse the clouds which envelope them, difficulties present themselves which are almost insurmountable, from the frequent checks which are experienced in unravelling the treasures of truth and art, which are found wrapped in an almost impenetrable mythological veil; and to dispel these difficulties it becomes necessary to extend research into an unlimited space, in order to bring the events, histories, measures, and actions, of different and distinct climes and countries, in days that are now numbered as "those that have been," to bear upon each other. Fortunately however, our ancient historians have occasionally been led from their general rules, by relating events and actions, which though not strictly in keeping with the general tenor of their relations, have been remarkable and interesting in some other point of view; for otherwise, we should have been left in almost total ignorance of the character of the religious doctrines and observances of the people who first inhabited this and other countries, which are remote from that spot in the East, from whence sprung all those blessings and religious consolations which are vouchsafed to us by that book of truth, the Bible.

In this, much to be lamented scarcity, of authentic and sufficiently comprehensive sources from which we should be enabled to derive information that would correctly illustrate the real character of the doctrines and ceremonies practised by the Druids, or that would furnish a "key" by which we should be enabled the better to pierce the "allegorical veil" under which *their* doctrines and ceremonies were hid, the inquisitive Mason ought not, with the advantages his Masonic knowledge affords him, to content himself with the bare chronological register of events which Cæsar, and other early historians, have bequeathed to him; but he should, whilst jealously looking to the symbolical rights and practices of the Druids, with all their attendant ceremonies and objects, endeavour to draw some comparisons between them and those of other nations; and from such comparisons to trace the source from whence they sprung, and the consequences to which they gave rise, and thereby to satisfy himself whether they are consistent with the Freemasonry practised during the same periods; or whether they do not form one of the various classes of the spurious order, so early set up in opposition to the pure Science.

Freemasonry, it has never been doubted, "first had its rise in the East, and thence spread its benign blessings and influence into the West;" and it is more than probable that Druidism was also of exotic origin, whence also originated all the numerous systems of spurious Masonry, profane worship, and idolatrous ceremonies, that, dictated by

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jealousy and ambition, set themselves up in opposition to the pure Masonry practised by the Patriarchs; and whilst it must engender a feeling of honest pride and veneration for his own order, it cannot fail to be also a matter of great consolation to the Mason, when he reflects that, to the opposition and oppression consequent upon the desire to carry out those unworthy motives, he doubtless owes the preservation of Masonry in all its original purity and excellence.

Cæsar, whose historical account of this country is admitted to be as authentic as any written by early historians, describes the British, particularly those *not* living on the coast, as a *rude barbarous* race, and in one of their embassies of peace to him, they designate themselves as "a savage unpolished people, and *wholly unacquainted with Roman customs.*" It seems evident, therefore, they could not have had much, if any, prior intercourse with that country, and that consequently their manners and observances, all of which bear strong traces of eastern origin, must have been derived from some country of greater antiquity; and upon a comparison of our own Masonic ceremonials with those of the Druids, although some may be found to bear a resemblance, yet if the principles of Masonry be steadily kept in view, it would seem to be something more than mere fancy, in asserting that Freemasonry was wholly unknown to the Britons up to the commencement of the present era, and that their practices and symbols must have been derived from some one of the numerous systems of profane worship, and spurious mysteries, set up in opposition to the pure science.

These spurious mysteries had grown to so alarming an extent during the three or four centuries before Cæsar's invasion, and were so universally substituted for Freemasonry, that had not the latter received a Divine support, it must then have been lost to the world. Such, however, was not to be its doom; for although in fulfilment of the prophecy of Isaiah,* the Laws of God, and Masonry with them, fell for a time into oblivion before the worship of Baal; yet it was only to rise again, and like a giant refreshed by slumber, to tread beneath its powerful weight of truth all the systems that had been set up to traduce and destroy it, thereby verifying the proverb, that "the lip of truth shall be established for ever, but a lying tongue is but for a moment"†.

It has been suggested, that the Druids derived their system of Government from Pythagoras, and that he also taught them the "*science* of Masonry" when he journeyed into Britain; but if such was the fact, and that the Druids condescended to become his pupils instead of his teachers (which latter would seem to be the more reasonable conjecture of the two, from the avowed purposes of Pythagoras' travels), it seems strange, as the Grecian and Roman customs and ceremonials were in his time so very similar, that the British should, in Cæsar's time, have remained so perfectly ignorant of them.

The chief argument in support of the assertion that Pythagoras was a *teacher* of the Druids, seems to be derived from the fact that they practised many of his tenets, and adopted many of his doctrines; but it should be recollected that those tenets and doctrines did not originate with Pythagoras, although they were reduced to a more perfect and pure system by him; and the weight of evidence appears to be rather in support of a presumption that the Druids learnt them from the same

* Chap. xxiv. 13, 14. † Proverbs xii. 19.

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sources from which Pythagoras himself derived them, at a period prior to that in which that philosopher lived; for it is recorded that he spent some time in Phœnicia, in intercourse with the priests of that country, and that by them he was taught their mysteries and religious doctrines: and it is spoken of with confidence by several antiquarian historians, that the Phœnicians, particularly the Tyrians, were amongst the earliest, if not the first, commercial power who visited this country.

As early as the 18th century before the commencement of the present era, the Phœnicians visited Africa in the course of their contraband trade, and Inachus led an Egyptian colony to Greece, in Phœnician vessels, about the same period. In 1500 A.L., in the time of Agenor, several Phœnician colonies emigrated to Asia Minor, Crete, Lybia, and Greece; and about the year 1000 A.L., during the reign of King Solomon, Phœnician voyages to Tarshish, on the south-west coast of Spain, were common; and it is not unreasonably conjectured that these voyages were, at an almost equally early period, extended to the Cassiterides, a name given to a cluster of islands described by Strabo as visited by the Phœnicians, and being "ten in number, north-west of Spain, abounding with tin and lead," in which metals the Phœnician merchants are stated to have been considerable traders. These Islands are evidently those now called the Scilly, where Dr. Borlase describes some huge remains of Druidical monuments as being in existence in his time; and as no remnants of tin or lead mines, or evidences that they ever produced these metals, are to be found in any part of the Scilly Islands, there is every reason to believe these Phœnician voyages were extended thus early to Cornwall, which, in their ignorance of the geographical character or extent of England, they very possibly treated as one of the Cassiterides, or Scilly Islands.

Davies, in his Mythology of the Druids, adopts an old Druidical assertion, "that Druidism had its origin in the sacred Island of the Sëon," or Sena, which from the description of Pomponius Mela, he states must have been near the Land's-End, or amongst the Scilly Islands;* and he states as his own opinion, that "what was exotic in the system of the Britains, came to them by the way of Cornwall, and therefore was probably derived to them from the Phœnicians";† and a strong circumstance in favour of the hypothesis that all their religious doctrines and mysterious ceremonies were thus derived, exists in the fact, that remains of the most extensive and important of the Druidical erections, which were all more or less connected with their mythological rites, are more particularly found in Cornwall and Hampshire, and the immediately adjacent counties; and this hypothesis is very materially strengthened by the numerous comparisons that are capable of being adduced to show that Druidism was instituted upon the basis of one of the systems of profane and idolatrous worship followed by the Phœnician race, who were the immediate descendants of the Canaanites, and the first to revolt from the pure worship of the Almighty, and to adopt the doctrine of Polytheism, with the worship of images and human sacrifices; blending also with these heathen customs the doctrines and mysteries of the Cabiri, who, though originally Masons,‡ used the little knowledge they attained in that character, by founding an institution similar in a ceremonial point of view, but for the avowed purpose of

* Davies' Druids, 168. † Ibid, 345.
‡ Dr. Oliver's Antiq. Freemasonry.

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serving the very worst principles of idolatry, and consequently directly opposed to every Divine primordial element claimed as a landmark to the pure Freemasonry from which they seceded.

Pythagoras (whose father was a merchant, probably of Tyre, or some other Phœnician city, and had traded to Samos, where he had received the rights of citizenship) was born about the year 585, B.C., which was several centuries subsequent to the period in which the Phœnicians, in all probability, first traded to this country; and during this interval they no doubt used the abundant opportunities afforded them, of disseminating their doctrines and mysteries amongst the Druids, who they found were held superior to, and consulted by, the natives in all their transactions; and where no positive evidence can be adduced to prove the assumption that Pythagoras taught the Druids Freemasonry, or that the science itself was known to, and practised by them, a mere comparison of their ceremonies with those of Freemasonry ought not, even if they were found to assimilate to each other, to be admitted by the Mason as a conclusive test that those ceremonies, *as practised by the Druids*, were Masonic; but bearing in mind the imitative disposition of those who set up the spurious mysteries of Masonry, he should jealously watch the religious doctrines and *principles of Divine belief*, and objects of worship of his own order; and if those of the Druids should be found to differ from that pure and simple faith which has been the type of Freemasonry, and its identification from the first hour of its formation to the present day, they should be treated at least with suspicious doubt, until some evidences and demonstrations are adduced to remove them. To the Mason, a recapitulation of our ceremonies will be unnecessary, and to the "unenlightened" they must remain "a sealed book;" but a comparison of the religious belief, doctrines, and ceremonies of the Druids, so far as they are known and generally acknowledged, with those which were practised in the East by classes historically proved to have been seceders from pure Freemasonry, cannot fail, at least to raise a doubt, if it does not afford a proof, that the Druids were *not* Masons.

The religious doctrine of the Druids, says Davies, was Polytheism, and they practised some of the worst principles of the heathen idolatry. Their "system was one of superstition, composed of heterogeneous principles; it acknowledged certain divinities under a great variety of names and attributes. These divinities were orginally nothing more than deified mortals and material objects, mostly connected with the history of the Deluge; but in the progress of error, they were regarded as symbolized by the sun, moon, and certain stars, which, in consequence of this confusion, were venerated with divine honours; and this superstition apparently arose from the gradual or accidental corruption of the patriarchial religion, by the abuse of certain commemorative honours which were paid to the ancestors of the human race, and by the admixture of Sabian idolatry."* Cæsar states that their tutelary god was Mercury; and next to him in their esteem they ranked Apollo; then Mars, Jupiter, and Minerva; and that he found the attributes of each of these deities to be very similar to other countries holding mythological doctrines,† and the rites and ceremonies appertaining to the idolatrous worship and general superstition of the Druids bear so strong an analogy to those of other nations known to have practised the Arkite, or

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* Davies' Druids, 86, 87. † Cæsar's Commentaries, p. 100.

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first of the spurious systems of Masonry invented by the Cabiri, that there is little room to doubt they were derived from the same source, and to this invention may be ascribed, not as Mr. Davies supposes, "a gradual or accidental corruption of the Patriarchal religion," but an intentional corruption of it, and as intended to form a positive rival to the pure doctrines of Freemasonry, delivered by Seth to the Patriarch Noah.

Acts, such as those which are described as practised by the Druids, are so contrary in their tendency to the pure elements which have ever distinguished Freemasonry, that it is impossible it could have existed with ceremonials founded upon any such religious principles. "The ancient and honourable science of Freemasonry has EVER been identified with the worship of *the one* TRUE *and only* God;"* but the primitive religion of the Cymry was a decided apostacy from the patriarchal religion, and an institution in its place, of a worship of the patriarch (Noah) himself, under a multiplicity of titles as a deity, and exhibiting with their Arkite superstition a mixture of Sabian idolatry, precisely similar to that which was found blended with the same species of mythology over great part of the antient world; and further representing the visible world, not as formed by the word of a wise and beneficent Creator, but as an enormous monster, ascending out of an abyss, the abode of an evil principle.

The Phœnician gods,—aided by the mystical and captivating, but idolatrous doctrines of the Cabiri, were found in early times so powerful an opponent to the pure doctrines of the Mosaic dispensation, that their introduction, during the reign of Manassah, threw the laws of God into entire oblivion, even amongst his chosen people; and the circumstance that one of the chief objects of Druidical worship was frequently called Beli Bel, or Bâl, (a corruption of the Phœnician Baal, which, as they all bore the same interpretation, was not uncommon even amongst the people by whom the god was first set up,†) would seem to tend to strengthen the impression that it was derived from the Phœnicians, and that its worship was alone of an idolatrous character.—The Phœnicians, like the Egyptians, had also an hereditary priesthood, who were the sole repositories of all religious and historical knowledge, and they chiefly studied to improve their ascendancy by practicing on the ignorance and superstition of the people; and for this end veiled their doctrines and traditions under fables and allegories which were unintelligible to the many; and if, in thus describing the *Phœnician* priesthood, the term *Druidical* had been substituted, no one word that has been used would have required alteration.

Of the fact that the Druids also practised, in their original or first stage of mysticism, "the *pure* and simple Arkite theology of the Cabiri," there seems abundant testimony,‡ and this circumstance proves its derivation by the Druids to be of very ancient date: for the practices of the Cabiri, in their original unadulterated state, did not exist for any very lengthened period; which, perhaps, is best accounted for, from their having had no true faith to guide or support them,—in consequence of which innovations and additions, as it suited the necessities or mystical ideas of its priests, were frequently made, so that at length it required no ordinary degree of penetration to discover what had really been its

* Dr. Oliver on Freemasonry—*Quarterly Review, June* 1837.
† Deut. xiii. 13. Jeremiah, xxx. v. 2.
‡ Bryant's Analysis, vol. ii, p. 461.

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original character. The Pelasgi introduced the doctrines of the Cabiri into Ireland, where there are yet in existence monuments of antiquity erected for the celebration of their mysteries,* and the same doctrines were also practised in many parts of England by the Druids. In Westmoreland, the monument known as Arthur's round table is conjectured to have been erected for the purpose of celebrating the Cabiric rights, its knights being held to be no others than the Cabiric deities themselves,† and in the more celebrated Druidical temple of Stonehenge, "the great sanctuary of the dominions," it was supposed that all the Arkite and Sabian divinities of British mythology were present. And again, in the temple of Abury, the rites of these idolatrous deities were undoubtedly practised; and some writers have gone so far as to suppose that the name of this latter great and celebrated temple of the Druids was derived from the term Cabiri, or Abiri (Abury), both of which terms are interpreted to signify "the mighty ones." And if this derivation of its name be correct, it will be difficult to find a stronger proof of the unmasonic character of the Druids, than the fact that this, one of their greatest, perhaps the greatest of their temples, was erected for the avowed purpose of practising doctrines emanating from every possible evil feeling allied to the opposition of the pure Freemasonry of the Patriarchs.

The Druids themseves openly professed to have gained their principal knowledge from the "Pheryll, or priests of the Pharaon," which was the antient British name of the Cabiri, and Talasin (a Druid) in one of his songs, of which Mr. Davies gives us a translation, describes himself as "that splendid one, who sportingly came from the *invading host* of the Feryll (or Pheryll)" ‡ thus adding to his boast of the derivation of his doctrines, to which he here alluded, an ostentatious display of the *invading* character of the Cabiri, who notoriously sought, by every species of deception, to overwhelm the pure patriarchal belief, and to substitute in its place their own attractive but heathenish ceremonies; and wherever an opportunity presented itself for their introduction, this object was for a time attended with too great a success; and their mischievous doctrines seem to be too clearly distinguishable amongst the ceremonies used by the Druids in the practice of the Celtic mysteries of Ceridwen (the Grecian Ceres), to afford a doubt of their influential character over our British ancestors; for we find them invariably bringing forward three distinct states of the British hierarchy, all more or less identified with the mysteries of Ceridwen; to which states they have usually given the title of "the three mighty swineherds," which was one of the titles of the Cabiric priests, who were frequently styled sues (swine); and Greece and Rome, who borrowed their mythology from the Cabiri, consecrated the sow to Ceres, giving it the name of the mystical animal.

The amulets, particularly the "Ovum Anguinum" of the *Druids*, which was by way of eminence regarded as the "Insigniæ *Druidis*," further identify their worship as derived from the Cabiri; for the mundane egg of the various pagan nations also bore reference to the Arkite superstition, and was in some sense an emblem of the ark itself; and the Samothracians, who were generally considered the most devoted and correct worshippers of the original Cabiric rights, held in great veneration their magic rings, which were of the same nature as the amulets of the Cabiric priesthood, and were believed to have a similar power—that of averting danger.

(*To be concluded in our next.*)

* Dr. Oliver's Antiq. of Freemasonry. † Faber's Mys. Cab. ‡ Davies Druids, 546.

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A BRIEF ANALYSIS OF A FEW POINTS ADVANCED IN A LATE ATTACK UPON FREEMASONRY.*

"Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny."
SHAKSPERE.

To mercilessly attack a person who, from peculiar circumstances, is unable to defend himself from the violence, is a thing so dastardly, as to be stamped with the universal detestation of mankind. Of a piece with it is the calumny thrown upon Masonry by many who are fully aware that the Brethren are bound by their obligation to a secrecy which would be broken were they to attempt to disprove the slander which is thrown upon their doctrines; a slander not fixed upon them with even the semblance of justice, but hurled with blind and bigoted fury against a system of which the slanderers know nothing, and can have, therefore, no just grounds for either praise or censure. I am sure that no man, endowed with that beautiful charity so eloquently dilated upon by St. Paul could, or would, raise his voice against the internals of a system—of which he is ignorant—whose externals all must acknowledge to be founded upon the plain and evident will of God, as revealed in His Holy Word.

"Pure religion, and undefiled before God and the Father," says St. James, "is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Who will deny that this is the very basis on which Masonry is founded? Let him who would do so, look to our schools for the nurture of the young, our asylum for the shelter of the aged, and the countless acts of individual charity whose very fount and spring is Masonry. To him who does deny it, the tongue of the widow and fatherless—the voice of destitute age, and unprotected youth, snatched from misery, ruin, and despair, and fostered in the maternal bosom of Masonry, will rise above the futile effort at detraction, and cry, "Thou liest!"—knowingly and wantonly—in the face of facts which he who runs may read; may see stamped upon every stone of that beautiful fabric, whose pinnacles glitter in the sun to the glory of our God, and the benefit of our fellow men."

Is Freemasonry unconnected with Christ? does it reject the Lord Jesus, as some would intimate? I deny it firmly, zealously, truly. Does the Christian divine leave unread, and unstudied, the Old Testament, with its hallowed poetry, its splendid imagery, and mystic types, the forerunners of that more full and perfect day which was to dawn upon the benighted heart of man? No! useful—pre-eminently so—is that record of God's dealings with his people, to the proper understanding of his infinite grace, and man's great salvation. The science of Masonry stands in the same relation to Christianity; or perhaps, more correctly speaking, it is the spiritual essence of the old law, not extending to the height and sublimity of the new covenant, but a step in advance—not in the spiritual meaning of the old law, but of man's interpretation of it: a more spiritual, and therefore more correct reading of it than that followed by the mass of the people, who looked more to the letter, and understood not that fulfilling of the law, as defined by Christ, when he declared the law broken by him who even gazed on a woman to lust after her. If they to whom this exceeding knowledge

* Vide *Freemason's Quarterly Review*, No. 2, New Series, page 329.

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was communicated, concealed it from those whose tongue was more ready to scoff than pray, and communicated it to those, and those alone, who loved their God with all their heart, and their neighbour as themselves, does it follow that that secrecy was sinful?

None know but the initiated, how beautifully Masonry harmonizes with the doctrines of the +. As the mystical types and allegory of the old law became plain upon the rising of the Sun of Christ, so has that day-spring from on high cleared the mists which, I confess, hung upon our beautiful science. Reject Christ! I am certain every real Mason's heart will swell with indignation at the foul charge.

Masonry is also accused of ostentation. Oh! were the deep sense of degradation which that seeming ostentation inspires thoroughly known, the world would own that the ostentation of Masonry is but humility.

Despite the attacks of foes, the indiscretion of friends, and the lapse of time, Masonry still prospers, and still shall prosper, on earth, until the Great Architect of the Universe shall, in his infinite goodness, translate it into the heaven of heavens, where we shall no longer see through a glass darkly, but face to face. CATO.

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX.

THE public meeting convened some time back to adopt measures for securing, by public subscription, a suitable tribute of respect to record the love of learning and the amiable qualities of his late Royal Highness the Duke of Sussex, took place on Saturday, the first of July, at Willis's Rooms, and was attended by a considerable number of noblemen and gentlemen, friends and admirers of the deceased Prince.

The MARQUIS OF NORTHAMPTON took the chair. In opening the business of the day the noble Chairman observed, that it was not necessary for him to say many words to them upon the object which they were that day assembled to carry into effect. Their presence there would prove they sympathized in the loss of an illustrious descendant of the house of Hanover—of a Prince whose zeal for science and literature was only equalled by the kind and amiable qualities he exhibited in private life. The noble Chairman then called upon the Duke of Sutherland to move the first resolution.

The DUKE OF SUTHERLAND begged to express the satisfaction he felt at seeing the chair filled that day by the President of the Royal Society—a society which had been presided over by his late Royal Highness. For many years that lamented Prince had endeared himself to all classes of the community, by his conduct in relation to every object connected with the cause of charity; he had attended their meetings, and had used his utmost efforts in the furtherance of everything which concerned the interests and welfare of the country. He would not then pass any eulogium on the character of his Royal Highness, as every one there showed how much they participated in the sentiments of respect and esteem for the Prince; but he could not avoid calling their attention to some passages of the speech of his Grace the Duke of Wellington on the occasion of the address of condolence being voted to her Majesty respecting the death of the Duke of Sussex. The

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noble Duke than read the following extract from the speech referred to:—"His late Royal Highness was, during his whole life, the protector of literature, of the sciences, and the arts, and of the professors and representatives of all branches of knowledge. For a number of years his Royal Highness was elected President of the Royal Society, and he received the members of that learned body in his house with the greatest amenity and kindness. Having himself sedulously cultivated all subjects of literature, science, and art, his late Royal Highness was, I may say, the patron, protector, and friend of all those who pursued such studies, on every occasion when that protection was necessary. But other praises belong to his Royal Highness. His Royal Highness was not backward, on the contrary, he was equally forward with all the princes of his family, as a patron and upholder, as a supporter and promoter of the various charitable institutions of this great metropolis; and, my lords, up to the last moment of his life, he was the friend of the indigent and unfortunate, wherever they might be found." He (the Duke of Sutherland) was quite sure that there was no one in that company who did not feel with what truth and sincerity these expressions had been used by that illustrious person. The object of this meeting was now to offer a tribute of respect to his memory; and he would, without taking up their time further, propose to the meeting the following resolution:—"That his late Royal Highness the Duke of Sussex, by his patronage of literature and science, by his zealous and active support of every object of benevolence, by his anxious desire to promote in every respect the happiness of his fellow-creatures, by his candour and sincerity in public, and his kind condescension in private life, has well earned the general sorrow expressed at his lamented decease."

The Marquis of Breadalbane, in seconding the resolution, observed that his Royal Highness was remarkable for generosity, openness, and manliness, both in private and public. As a politician he was distinguished for his independence; his principles were not those of party, but were grounded on the general and universal foundations of the British constitution—on those principles by which his family were placed on the throne; these were the principles which characterized his public life. The resolution was then unanimously agreed to.

The Earl of Rosebery, in proposing the next resolution, "That as a memorial of these sentiments, and as a tribute of respect to the memory of his late Royal Highness, a monument be erected by public subscription," observed, that they should all recollect, that in forming this subscription, the rich should not confine themselves to giving liberally, but they should remember that in doing so they offered a powerful incentive to all public men to look to their example, and to endeavour, by meetings and otherwise, to obtain the universal and sincere promotion of the object they were all met then to secure.

The Bishop of Durham, in seconding the resolution, said that it had been unkindly insinuated by some persons that his Royal Highness had shown marked indifference to the subject of religion. He could assure them that the liberality which the deceased Prince had shown to others, did not arise from any indifference as to religious objects; but that he acknowledged that others had a right to form their own opinions. He knew that the Duke was warmly attached to the Church of England, and was deeply imbued with a sense of the importance of religion; but he was not a bigot; he felt that the object of religion was to promote

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peace among mankind, but that speculative men had made it the means of discord.

The resolution was then put and carried.

Lord Arundel and Surrey said the next resolution did not require any explanation; he should therefore content himself with moving, "That the subscription to carry the above resolution into effect be immediately opened, and an opportunity thereby afforded to all persons of testifying their grateful acknowledgments of the high and amiable qualities by which his late Royal Highness was so pre-eminently distinguished."

Lord Carbery seconded the motion, which was put and carried.

Earl Fortescue, in proposing the appointment of a committee to carry out the previous resolutions, quoted the expressions in Sir Robert Peel's speech in proposing the address of condolence to her Majesty, when the Premier remarked, that although the Duke of Sussex had not been called upon to perform military service, yet that he had by the force of his character and conduct claimed and deserved the respect and attachment of the country.

The Bishop of Norwich seconded the resolution, which was put and carried; and thanks having been voted to the noble Chairman, the meeting broke up.

Before leaving the room, we understood the subscriptions registered amounted to almost 700*l.*

We should further remark, that the amount of any individual subscription to this memorial of his Royal Highness is limited to £20, but any sum under that amount would be received.

The room was well, but not fully attended.—*Times.*

[The subscription list at present exceeds £3000, and still remains open.]

The Will of the Duke of Sussex has recently passed the seal of the Prerogative Court of Canterbury. It is very short, being written on a small sheet of paper. The property was sworn under £60,000. The testator directs that a bond held by his daughter for £10,000 be discharged; that the whole of his property go to his wife, the Duchess of Inverness; that his plate, jewels, and many other articles be sold by auction (they have since realised the sum of £37,713); and that if government do not purchase his library within a year, it is also to be sold by auction.

The Duke of Sussex's Library is to be sold forthwith. It is stipulated in the will that it shall be in the first instance offered to the British Museum; and that, in the event of the trustees declining to purchase, it shall be sold in such manner as the executors may direct. The library, it appears, consists of upwards of 45,000 volumes, most of them in excellent condition, independently of MSS., consisting of early copies of different portions of the Holy Scriptures.

The Property of the late Duke of Sussex.—The sale of his late Royal Highness's property was brought to a conclusion on Tuesday, at Messrs. Christie's rooms, with the remaining lots of tobacco, cigars, &c. The company was more numerous than on any previous day during the week. Among those present were Lord M. Hill, Lord Dinorben, Colonel Gurwood, Sir E. Kerrison, Viscount Canning, Sir Archibald Macdonald,

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and many of the leading fashionables. It will scarcely be credited that some of the rare lots among the cigars sold for more than 2*s.* 6*d.* each cigar; and it is a remarkable fact, that three small parcels of the same realised a sum exceeding that fetched by the whole of the carriages belonging to the late Duke, sold the Monday before, by Messrs. Tattersal. The principal purchases made during the day were by gentlemen, the prices ranging far too high for the brokers. Colonel Gurwood and Lord Dinorben (one of the late Duke's executors) both bought largely. Among the more important lots were a box of 1,000 cigars, presented to his Royal Highness by Lord John Churchill, £40 . 18*s.*—Colonel Gurwood; a similar lot, £43 . 1*s.*—Mr. Cunningham; a box of 500 Woodvilles, presented by Lord Sligo, £18 . 7*s.* 6*d.*—Sir A. Macdonald; 1000 Woodvilles, presented by Sir Edward Brackenbury, £39 . 18*s.*—Viscount Canning; 500 Woodvilles, presented by Sir George Cockburn, £22 . 11*s.* 6*d.*—Otley; a box of 49 Havannah cigars, presented by Admiral Sykes, £5 . 10*s.*—Mr. Crockford. The following lots, from 463 to 471 inclusive, numbering 2125 cigars, presented to his Royal Highness, in 1841, by Chevalier Hebeler, were purchased by Colonel Gurwood for the enormous sum of £148; and three lots of 1000 each, presented by Lord John Churchill, by the same gentleman for £137. It is unnecessary to quote any other of the lots to show the interest excited by the sale; but it was generally remarked that on no previous occasion were similar prices known to have been realised by articles of the like description. The proceeds of the day's sale amounted to upwards of £2000.

Correct statement of the amount realised by the sale of the property, by Messrs. Christie and Manson:—

	£	*s.*	*d.*
Plate and plated articles	20,752	15	5
Snuff-boxes and bonbonnieres	2238	12	6
Decorative furniture	3984	1	6
Trinkets, rings, and seals	2473	2	0
Clocks and watches	1994	5	0
Swords, pistols, and sticks	1092	1	6
Pipes, tobacco, and cigars	3617	9	6
Bijouterie	802	1	6
Miniatures and pictures	759	1	0
	£37,713	9	11

The carriages realised but a very small amount. The books are next to be disposed of.

It has been remarked that the purchasers of the sticks, swords, boxes, and some other articles, have good reason to be satisfied with their bargains. In some instances there has been more *sterling gold* removed from the articles after the sale than they cost.

We cannot omit passing a vote of thanks to Messrs. Christie and Manson for their general courtesy and attention on the days of sale, and especially for their liberal distribution of the various catalogues, a series of which is in our possession.

THE SUSSEX DUKEDOM.—A petition has been presented in the House of Lords, (though not heard in the gallery), from Sir Augustus d'Este, to her Majesty, "claiming to be Duke of Sussex, Earl of

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Inverness, and Baron of Arklow, and praying that her Majesty will be graciously pleased to order a writ of summons to pass the Great Seal, to summon the petitioner to sit in Parliament, and there to enjoy the rank and privileges to the said titles, dignities, and honours belonging." This petition was presented to their lordships by her Majesty's command, together with the report of the Attorney-General thereon. It was read, and referred to the committee for privileges "to consider and report." The Sussex Dukedom claim will, therefore, in all probability, be one of the subjects of discussion and investigation next session.

MASONIC TESTIMONIAL TO THE MEMORY OF H.R.H. THE DUKE OF SUSSEX, THE LATE M.W. GRAND MASTER.

FREEMASONS' HALL.—*June* 21.—Present, Bros. the Earl of Zetland, Hall, Hardwicke, White.

Bro. White was requested to act as Hon. Secretary to the Committee.

The following form the Committee—the names in *italics* having been added this day by the power given by Grand Lodge, viz.—

Bros. the Earl of Zetland, Marquis of Salisbury, *Earl Fortescue, Ramsbottom, M.P.* Perceval, *B. B. Cabbell*, T. H. Hall, W. H. White. *Savage, Crucefix, Dobie, Jennings*, Hardwick.

The Committee adjourned to the 11th July.

July 11.—Present, Bros. Earl of Zetland, Earl Fortescue, Perceval, Cabbell, Hall, White, Crucefix, Jennings.

It appeared to the Committee that a statue of the late illustrious Grand Master, to be placed in the Freemasons' Hall, would meet the approbation of the Grand Lodge, and that the probable expense would be £1800. Adjourned to the 29th August.

August 29.—Present, Bros. Hall, Ramsbottom, Perceval, White, Savage, Crucefix, Hardwicke.

A report of the preceding minutes was agreed on, to be presented to the ensuing Grand Lodge.

September 6.—The Grand Lodge, this evening, unanimously adopted the suggestions of the Committee, by granting the full amount required for the proposed statue of his Royal Highness the late Duke of Sussex.

THE HOLY INQUISITION.

CERTAIN *unprejudiced* Jesuits having lately issued their anathemas against Freemasons, others have thought it consonant with Christian propriety to revive former antipathies against the Hebrew race.

We now commit our readers to the survey of this picture of the inquisition in the nineteenth century, as drawn by the grand inquisitor himself:—

"EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS.

"We, Fra Vicenzo Salino, of the order of Predicatori, master in theology, general inquisitor in Ancona, Sinigaglia, Jesi, Osinio, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

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"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto, without effect, employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia authorised by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

"1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

"2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must, within the term of three months from this day, dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less any Hebrew family, shall inherit the city, or reside in, or remove their property into any town or district where there is no Ghetto (place of residence for Jews); and that such as may actually be there in contumacy to the laws, must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenor of the law.

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

"9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state.

"10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading, or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years imprisonment; and they who have such

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articles in their possession must surrender them to the tribunal of the Holy Inquisition; and in case of failing to do so, they will be subject to the above-mentioned penalty.

"11. That the Hebrews, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets, within the boundaries of Ghetto, under pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased will be condemned.

"They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunction that the same shall be published in the synagogue, the present edict being affixed thereto: and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

"Given at Ancona, in the Chancellory of the Holy Inquisition, on the 24th of June, 1843.

"Fra Vincenzo Salina, General Inquisitor.
"Don Vitaliano Burattini, (for the Chancellor.")

Poor Salina and Burattini! would that some benevolent Jew would but purchase the Inquisition as a grand asylum for lunatics, and thus kindly find a shelter for them and all unfortunate maniacs of the same class.

In contrast with this preceding unholy denunciation of the Jews, let us turn to the opinion openly delivered by a princely peer of the British Parliament, in favour of his Catholic fellow subjects.

"The wisest and soundest policy would leave all religions quietly to themselves, so long as they neither attack morality, nor subvert the public quiet, either by their ambition or intolerance; their variety would not fail to produce a rivalship, useful as a balance in the scale of power, and as an emulation to virtue. The state has no right to exercise its authority over the private opinions of any individual; but merely to notice those acts which may endanger and disturb the regularity and good order of its civilized community,"—*H. R. H. the late Duke of Sussex.*

What a Moral Contrast!

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PUBLICITY AND FREEDOM.*

"The cry for public freedom echoes through the land."

"I BELIEVE that millions of individuals will be sacrificed upon its altars, but it will and must be accomplished. The first war—the first revolution in Europe (and their appearance is perhaps not far distant), will be the signal for beginning the battle of freedom and publicity.

"Also secret societies dare not exist; every thing that is secret is bad; even the would-be success of professionals and artists serves only to impede the progress of talents and knowledge.

"One of the largest and most dispersed of these secret societies is the Freemasons. I had an opportunity to watch their doings and objects. Their efforts are to forward only their own interests at the sacrifice of the public. This they can the more readily accomplish, as all the government *employés*, more particularly in the kingdom of P., belong to this Society. Among their members they have persons who are contractors, and connexions of the Treasury; against members of this order no redress can therefore be obtained, even if they could be shown to be thieves. Two cases of this sort I can prove.

"The Jesuitical dogs encamp themselves before the gate of heaven; as the 'Locomotive' recently very correctly remarked, so do upon earth the Freemasons, who blockade the gates of universal benefit to mankind, to heap up wealth only for themselves; and for their enjoyment they cast their fellow-creatures into misery and misfortune.

"They surely deserve no better fate than the Jesuits. B. P."

The editor of the "Locomotive" remarks as follows on the preceding:—

"The contributor certainly shows here a horrible cause of complaint against the secret order of Freemasonry, to which he seems to have belonged; but the order has only itself to thank, for it worships in secrecy. Every man has a right to fancy, that in a dark cave, where the light of day cannot penetrate, he will find toads and every kind of venomous and noxious reptiles."

The Freemason will smile at the prejudice of "B. P.," whose ignorance of our principles is, however, no excuse for illiberality. But we seriously recommend the editor of the "Locomotive," who can so readily "fancy" himself beset, when in the dark, by toads and venomous reptiles, to seek the "Light" of Freemasonry, as the best mode of avoiding the slanderer, who is at once the pest of society and the enemy of the world.—EDITOR.

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* By "B. P.," a correspondent of the "Locomotive" weekly newspaper, Leipsig, 19th April, 1843.

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CURIOUS CUSTOM AMONG THE NATIVES OF SOUTH AUSTRALIA.*

The author states that the natives he encountered believe that the white men who so suddenly appear among them are the ghosts of their relatives, and he is recognised as the spirit of a young man who had been killed by a spear wound; he proceeds,—"On my return, my new mother expressed as much delight as my real mother would have done, had I been unexpectedly restored to her so soon. As she left me, the old man and my new brothers came up and embraced me after their manner, that is, they threw their arms round my waist, placed their right knee against my right knee, their breast against my breast, holding me in this way for several minutes. During the time this ceremony lasted, I, according to the native custom, preserved a grave and mournful expression of countenance."

TO THE R. W. PROV. G. M. FOR SUMATRA.

R. W. Sir and Brother,—Having been present on a recent occasion in a certain assembly, when you replied to a very facetious exposure of the *modus operandi* of the singular Masonic practice in an eastern island, if I mistake not, under the government of the King of the Dutchmen, I was really staggered by the oddity of your reply, or I could on the instant have brought some circumstances to your recollection, which would, in all probability, have enabled you to have redeemed yourself somewhat from the dilemma in which it is feared you are now irretrievably involved. I understood you to say—

1st. That the worthy mover of the resolution declaring that "such Provincial Grand Master as neglected to hold a Provincial Grand Lodge for twelve months, should be considered to have vacated office, and to take rank as Past Provincial Grand Master," had stated in regard to yourself that which was not the fact, for—

2nd. That you had held four Grand Lodges in *Prince of Wales's Island.*

3rd. That you had there initiated several native chiefs into Freemasonry.

4th. That you had nominated a Deputy Provincial Grand Master, who was performing his duty in a most exemplary manner.

5th. That Grand Stewards and Provincial Grand Masters contribute very largely to the fees of honour, by which the charities of the order were sustained: although it is due to you to observe that you candidly stated the fees of honour for the Provincial Grand Mastership had not in your own case been paid.

Now, Right Worshipful (!) Brother, allow me to examine for

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* Extracted from "Journals of two voyages in North Western Australia in 1837, 38, and 39, by George Grey, Esq., Governor of Australia." Published 1841., Vol. i. p. 30.

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you into this matter. *Imprimis*, do you, on consideration, believe the replies as stated are any thing like an answer from a Masonic Governor, to charges so seriously affecting his tenure of office—does any attempt at a general denial give the impress of fact?

When and *where* did you hold a grand Lodge in Sumatra?

Have you any minute-book of such Grand Lodge, and did you ever comply with the direction contained in Article 9, page 49, of the Constitutions.

How came you, in the name of wonder, to meddle with the native chiefs of Pulo-Penang? If they were to be initiated, the ceremony should have been conducted by the Master, Wardens, and Brethren of the Neptune Lodge, No. 293, established, as I believe by the Athol constitution, in that settlement about the year, 1803.

When did you nominate a Deputy Grand Master, and what was his name? Did he pay for his patent agreeable to Articles, (*vide* p. 111 Constitutions), or did you graciously remit the payment? for I do not find any entry thereof in the cash-books of the Grand Lodge of England. However, if you did nominate and appoint, what are the duties he has to perform in Lodge "Rising Sun," (242), Fort Marlbro', East Indies?—Poor 242! It has to endure the infliction of a total abstinence (from duty) of its Provincial Grand Master, and to be borne down by the superincumbent weight of a Deputy Provincial Grand Master, and a whole cortège of the purple, who, like itself, we credibly believe to exist but in name. Be it distinctly understood, that if in Sumatra there exist a Lodge at all, there is but one; why then is Freemasonry ridiculed by such a mockery, as to palm such a fallacy upon the Grand Lodge of England?

Your observation, that the Grand Stewards are of importance to the Craft, is not germane to the question. That body are most essential to the vitality of the order, as may possibly be proved at some other time; but you will excuse my smiling at your mode of proving that the fees of honour aid the public charity,—yourself admitting that you have never paid such fees,—and I backing you with a declaration that your deputy, if such there be, has neglected to pay his.

Having thus disposed of your immediate case, allow me to enlighten you somewhat on matters in general.

You may not be aware that Pulo Penang, or Prince of Wales' island, is not in the Sumatra Masonic district. In the Masonic Calendar you will not find it so placed. Had the Neptune Lodge. 293, acknowledged your sway, would they have referred matters of Masonic polity to the Grand Lodge of Bengal, when they found that such Grand Lodge was re-established?

Again. The Grand Lodge of Bengal, after such reference, considering that the Neptune Lodge came within *its* jurisdiction, called upon the members to make the usual returns; which was declined, the reference being stated to express only a desire for advice; the allegiance being solely directed to the Grand Lodge of England, the Neptune Lodge having never acknowledged any intermediate authority since its first constitution in 1803; and in this view the late illustrious Grand Master coincided.

Now, right worshipful (!) sir, what business could you have to make, pass, and raise native chiefs in Penang? Many years ago I was presented with a native *Penang lawyer*, and was told there was no other professional organ, and even that was only required whenever a native

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made an *accidental* mistake in the *meum* and *tuum*, or committed a slight forgetfulness in veracity; in which case I was to take the law in my hands and inflict summary punishment. I still have that very "Penang lawyer" in my possession; it is a capital walking-stick, and, ever and anon, as it serves my present purpose, my memory reverts to the original gift; and I thoughtfully enquire, whether another race of lawyers have superseded the natives?

I remember me, that not long since a Mason of some standing, having occasion to visit your Masonic empire, could find neither Lodge nor Masons. On returning, he jocularly observed, that probably "the rising sun" had altogether set.

For the present I take my leave, sincerely advising, that as you are occasionally represented as "drawing plans and designs," not to be led into the error of also drawing the longbow.

Your inseparable

FIDUS.

THE GRAND COCKED HAT.

TO THE EDITOR.—Pardon my intruding on your valuable time; but to whom can an unfortunate wight prefer his complaints, but to one who has *felt* so much for the wants and misfortunes of others? I had been promised by my late kind guardian, Robert Miller, that I was not to be disturbed from my box on any account whatever; and I thought that, like the portrait of Sir Christopher Wren, and the letter of Omdut-ul-Omrah, I was to enjoy perpetual repose. I had *napped* well for nine years; and on every Grand Lodge night, as I heard the tread of various Grand Officers, I enjoyed the delightful reflection that I deserved, because I had earned, repose, as a reward for past services.

But, sir, on the 27th of April, 1842, the box in which I was comfortably ensconced was lifted from the floor, with a rather heavy jerk, and deposited on a chair. The lid was opened, and a dapper, pleasant-looking person took me gingerly in his hand; but instead of the respectful and friendly salutation of my late friend Miller, who would first gently smooth me up and down, and then adjust the remains of my nap with a proper care to smartness and effect, saying, "Verily, friend, thou art fit to surmount a Grand Caput," I regret to say, that the successor to my late friend handled me as if I was a crab-fish, or any other queer thing; called me a Guy; and, what is more, peered into me with much doubtful misgiving, as if he would find what might "a tale unfold."—"You are a queer thing to wear instead of a skull-cap," said he; "but there is no accounting for tastes."—Thinks I to myself, that's true, or you wouldn't be here.

"Ah, Miller! Miller!" sighed I; and so deeply did I sigh, that even my new acquaintance was moved, and he sympathised with me; for, in a rather subdued tone, he pitied me on the prospect of my approaching duties.

Now, Mr. Editor, after nine years retirement from labour, one is not quite *au fait* on the sudden. Fashion changes every thing. I remembered that, in my early days, I gave a wondrous effect to whatever was said or done by those who wore me; and I now learnt, that since my

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retirement, my successor had utterly failed in keeping up the dignity and importance hitherto attached to my character; it was determined, therefore, to bring me out again. My caput at length appeared, and I was all submission.

"Eh!—what!" said he to me; "why, how you're altered! You're not half a cocked hat! I'm afraid you will not perform your customary dignity."

With that I was clapped on the head; but, goodness! Mr. Editor, what a change! I soon discovered, instead of the hearty good-nature that I used to enjoy, I had now to conceal a variety of crotchets that betokened disquiet. However, I managed to keep matters pretty well, until we—that is, I and my caput—had kept company for about an hour, having only been once lifted partially, during a short prayer uttered in (to me) the well-known voice of a reverend Brother.

I was uncommonly uneasy for some time, and expected frequently to fall off, owing to the complicated thoughts that were going on beneath; but gracious me, Mr. Editor! I knew when you were in cogitation; for I was lifted up and down like an old wheelbarrow upon stones—jirk after jirk shook me so, that I sighed for very pain; for the caput actually enlarged, and threatened to burst me inside out. Think of this, and pity my sufferings, which were all owing to you; for I have followed your example, and have offered an Asylum to the Aged; but I have not, like you, received their thanks. All I can hope for is, not to have my retirement again invaded; and that, if I must be made useful, I may be treated with some show of kindness.

Pray show some mercy for my sake, or you'll be the death of

Your old friend,

GRAND COCKED HAT.

Since writing the above, the intelligence of the decease of my illustrious caput reached me, and of course I expected to be borne as a prominent feature of heraldic display on the bier; but alas! I am alone in my loneliness. Yet no. I have reason to apprehend that certain troublesome moths may disturb my rest. Send me a little of your pepper, wrapped up in some odd sheets of your *Review*, just to keep them in order in my little box. I have often observed the effect of your pages on the olfactories of things of larger growth. Do this, and I may send you a scrap or two worth having.

INITIATION OF A LADY.

THE lady of General Faintraille having adopted the military uniform, served as adjutant to her husband; she had distinguished herself by several heroic deeds of arms, but so particularly by her kindness and liberality to mankind in general, that the first Consul * presented her with a commission as Captain of Cavalry, should she feel disposed to continue in the profession of her choice.

The Lodge of "Freres Artistes," of which many military officers

* It is perhaps not generally known that Napoleon was a Freemason, and caused, while Emperor, his brother Joseph to be elected Grand Master of the Freemasons of France, and the Chancellor Cambaceres and Murat, his deputies.

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were members, having arranged to hold, AFTER one of their assemblages, a Lodge Meeting for ladies (*fête d'adoption*) previously to adjourning, notice was given to the Master (Bro. Cuvelier de Tric), that a staff officer, in full regimentals, was anxious to take part in the forthcoming ceremony. A certificate had been demanded, and was submitted, but appeared to belong to a Ladies' Lodge (much to the astonishment and consternation of the Venerable,* and all present) addressed to *Madame* Faintraille, *Adjutant* or *Captain*. He recollected, however, that this lady, by her conduct and talents, had earned this extraordinary distinction, and doubted not that the officer mentioned was the lady, and was irrepressibly seized with the overpowering impulse of making her a Freemason; and suggested it to the Lodge, saying, "As the first consul has seen fit in the deeds of this lady to swerve from the usual course, by making no difference in her sex, I do not see that we can err by following the example." Many objected, having the fear of the Grand Orient (Grand Lodge), before their eyes; but the eloquence of the Venerable, and the example of the first consul, induced the majority to consent. Preparations were immediately commenced to receive the female adjutant into the Brotherhood, with every possible and cautious form, consistent with her sex. The ceremony passed off with honour to all parties; and at its conclusion the Lodge of Adoption was opened.

H. F.

MASONIC ANECDOTES.

A LADY'S OPINION OF MASONRY.

IT is a libel on the character of woman to attaint her of disaffection to Freemasonry. That she may reproach those who disgrace it, that she may even doubt its power, finding that so many men want the moral courage to acquaint themselves with its stringent principles, is not improbable; but that she can regard so glorious a profession with indifference is impossible; and the following pleasing circumstance is a case in point.

In the maiden city of Londonderry, Freemasonry had, for so many years lapsed into desuetude, that its inhabitants were indebted to occasional reports from the Cork, Limerick, and Dublin papers, for the recollection that the order existed. In His good season, however, Providence willed the hour when Freemasonry should revive, which it has done in the person of Brother Alexander Grant, whose retirement from India, on account of ill health, led him to seek for its restoration in his native city. He had won high honours in the far East, and was Grand Secretary of the Province of Bengal. A good name was his passport, and the good wishes of all his reward.

Such a Mason could not be idle On reaching Derry he sought in vain for a Lodge, but "*lateat scintillula forsan*" thought Grant; and so gently went he to work, that he did elicit a spark; the spark produced a restorative influence; the light again illumined the Masonic darkness

* The Master is called the "Venerable" in France.

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of Derry, and a Lodge revived to work the mysteries, and extend the blessings of Freemasonry.

Brother Grant was elected Master, and soon rallied around him those who for so long had seceded, and he initiated many influential gentlemen. The seed brought forth fruit in season, and a paragraph having appeared in the Derry papers, announcing that the corporation had granted a petition of Brother Grant, for a Masonic purpose, it met the attention of a lady, who requested him to call on her without delay.

A message from a lady to an Irishman was not likely to be disregarded. Off went Grant, nothing loth—by his wife's consent however. On arriving at the rendezvous (accompanied by Brother Allen), he was ushered into the presence of a venerable lady, upwards of eighty years of age, who addressed him mildly, and in a strain of peculiar sweetness. She apologised for having troubled him to call upon an aged sister, jocularly observing that she knew he had a young and pretty wife who would not be jealous.

The old lady passed well-merited encomiums on his perseverance in so successfully restoring the Masonic character in Derry, and entered into a very animated account of its former palmy state. Her late husband, a gentleman of influence, had been Master of the Lodge, and was no less respected for his social, than for his Masonic qualifications. Their marriage had been happy, and much of this happiness she always attributed to his observance of the principles of the order; an order she all her life had approved. When on his death-bed, he delivered her his Masonic papers, insignia, and jewels—the latter set with brilliants—charging her never to deliver them into any hands but such as she should think worthy to receive them.

"The time is come, Brother Grant," said the venerable lady, "when the widow can surrender, into the hands of a just and upright Mason, these relics of, to me, a happy time. Take them with my warmest regards, and may the Great Architect bless the gift!"

We fervently add, may the dear relict of a worthy Mason live to see the effect of her example on the ladies of Derry, whose good opinion and approbation we trust the Brethren will amply merit. The jewels have since been presented by Brother Grant to the Lodge.

FIDUS.

LADIES' LODGE IN PARIS IN 1793.

During the reign of terror, in the early period of the French revolution, it is well known that the enthusiasm of many French women reached the very climax of fanaticism; and indeed, among all who were not anxious to leave the scene of such dreadful excitement, fanaticism existed, either real or simulated. That the mischief should have extended to the Loges d'Adoption (the Female Lodges) was not surprising. On one occasion, a candidate for admission while undergoing examination, was unusually excited—and during a part of the ceremony, was conducted to an eminence,* and told to look down at what awaited her if she faltered in her duty. Beneath her appeared a frightful abyss, in which a double row of iron spikes were visible. No doubt her mind was in a chaos of fanaticism; for, instead of shrinking appalled with the sight, she exclaimed—"I can encounter all!" and sprang forward.

* In Paris, the ceremonies of the Female Lodge are scenically illustrated.

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By the wondrous intervention of Providence, the "*Frère terrible*," as he was termed, who caught her intention, at the instant touched the secret spring, and the candidate fell, not on the spikes, but on the green bed in imitation of a verdant plain—she fainted, but was soon revived by her friends; when, the scene having changed, the sweet strains of choral music, not only served to reanimate her, but the effect of the ceremony weaned her from the fanaticism of the day, she became a Sister of Mercy, and was known for her good deeds.*

"In the market at Cincinnati, early one cold morning, was seen a lady a little past the meridian of life, in widow weeds, and with a heart, apparently swollen with grief, begging bones, of which to make soup. After obtaining a supply, she left them in her basket with the butcher, and stepped across the street to an apothecary's shop. As she entered the door, she was met by a respectable physician of the city, who knew her, and who had frequently during her husband's life time, met in Lodge with him. On inquiring into her situation, he learned that she was destitute of both food and fuel, that one of her children was sick in bed, and the other three suffering with cold and hunger; and that she had come, with the only piece of money she had left, to buy medicine. At hearing this tale of sorrow and distress, the physician, after mingling his tears with hers, gave orders for the proper medicines to be put up, and charged to his account. As soon as the lady obtained them, she returned to the market, found her basket emptied of the bones and filled with the best provision the market afforded, and a servant waiting to carry it to her house; and when she arrived there, she found a man throwing off a load of wood at her door, and another engaged in sawing it up and carrying it in!" I need not tell my Masonic Brethren, that it was added: "From that time all her wants, as far as possible, had been supplied."

Masonic Mirror.

During the troubles, a Master and the Wardens of a Lodge were imprisoned, and subsequently brought before the judges, when they declared upon oath that their meetings were altogether unconnected with religion or politics; and to prove their case, they offered to initiate any of the tribunal. The presiding secretary volunteered, and upon his report the entire magistracy became Freemasons! From that period all prohibitory proclamations were withdrawn, and the Order became protected by the laws, excepting in the provinces under the sway of the Emperor Charles the Sixth.†

A POSTHUMOUS PAPER.

In the year 1823 I was sent to London from Exeter, by the different Chapters in this city, for the purpose of obtaining the Union system of working the degree of Royal Arch Masonry. On my arrival in London, I met a Brother whom I knew, whose name was Couch. I asked him to recommend me to an inn, near Oxford-street, where I could be accommodated for about a week. He did so; and I went to the sign of the Vernon's Head, North Audley Street, Oxford-street, where I was

* The iron spikes were, immediately afterwards, dispensed with in the ceremonial.
† Latomia, No. 4.

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very well accommodated. In the evening, the landlord asked me what part of England I came from. I said, "Exeter, Devonshire." He appeared surprised; and said, "I believe I came from Devon, too; but never could find who my parents were." He then made himself known to me as a Mason. The mystic tie was recognized. He then said, "I am now about thirty-six years of age. I have an old man whose name is the same as my own in my house, who is very deaf. I did not know but he was my father; but he tells me he is not, and that his late wife, who died some time before, was not my mother; that they received me from a woman, wrapped in flannel, in a basket, one morning about three o'clock, as per agreement of a lady, to take a child to nurse from the country." The landlord then begged me that I would try to obtain some information from the old man, that on my return home I might get some clue to ascertain who his parents were; saying, "Should you be fortunate enough to find them, let me know, as I am very anxious to know who my parents are, and what are their circumstances. Should they be rich I want nothing from them; if they are poor, I will take care of them." The next day I prevailed on the old man to tell me that he received his reputed son in a basket from a woman—the child was then about three weeks old. He also told me of several persons at Exeter whom I knew; but he could not tell whom the child belonged to when he took it to nurse. From what he told me, and the place where he received the child, I suspected it was brought from the north of Devon.

About two hours after my return home, I accidentally met with a man who now lives about eight miles north of Exeter, in the direction I suspected the child was brought from. I asked him how old he was? He said, "About fifty years; that he had lived at ——— all his lifetime." I asked if he knew certain persons living in his neighbourhood (of whom I had heard) about thirty-six years since. He said, "Yes, both. The doctor is dead, but the lady is living." I asked him if he ever heard of a child being sent to Exeter, about the above time, to nurse. He said, "Yes; for I lived with the doctor when the child was sent away, wrapped in flannel and put in a basket. If you will call on my mother, who lives at Thoverton, she will tell you all about it." I called on the old woman the next day. She gave me such information, that I wrote to the landlord in London, who, in a few days after came to Exeter. We went to Thoverton and saw the lady, who, it appears, was a widow when the child was born, and was so on our arrival. We were then introduced to her; and a very interesting and affectionate interview took place. She acknowledged my friend as her son, although she had not seen him for thirty-six years. The other branches of the family were introduced; and they now communicate with each other in the most friendly manner. The old lady died about four years since. By this extraordinary discovery my friend has the satisfaction of knowing that his parents were very respectable. Had he not been a Mason, most likely he never would have known who his parents were.

The above is a brief account of the narrative. I have a manuscript of many curious circumstances which occurred during the extraordinary investigation.

AN ATHOL MASON.*

* Since deceased.

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TO THE EDITOR.

Sir,—You may remember that five of my ancestors, male and female, were companions of your antediluvian Brother—the Royal Ark Mariner; and it may be, you also have heard of another of them who, as she accidentally gingriated, saved the "Eternal City." I am thus particular lest you should mistake me for a descendant of that Roman poet, whom Ovid abused and Virgil satirised. No, sir; I am of a verity, "Anser-Lewis," and willing to bear the heat and burthen of the day. How I became a Mason is immaterial. I remember me on a certain occasion, when my father, who certainly had more solemnity than wisdom in his manner, (pardon my irreverence), remarking to me, as we were playfully ducking our heads under water, "Ansercule, look at those *wise men* on the *pons asinorum*." Now, although my venerable parent gingriated this *sotto voce*, nevertheless it was carried on the wings of the wind, and was overheard by several of the *genus asinum* who commenced their musical *ruditus*—whereat dad and I gingriated, nothing loth, and the wise men on the *pons asinorum* swelled their joyful chorus. You will say, "what of all this?"—*ex nihilo nihil fit.* I can but exclaim, "Oh, happy day! Alas, how changed the theme!"

Of my various pursuits you may probably hear anon; my present petition is for your assistance and advice.

In page 58 of the Constitutions, article 1, second paragraph, you will find these words:

"If a prince of the blood-royal should honour any private Lodge by accepting the office of Master, he may appoint a Deputy-Master, who shall be regularly installed, and entitled, *when in office,* to all the privileges of an actual Master; and *when out of office,* to all the privileges of a Past Master."

Now, Mr. Editor, here comes the hitch in the *pons asinorum.*

The late Grand Master, a prince of the blood, did honour three priv te Lodges—which became, respectively, the *first, second,* and *third* royals—by accepting the office of Master, and of course appointed a Deputy Master to each; the question arose in one of which I am a member, as to the style and title of the Deputy-Master. The Royal Master being deceased, did or did not the Deputy thereby become "*functus officio?*"

I may here presume—that certain "wise men of Gotham" (five only in number, all of them lawyers!) superintended the publication of the Book of Constitutions in 1841; their office was ministerial, not legislative, without power to *alter* or to *add;* yet, to the serious inconvenience of the Masonic public, these five *wise* men have, as it seemed best to their worldly wisdom, altered, added, and as regards this particular paragraph, have also committed the sin of *omission. Ex. grat:* appended to the same sentence, in the old Constitutions, was the following note—

"The installation confers upon the Deputy Master all the privileges of an actual Master.—Grand Lodge, Dec. 7, 1825."

If the object of such note was to render the law of the paragraph fully clear, why did the "five wise men," in their revision, omit such note?

Well, sir, at a recent meeting of the Lodge, convened by the *worshipful Master,*—for by reason of the demise of the Royal Master, he

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considered himself no longer *Deputy Master*—a discussion arose of a more animated than congenial nature, as to the position of the Deputy Master; himself, as I have just stated, being of opinion that he had become the "actual Master."

Be it observed, that three of the five revisers of the Constitutions are members of this Lodge. How did *they* decide? One was of opinion that the office of Master became vested in the Deputy! The second thought the Deputy was "*functus officio!!*" The third, that the Deputy was still Deputy!!!

The Deputy himself, albeit too of the legal throng, still adhered to his new qualification as Master; whereat another lego-masonic member became wrath, and pretty sharply rebuked him. After considerable confusion of tongues, it was suggested that the Deputy should rule the Lodge as "Acting Master," which was thought a comfortable compromise, and there was some prospect of proceeding to the cockaleekie, when a provincial chief, whose Masonic knowledge is only equalled by the extent of his jurisdiction, flatly refused to admit the title "Acting Master;" and a craving for the creature comforts became insatiable, it was at length settled that the Deputy Master should continue as such until the next period of election!

We have had another little "spree," as amusing as ridiculous, but highly characteristic of our peculiar "*genus masonicum.*" A private of our corps had the hardihood to invite all his officers to a "spread"—he probably never heard of the Lady Godiva of old—but in return for his intended hospitality, he was pretty well instructed in the way to Coventry; for not one, no not one of the officers, accepted the "private's" invitation.

I am also a member of the late Third Royals, whose Deputy-Master at once assumed the title of "Master," at which no dissent has been expressed. All this is passing strange. ANSER-LEWIS.

Anser-Lewis's communication requires but a brief reply:

The *spirit* of the law will continue the Deputy Master as such until the next period of election; the case of the Pro-Grand Master now ruling the Grand Lodge, is one in point.

The *letter* of the law may rule otherwise; but laws *made* by lawyers are seldom sound.

The case of the third Lodge was an *error;* and no doubt the excellent Brother who assumed the title, and all who agreed with him, thought the matter inconsequential, and so it probably is; still it is clear that the Constitutions have been disarranged by the "wise councilof five," who are responsible for the fuss their omission has occasioned.

We have purposely left out the allusion to the second, or palatial Lodge; and apologise for having so long delayed the insertion of the letter of "Anser-Lewis."

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TO ———.

LET not the greatness of the lofty scheme,
Induce thee—brother by a mystic tie—
To turn aside now, and unwisely deem,
That the great triumph doth beyond thee lie.
Assisted by that Light, whose fervid beam
Receives its lustre from Eternal Truth;
Thou may'st quaff deeply of that crystal stream,
Whose living waters yield immortal youth:
And thus endowed with superhuman might,
In life, and action, prove thy calling "LIGHT."

LIGHT! such as burst upon Esaias' soul,
When in prophetic rapture he beheld
The veil of darkness from the future roll,
And the "To Be" before his vision held;—
LIGHT! such as o'er benighted Reason stole,
When rose Messias in the golden East,
And shed His gospel truth, from pole to pole—
Our strength—our God—and interceding Priest!
LIGHT! whose unerring beam, for ever nigh,
While it gilds earth—yet lures us to the sky.

W. SNEWING.

ON THE LATE FESTIVAL OF THE LODGE OF EDINBURGH,

Presided over by Bro. W. Melville, Sub-Grand Master, and other Office-Bearers of the Grand Lodge of Scotland.

MELVILLE was in the chair
Of Mary's ancient hall,
And all her sons were there
To grace the Festival.
Her jewels sparkled bright,
Midst never-fading *blue*,*
Her mystic beams of light
Gave forth their brightest hue.

Kilwinning's ancient band
Was at the festive board,
And Celt with Lowland join'd,
Their tribute to afford;
And high above the rest,
In dazzling gold and *green*,†
Sat Mason's chosen sons
Presiding o'er the scene.

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* Colour of No. 1 clothing. † Colour of Grand Lodge clothing.

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Her tiled recesses rung
With acclamations great,
To queen, and prince, and all
The pillars of the state.
And Memory's fondest train,
With all our dearest ties,
Were pledged with "*three times three*,"
"*To Mason's loves and wives!*"

The flowing bumper pass'd
To merit and to worth;
The vocal chord was struck
To harmony and mirth.
Time flew on *honey'd* wings,
(*Sweet* moments to recall);
For love and pleasure shed
Their brightest beams on all. W K.W.

THE DOOM OF DELAMORE,

GRAND PRIOR OF ENGLAND.

The Temple tower told the midnight hour,
The warders watched from fear all free;
Peaceful slept William Delamore,
Chief of the Templar chivalrie.

In slumbers deep did each good Knight sleep,
Nor evil conscience broke their rest;
Though needs they wept as warriors weep
For friends, for gallant hearts opprest.

Mourn'd had they late for their Brethren's fate,
When Philip foully struck the blow—
Inspired by avarice and hate—
That laid the Gallic Red Cross low.

Sudden a shock, like a thunder-stroke,
Was heard, that burst the Temple door!
Upstarting from his slumbers, woke
The good Sir William Delamore.

Nought feared the Knight, nor thought of flight;
But ere his crossed blade he could draw,
Before his sight, in the pale lamp's light,
A host of pointed spears he saw.

"Ha! traitors here, with brand and spear,
Loud rampant in our Temple hall!
Seek ye our lives, our gold, our gear?
For ruthless robbers seem ye all!"

"Yield thee, Sir Knight, to King Edward's might;
In the king's name yield thee to me!"
"Not to king nor to Knight, bent I e'er in fight,
Still less to a headsman vile—like thee!

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"Oh, had I my shield, and my lance did wield,
As I have done in the battle fray!
With my destrier stout in the open field,
Foul caitiffs, ye should rue the day!"

But in vain he might pray to churls as they—
And sooth but it was sad to see
So noble a Knight, in wars grown grey,
O'ercome by such base treacherie.

Deep underground, in cell profound,
With all his true Knights thrust was he:
They saw no sight, heard but the sound
Of their chains clanking heavilie.

Through five long years, mid groans and tears,—
Through five long years and five months o'er,
Tortured with racks, and hopes and fears,
Lay the Grand Prior Delamore.

But threats nor pain, could move in vain,
To own a lie, that Templar brave;
His proud soul spurned the tyrant's chain—
His dungeon formed the martyr's grave! *

PILGRIM.

THE SNOW-DROP.

BY BROTHER G. TAIT, OF THE LODGE, HADDINGTON, ST. JOHN'S, KILWINNING.

How lowly the stem, and how lovely the flower,
That blooms 'midst its own native snow;
Pure as love's tear, in some fair lady's bower—
A bright gem in this world of woe.

The storm may rage, and the blast on its wing
May hide thee awhile from the eye;
Till the sun looks more bright, and the nightingales sing,
Then the poor little snow-drop must die!

And its place be supplied by flowers not less fair,
The cowslip, the crocus, and rose
Which lend a sweet balm to the breath of the air,
On the calm gentle zephyr that blows.

Thus the snow-drop—an emblem of purity true—
Is the first to be taken away;
Whilst others may linger the long summer through,
Ere they droop—die—and fall to decay.

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* This noble Templar, equal at least, if not superior, to the Master De Malay in firmness and fortitude, died in his prison overwhelmed with woe, refusing, to the last to recant his statements, or confess himself and his Order to be guilty of crimes of which they were innocent. He is worthy of a monument of brass.

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AN ADDRESS,

For the Eighth Anniversary Festival in aid of the Asylum for the Worthy Aged and Decayed Freemason; circulated on the 21st of June, 1843, at the Freemasons' Hall.

ONCE more we meet where oft we met before,
In holy Charity's behest; once more
We plead the AGED MASON'S claim, to share
Whatever wealth can give or comfort spare.
For him, domestic joys that smiled upon,
But who, alas! hath lost them, one by one;—
For him, who ample means could once command,
And gave with eager heart and ready hand;—
For him, once highly honoured, widely known,
But living now—mid multitudes—alone;—
For him, who joined the Craft in early youth,
And followed Science through the paths of Truth;—
For him, who step by step the summit gained,
And even to the sacred fane attained;—
For him, unfriended now, new friends we seek,
And every generous sympathy bespeak!

Nor shall we plead in vain! We have no fear
For such as he, from those assembled here!—
The cause is won already, where we find
Sincere in purpose—eloquent and kind—
ABOYNE presiding:—where around we see
Of hearty friends a goodly company;—
And where, with trustful tears of tenderness,
Virtue and Beauty all our efforts bless!

Come then, poor wanderer! nor wander more:—
In our Asylum there shall be a door
Flung open to receive thee;—there shall be
Seats for the friends who come to comfort thee—
And food, and raiment;—to the ASYLUM come,
And in its refuge find A CHEERFUL HOME!

BRO. J. LEE STEVENS, P.M., P.G.S., &c.

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MASONIC INTELLIGENCE.

MASONIC OFFERING TO DR. OLIVER.

At a meeting of the "Oliver Offering" Committee, held previously to the assembling of the Provincial Grand Lodge of Lincolnshire, in the New Freemasons' Hall, Lincoln, on Thursday, August 31, 1843,—Present: the Rev. J. Osmond Dakeyne, E. A. Bromehead, John Middleton, R. S. Harvey, Z. Woodward, Jos. Whitehouse, Henry Goddard, B. Williamson, Robert Goodacre, and other Brethren,—

It was Resolved:

"That in consequence of the lamented demise of Bro. G. W. Hebb, the Chairmanship of the 'Oliver Offering' Committe is vacant, and that Bro. the Rev. J. Osmond Dakeyne, the W.M. of the Witham Lodge, No. 374, be requested to take that office.

"That the subscriptions be forthwith collected, and that the Secretary do communicate with the respective subscribing Lodges and Brethren, requesting them to transmit the amount of their subscriptions to Bro. R. S. Harvey, Esq., treasurer to the 'Oliver Offering' Committee, Lincoln.

"That Dr. Oliver be consulted as to the kind of Offering which would be most in accordance with his wishes.

"That the most energetic means be adopted for increasing the amount of the subscriptions, in order that the Offering may be presented some time during the ensuing spring.

"That a copy of these resolutions be transmitted to Bro. Dr. Crucefix, for the information of the London Committee.

"J. Osmond Dakeyne, Chairman."

LONDON COMMITTEE.

Sept. 13.—Present—Dr. Crucefix (in the chair), Bros. Brewster, Powis, Pryer, Nixon, Turner, Sangster, Watkins, Browse, Field, Pike.

The proceedings of the Committee at Lincoln, held on the 31st ult., having been read by the Chairman, it was

Resolved unanimously, That this meeting most heartily concur in the suggestions of their Lincolnshire Brethren, and recommend that the presentation of the Offering to Dr. Oliver do take place at Lincoln, in the ensuing spring.

Among other correspondence read by the Chairman, was the following:

"Lodge of Kindred Hope, held at Nusserabad, 11th April, 1843.

"Resolved unanimously, That the sum of forty rupees be taken from the funds of the Lodge, to be forwarded, with any additional sum the Brethren may individually subscribe, to England. The members embrace the opportunity of recording the very high esteem in which they hold the writings of the Reverend Brother Dr. Oliver, whose principal works are in their possession, and from the perusal of which they have derived great Masonic information. They, with one accord, cheerfully embrace the opportunity of joining in this tribute of acknowledgement.

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"It was further resolved, That the amount subscribed should be transmitted to the care of Bro. Alexander Grant, the agent in London for the Grand Lodge of Bengal, and also agent for this Lodge, to be by him paid over to the Treasurer of the London Committee."

Resolved unanimously, That the Subscription List remain open until the 31st December; and that the London Committee, unless the Treasurer shall think it necessary to convene them for especial purposes, do now close their sitting.

ROBERT THOMAS CRUCEFIX, Chairman.

SUPREME ROYAL ARCH CHAPTER.

The last Quarterly Convocation issued was in August, 1841.

QUARTERLY CONVOCATION, AUG. 2, 1843.

Present,—*E. C.* B. B. Cabbell. A. Dobie and T. F. Savory as Z. H. J.

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

The report of the Finance was satisfactory.

A petition from the "Robert Burns Lodge," (No. 25,) praying for a Chapter to be attached, was read; but was refused, on the ground of informality in the petition.*

The Grand Chapter then adjourned.

UNITED GRAND LODGE OF ENGLAND.

PROMISE.

"The Quarterly Communications will in future be sent out immediately after the meetings, without waiting for the accounts to the close of the financial quarter; but will be accompanied by the list of contributions, and the accounts up to the end of the preceding quarter, as in this Communication."—*Sept.* 1, 1841.

PERFORMANCE.

No Quarterly Communication has been sent out since the 7th September, 1842. So that, as in the cases of the decease of the late Earl of Durham, Pro. G.M., and Lord John Churchhill, D.G.M., the Lodges in due time may hear their secretaries deliver the official intelligence of the demise of H. R. H. the late Duke of Sussex, M.W.G.M., when it may suit the convenience of the official authorities to condescend so to inform them!

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* The informality was in the omission of the *place* where the *Lodge* meets (*vide* page 13, Constitutions R.A.M.), and was detected by the Grand Registrar, who very good humouredly stated the fact.

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COMMITTEE OF MASTERS.

Aug. 30.—Present—Bros. B. Lawrence, T. H. Hall, Savage, Crucefix, Rule, Adamthwaite, J. L. Evans.

The Report of the Board of General Purposes disclosed that, in addition to its funded property, there remained in the hands of the Grand Treasurer £600 in Exchequer Bills, and a floating balance of £1128 . 0*s.* 6*d*; but that on the account of the Fund of Benevolence there was due to the Grand Treasurer the sum of £48. 4*s.* 6*d.*

That the members of a Lodge, having been guilty of insubordination to their Master, had been admonished, and advised to bury in oblivion all animosity; they were informed that the Master, and he alone, was to have the custody of the warrant.

Another Lodge, that had reported informally respecting the Lodge payments of a petitioner to the Board of Benevolence having explained, the payment was accepted.

The Report of the Especial Committee appointed by Grand Lodge to arrange the Masonic Testimonial to the memory of H. R. H. the Duke of Sussex, the late M. W. Grand Master, stated that the Committee respectfully recommended that a statue of the late illustrious Grand Master be placed in the Hall, or in such other situation as Grand Lodge might direct; and that the expense of such statue would be £1800.

NOTICES OF MOTION.

By the Grand Registrar.—To alter an article in the laws of the Royal Masonic Benevolent Annuity Fund. Also,—That £800 additional be granted by Grand Lodge, to complete the sum named by the Special Committee as necessary for the proposed statue to the memory of the late Grand Master.

By Bro. J. Lee Stevens.—A renewal of the motion, That in future no Brother shall fill the office of Grand Master for a longer period than three years consecutively. Also,—That any Provincial Grand Master who shall fail to hold his Provincial Grand Lodge for an entire twelve-months, shall be presumed to have vacated his office, and take rank as P. P. G. M.

By Bro. R. T. Crucefix.—That the rule or regulation in the Book of Constitutions, page 111, respecting the quarterly contributions of members, shall be altered so as to increase the amount by sixpence per quarter, or two shillings per annum, and stand thus:

Every member of each Lodge within the London district shall pay towards the Fund for Masonic Benevolence one shilling and sixpence per quarter, or six shillings per annum; and every member of each country and military Lodge, one shilling per quarter, or four shillings per annum.

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

That the widow of any pensioner upon the Royal Masonic Benevolent Fund who shall have been married to such pensioner previously to his

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having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.

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

An Address of Condolence from the Lodge at Liege, presented by Bro. Crucefix.

Scrutineers.—Bros. Lazarus, 112; Cox, *M.D.*, 218; Peacock, 118; Marryat, 12; Latouch, 269; Barrett, 255.

Various petitioners to the Board of Benevolence were afterwards relieved.

QUARTERLY COMMUNICATION.

September 6th.—Present—The Marquis of Salisbury, Deputy-Grand Master, on the throne.

Bros.—J. Ramsbottom, *M.P.*, B. B. Cabbell, as Grand Wardens; H. R. Lewis, (P. G. M., Sumatra); H. C. Sirr, (G. Rep., Ireland); Burmester, Hall, White, Savage, Adamthwaite, Shadbolt, Crucefix, Lawrence, Norris, Bossy, Evans, Jennings, Chapman, &c. Several Grand Stewards, and the Masters, Past Masters, and Wardens, of the Grand Stewards', and other Lodges.

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

The Report of the Especial Committee for the Masonic Testimonial to the memory of the late illustrious Grand Master, was received and unanimously adopted.

The motion for the grant of 800*l.* for a statue, in addition to the former vote of 1000*l.*, was carried unanimously.

An address of condolence on the demise of the late Grand Master from the Lodge at Liege, was received and ordered to be entered on the minutes.

The Reports from the Board of Benevolence and General Purposes were received and approved.

The motion for limiting the duration of the Grand Mastership for three years, was withdrawn for the present.

The motion "That Provincial Grand Masters who fail to hold a Provincial Grand Lodge for twelve months, shall be deemed to have vacated office &c." was carried.

After which the Grand Lodge was closed.

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MASONIC KNIGHTS TEMPLAR.

THE GRAND CONCLAVE OF ENGLAND.

A MEETING of several Brethren anxious for the revival of the Grand Conclave, was held on the 29th of May, at Wright's Hotel, Strand; at which a requisition to the Grand Chancellor was agreed on, and the minutes of such meeting were duly confirmed on the 14th August.

We understand that the Grand Conclave will assemble at Freemasons' Hall, in the early part of the ensuing month, to report the decease of H. R. H. the Duke of Sussex, the late Grand Prior, and to suggest the course to be adopted in the choice of a successor.

The statutes of the order have not been revised since 1809, a period of thirty-four years, nor has a Grand Conclave been held since 1817. By the existing statutes, it appears that the right to attend Grand Conclave is restricted to the Grand Officers and Commanders of Encampments, with their Captains. It should, however, be borne in mind, that at the time this restriction was made, it was in analogy with the congressional regulation of the Grand Lodge and Grand Chapter. So these bodies having amended their regulations, a change analogous to such proceeding is essentially necessary, previous to electing a Grand Sub-Prior for England.

THE CHARITIES.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—Unanimous resolution of Grand Lodge, Dec. 6, 1837.

ANNUAL GENERAL MEETING, *July* 12.—Dr. Crucefix, Treasurer, in the chair.

The minutes of the General Meeting of October were confirmed; as were also the minutes of the Committee Meetings of 14th December, 8th March, and 15th May.

The Auditors' report was received and approved.

The Treasurer, Dr. Crucefix, and the Secretary, Bro. Field, were unanimously re-elected.

The following Brethren were then elected as the Committee for the ensuing twelve months:

J. P. Acklam,
H. Browse,
R. Cooper,
C. Dixon,
H. Faudel,
E. Hammett,
J. Lane,
J. Pike,
J. Powis,
W. Rackstraw,
M. Sangster,
W. Shaw,
R. Spencer,
J. Lee Stevens,
T. Tombleson,
G. W. Turner,
H. Udall,
R. Lea Wilson,
W. Lee Wright,
J. Wheeler,
J. Wyld.

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The Treasurer being desirous that a Collector should be appointed, the meeting recommended Bro. William Povey to the consideration of the Committee; and that he should receive such remuneration as the Treasurer might consider proper.

It was resolved, That the Treasurer be directed to invest one, and if possible two hundred pounds in Exchequer Bills, at his earliest convenience.

The following resolutions were passed unanimously:—

A vote of thanks to the Earl of Aboyne for his efficient services as Chairman at the late Festival, and for his liberal subscription.

The same to Bro. John Powis, the President, and the other members of the Board of Stewards, who so admirably sustained the objects of the Institution by their arrangements.

The same to Bro. Signor B. Negri, for his valuable and efficient services at the recent and former Festivals; and that this vote of thanks be handsomely transcribed and presented.

The same to Bro. Dr. Crucefix, the Treasurer, for his untiring zeal, indefatigable exertion, and general courtesy, which from the earliest dawn of the Institution to the present moment, have tended to advance and protect it.

The meeting then adjourned.

Quarterly Committee, *Sept.* 13.—Present, Bro. Dr. Crucefix, Treasurer, in the chair, and a very full meeting of the Committee.

The business of the evening was so highly important, as to render an adjournment to the second week in October necessary.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.

We understand that this institution is gradually progressing. As time will be required to develope its advantages, we do not, in its early stage, feel called on to do more than carefully watch its objects, and aid them for the sake of our aged Brethren. Let but the road to public Masonic support be open and candid, and the best friends of the institution need entertain no apprehension.

Although we do not thoroughly agree with the report read in Grand Lodge, mainly as being (if we rightly understood the same) somewhat illogical, we so much prefer it to the report that has appeared in a public journal (and which we hope the Committee are innocent of), that we wish the report, as read, to be printed and circulated.

The Masonic Providence Society, established 1843.—Enrolled and certified as according to law, &c, by John Tidd Pratt.

We merely enumerate this Society as existing; on its merits we pass no opinion. Should a few months exhibit any promise of real utility, with the means to carry it out, it will be equally our duty and inclination to advise and recommend; and with this hint to the conductors we pause for the present.

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GIRLS' SCHOOL.

GENERAL COURT.—*July* 13.

There was no particular subject of comment. The general report was satisfactory.

After the adjournment of the Court, some of the Governors remained in conversation. It appeared that the Matron, Mrs. Crook, had received a few pounds from benevolent friends, to be disposed of in an entertainment for the children; the Governors then present thought that a trip to Erith by the steam-boat promised well for the occasion; and that the expense to and fro would be but trifling; that arrangements could be made for some refreshments at Brother Warriner's (the Pier Hotel); and that many Brethren, friends of the Charity, might be disposed to join the party, and dine together on the occasion. The project was approved of by many; but at the next meeting of the House Committee, the members very generally objected to the plan, which was consequently abandoned. The objections stated were very reasonable, and in them we perfectly agree. There is not only a serious responsibility attending the transit of so many female children, but there are other circumstances, not necessary to be stated, which operate against a water excursion; nor can we pass over the propriety of preserving the essential character of the school, which, however tending to happiness, is based on humility. The children have since visited the collection in Windmill-street, the Adelaide Gallery; and it is intended they shall also visit Madame Tussaud's exhibition. However, we emphatically express our hope that the minds of the children may not be led to indulge a taste for pleasure. On leaving their present asylum the great majority of them will have to fall back on danger and difficulty; and it is incumbent on the House Committee to repress, not to encourage, any other thoughts than such as are strictly consonant with a peaceful content—gratitude to their protectors—and humility to God.

Brother F. B. Ribbans has, we observe with great pleasure, for the third time, presented to the children several copies of his book on "Faith and Practice."

BOYS' SCHOOL.

The Institution is progressing; the best proof of its estimation will be found in perusing the letters of thanks from the parents of youths who have been educated. The funded property is now £8000, three-and-a-half per cents.

July 18.—A Masonic benefit, in aid of this Charity, was held at the Grecian Saloon, City Road. The Committee appear to have catered very liberally to amuse their friends—having omitted nothing that could conduce to effect; the result, we fear, did not realise much profit.

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THE REPORTER.

THE ENCAMPMENTS will soon have to enter on subject matter of the gravest importance. It is not merely the election of a successor to H.R.H. the late Duke of Sussex that will have to be considered, but an examination into an effective system of discipline and practice which has been neglected for upwards of thirty years.

THE CROSS OF CHRIST met on the 15th, and on the 22nd, preparatory to the contemplated meeting of the Grand Conclave in October.

THE TYLER'S FEAST, A CHRONICLE OF THE TIMES.

IN days of yore, those exemplary servants of the Masonic faith, the Tylers, were connected with some one Lodge, that met occasionally, more particularly in the summer season, when the Masonic recess enabled them to assemble without inconvenience; and being themselves of the humbler class, they associated with them a few intimate friends, and their hours of business passed as correctly as their hours of recreation went merrylie.

Time and circumstances, however, changed the scene, and the Tylers ceased to meet. The late Robert Miller, the Grand Tyler, often regretted the change, as did his *confrère*, the well known John Canham.

In later times, however, the Tylers have been accustomed to hold an annual feast, which has been productive of much good humour, and tended to engender a spirit of Masonic friendship.

This year their meeting was held at the Rose, Edmonton, on the 24th June, at which were present BRO. BARTON, the Grand Tyler, in the chair; Bros. Dalton, Dawes, Rice, Nicholls, and King, with their wives and sweethearts. The ladies mustered in fine force, being nearly two to one; and from one of them we have gleaned the pleasing report that the day went off delightfully. The chairman acquitted himself with great credit; proposed the toasts—loyal, Masonic, and conventional—with all the precision of a practised artist; imparted a cheerful tone to the entertainment, and equally gratified his Brethren and their fair friends.

The conventional toasts were proposed, and responded to with equal pleasantry, and the Tyler's feast concluded, as it commenced, in the most agreeable manner. May their festival of 1844 be equally happy!

We are among those who acknowledge a debt of gratitude to these worthy associates in the order, having always held that the due guard at our portals can only be maintained by Brethren of character, talent, and sound moral integrity; but for having such to guard the entrance of the temple, how could we preserve inviolable its sacred interior? We are also among those who have profited by the lessons imparted by the Tylers, and have heretofore always expressed regret that such as might in the later hour fall into poverty, had no visible expectation of relief from its misery. The Asylum for the worthy, aged, and decayed Freemason at length

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offered to the hope, what had been denied to expectation; yet, would it be believed, that among the objections to that excellent charity, was the prejudice that it was merely suggested for the purpose of providing for the Tylers! Had it no other aim, we aver that to provide for the latter days of the honest and upright servants of the Craft, would alone have been creditable to the institutors; but the prejudice was, as is all prejudice, erroneous. The Tyler, as such only, has no claims, any more than even a grand officer; but as AN HONEST MAN, THE NOBLEST WORK OF GOD, he is pre-eminently qualified; and of this grand truth the last annual general meeting of the New Benevolent Institution affords a glorious example, whereat three Tylers were elected to participate in its benefits.

Brother Tylers! you have had predecessors whose example is worth hoarding in memory; be it your kindest care to hand down to grateful successors the remembrance of your own merit.

THE WATER FROLICS, and other recreative festivities have been far less numerous than usual this season, owing, principally, to the lamented demise of the Grand Master. We have received some accounts, but have no space for their insertion; one, however, (the Regularity) that took place at the Pier Hotel, Erith, was a *chef d'œuvre*, and Brother Warriner may well be proud of the praise of such an artist as Bro. Marlin.

MASONIC CHIT-CHAT.

DUELLING.

A MEETING of the committee of the Manchester and Salford Peace Society was held lately, when the following resolution was unanimously adopted, which the secretary was directed to send to the editors of the *Manchester Times* newspaper:—"That this society takes occasion to record the following, as some of those deliberate and solemn convictions which the late murder of Colonel Fawcett, by his brother-in-law, perpetrated under the cloak of an inhuman and anti-christian conventionalism, has deepened and justifies.

"1.—That this peculiarly unnatural transaction, in common with all duelling, shows that the vain and revengeful spirit of what is termed 'gentlemanly honour' is linked with a vicious immorality, of a description the most uncivilized and horrible; that they who, whatever their title or rank, engage in an attack upon human life, in compliance with a falsely-imagined principle of dignity, merit not to be lauded for their valour, but, in the sentiment of Holy Writ, to be shunned and pitied, as the fratricide who was declared to be 'an accursed fugitive and vagabond.' (Gen. iv. c. 12.)

"2.—That while the acknowledged power of public opinion, either to induce crime or to restrain its manifestations, devolves a deep responsibility upon society at large, and ought to stimulate all to exert an influence favourable to morality, the encounter which has immediately prompted these declarations, proves that this weighty responsibility has been hitherto unfulfilled; and it appears to this society that the crime

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of blood-guiltiness ought, instead of being limited exclusively to the actual perpetrator of the crime, to be recognized in the light of a public national offence.

"3.—That especially they who 'name the name of Christ' are placed under the most sacred obligation, not merely to entertain a silent reprobation of the wilful shedding of human blood, but unitedly in the spirit of meekness, yet of bold reproof, to remonstrate against every intrusion upon the sacredness of the life of man.

"*Lastly.*—That this society invites every reflecting mind to augment the influence of individual opinion by a direct connexion with those who associate for the open denouncement of all kinds of war, and every method of gratifying a blood-thirsty revenge, and desires to press upon the consideration of the humane and religious portion of the community, whether the duty does not devolve upon them openly to co-operate with this society in the glorious work of promoting peace on earth and good will to man, and in endeavouring to raise and correct the standard of public morality; at the same time avowing its serious apprehension that without such increased effort and combination, many murderous designs will continue to be perpetrated, and the world's spirit of revenge will go on hazarding human life, and taking it away for honour and fame, in the face of a professedly enlightened and religious people."

Association for the Suppression of Duelling.—*August* 4.—A public meeting was held at the British Coffee-house, Cockspur-street, London, to prepare a memorial for presentation to the Queen, praying her Majesty to exercise her royal prerogative towards the suppression of duelling. The meeting, though not very numerous, was well attended by persons of character and influence; amongst whom were Viscount Lifford, Lord R. Grosvenor, *M.P.*, Sir R. H. Inglis, *M.P.*, Hon. W. Cowper, *M.P.*, Admiral Sir F. Austen, *C. B.*, Admiral Oliver, Sir E. Parry, *R.N.*, Captain Robertson, *R. N.*, Mr. S. Walpole, Mr. J. S. Buckingham, &c. Viscount Lifford, on being called to the chair, explained the object of the meeting. The association had been formed nearly a year, but hitherto those who composed it sought as much as possible to keep themselves out of view, the more effectually to promote the design they aimed at accomplishing. They had, however, come to the conclusion that the subject should be fairly submitted to the public; and the first step which suggested itself was, an appeal to the sovereign to put a stop to the pernicious practice of duelling, which, though opposed to the laws of God and man, was too often resorted to, in some instances with fatal results. He had the gratification to know that many officers of both services, whose bravery was admitted—who had distinguished themselves by their gallant bearing in the field, had refused to fight a duel; whilst the trembling coward had gone out, and perilled his life, not under the impulse of true courage, but impelled by a false principle of honour. If, then, duelling could not be justified as a test of moral courage, it seemed to him that the authorities of the country should put a stop to a practice which was in itself a flagrant violation of divine and human law.—Captain Hope read the memorial, which set forth the evils resulting from duelling, and praying her Majesty, as the fountain of all honour, to exercise the royal prerogative towards its suppression.—Sir E. Parry, in moving that the memorial be adopted, and signed by the chairman on behalf of the association, observed that he felt, as a member of one branch of the service, he ought not to shrink from testifying his abhorrence of that wicked and unchristian practice against which he rejoiced

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to think that a standard was about to be raised. He considered it as an omen of the religious feeling which was growing up in both services. It was clear that legislation would not put a stop to it; for though it was an offence punishable by existing law, it was constantly committed. Under these circumstances, an appeal to the sovereign was the only available course.—Lord ROBERT GROSVENOR seconded the motion. Dryden had truly said—

"A virtuous court the world to virtue draws."

It was therefore to the higher classes, who in some sense might be said to be above public opinion, that the association looked for sanction and co-operation. He was aware that some scruples would for a time tend to retard the progress of the cause; but if men of honour and character resolved to stand by each other, the supposed necessity for duelling would cease to exist.—The memorial was then unanimously adopted.—Admiral AUSTEN moved that a deputation be appointed to wait on Sir R. Peel, with a request from the association that he would present the memorial to her Majesty. The gallant admiral said that duelling was not only an unjust, but often an unfair mode of settling a quarrel; for one of the combatants, being an adept, could hit a shilling or snuff a candle, whereas his opponent might never have fired a pistol. He knew of an officer who commanded a frigate that practised shooting fowls in the hen-coops, and though he had fought many duels he lost his life in one at last. True courage was shown, not in fighting a duel, but in avoiding to give offence, or having given one, in making honourable reparation—(hear.)—Admiral OLIVER seconded the motion.

IN consequence of a most deplorable event, the practice of duelling has recently been justly reprobated and stigmatised by that mighty leviathan—the public press; and if true honour, humanity, and religion continue to be of no avail, "it is a consummation devoutly to be wished" that some legislative enactment may at once and for ever put a stop to this most monstrous and barbarous usage. In the meantime, however, as much interest on the subject exists, the following curious letter from Sir William Herbert, father-in-law to the famous Lord Herbert, to a gentleman of the name of Morgan, the original of which is in the British Museum, may be amusing, and in some degree instructive:—

"Sir,—Peruse this letter in God's name: be not disquieted: I reverence your hoary hair. Although in your son I find too much folly and lewdness, yet in you I expect gravity and wisdom. It hath pleased your son, late of Bristol, to deliver a charge to a man of mine, on behalf of a gentleman (as he said) as good as myself; who he was, he named not; neither do I know. But if he be as good as myself, it must either be for virtue, for birth, for ability, or for calling and dignity. For virtue I think he meant not; for it is a thing which exceeds his judgment. If for birth, he must be the heir of an earl; the heir in blood to ten earls; for, in testimony thereof, I bear their several coats. Besides, he must be of the blood-royal; for, by my grandmother Devereux, I am lineally and legitimately descended out of the body of Edward the Fourth. If for ability, he must have a thousand pounds a year more in possession, a thousand pounds a year more in expectation, and must have some thousands in substance besides. If for calling and dignity, he must be a knight, and lord of several seignories in several kingdoms, and likewise of his county, and a councillor of a province. Now, to lay all cir-

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cumstances aside, be it known to your son, or to any man else, that if there be any one who beareth the name of a gentleman, and whose words are of reputation in his county, that doth say, or dare say, that I have done unjustly, spoken an untruth, stained my credit and reputation in the matter, or in any matter else wherein your son is exasperate, I say he lieth in his throat, and my sword shall maintain my word upon him in any place or province wheresoever he dare, and I stand not sworn to observe the peace. But if there be such as are within my governance, and over whom I have authority, I will, for their reformation, chastise them with justice; and for their malapert misdemeanor, bind them to their good behaviour. Of this sort I account your son and his like; against whom I will shortly issue my warrant, if this my warning doth not reform them; and so I thought fit to advertise you thereof, and leave you to God. I am, &c. WILLIAM HERBERT."

A DUELLIST WELL SERVED.—A duel was lately fought between two German Barons, in Wirtemberg, about five miles from Baden, duelling not being permitted in that State. The arrangement was to fight with swords, and if neither of the combatants were killed, then pistols were to be used. The conflict was severe. The challenger and aggressor had several severe wounds; at last he had *his nose* completely cut off. The pistols were not resorted to. [If all duellists were served in this manner, there would soon be an end of duelling.]

DISTINGUISHED DUELLISTS.—Among the duellists of the last fifty years were the Dukes of York, Norfolk, Wellington, and Richmond; the Marquis of Londonderry; the Earls of Shelburne, Macartney, Townshend, Exmouth, Talbot, Lauderdale, Lonsdale, and Cardigan; the Lords Malden, Camelford, Paget, Castlereagh, and Belgrave; Pitt, Fox, Sheridan, Canning, Tierney, Burdett, and O'Connell.

THE PRESS IN DENMARK—TORTURING AN EDITOR.—FRANKFORT, *May* 9.—A transaction scarcely credible has lately taken place at Copenhagen. The ancient Danish laws for regulating criminal processes anthorize the judge, when there are strong presumptions against the accused, to inflict different kinds of torture to produce confession. Two modes of torture are still retained in the laws:—1. Lashes on the naked back with a scourge having either knots or pieces of lead at its ends. 2. Solitary imprisonment in a dark dungeon for three days, and bread and water. On every fourth day the accused is placed in a cell into which the light is admitted, and then he receives the food commonly allowed to prisoners. Hitherto no Danish examining judge had put in practice those laws of constraint against journalists, or for any offences of the press. This unheard of proceeding has been reserved for the present time. Herr Hansen, editor of the daily paper called *Faedrenelander*, which is published in Copenhagen, inserted in August last an article on the debt of the country. Two censors had allowed this article to pass, and it was quite forgotten by the public. However, at the beginning of last month, the Danish Chancery ordered a prosecution; Hansen was brought before Judge Gudenroth, who ordered him to explain the meaning of the article. The editor replied that he did not recollect the circumstances which had induced him to write it, nor the ideas which were then passing in his mind. The judge insisted upon explanations, and as he did not obtain them, he ordered the unfortunate journalist to the dungeon and bread and water. After being forty-eight hours in prison, he was attacked by violent cholic and vomiting. He then wrote to the judge that he would give any explanation that might be

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required of him, but on the condition that his protest against the proceedings should be entered upon the minutes of his examination. This was agreed to, and after an examination, which turned upon matters quite insignificant, he was set at liberty. The unfortunate man has addressed a remonstrance to the King, which has been referred to a Council of State.

HERESY ON THE BIBLE—TRUE RELIGION IN SAILORS.—An esteemed correspondent thus writes:—"During my passage from India to the Cape, in a ship called the Alexander, the following very interesting circumstance happened:—A quarter-master on leaving the helm entered the cabin to report. The captain was not there, but a clergyman, a passenger, was at the time intently bent on perusing 'Henry on the Bible.' Jack, being at his back, thought it a fine chance to peep at the studies of his reverence, but was taken aback on observing what he considered to be, by the clearest possible evidence (his own eyes)—'Heresy on the Bible.' Jack's '*whew!*' pretty audibly given, startled the clergyman, who turning round had to encounter such a look from the sailor as greatly disconcerted him. Jack retired hastily. The next day was Sunday. The deck was rigged for church—the bell sounded—the clergyman, captain, officers, and passengers, were all ready, but none of the crew made their appearance. The boatswain was ordered to pipe the hands to church; he, however, respectfully intimated that he would pipe to any other order but that; the consternation became general, when to the clergyman's surprise, Jack appeared alone, and simply stated that the ship's company were not over particular, but they were just then debating what should be done with the gentleman in black who was teaching them the way to ——. 'Look at his book!' cried Jack, 'and you will find him regularly cramming himself with *Heresy on the Bible.* I caught him in the fact yesterday.' The mystery was soon explained to honest Jack, who jumped below and was heard shouting, 'Parson's not the ——! Parson's not the ——!' He returned, followed by all his shipmates, who joined in the service, and never more devoutly."

REV. H. R. SLADE, D.D.—The university of Leipsic has conferred the degree of D.D. upon Bro. the Rev. H. R. Slade, L.L.B. of the University of Cambridge, Rector of Kenley, Chaplain to the Earl of Clarendon, a Curate of the Collegiate Church, Wolverhampton, W.M. of Lodge 607, and E. of the St. Peter's Royal Arch Chapter, in consideration of his merits as the author of various works in theology and literature.

THE DOG DAYS.—On Monday, the 3rd July, commenced what are termed the Dog-days, which terminate on the 11th of August. The name was given in reference to the heliacal rising of *Sirius*, commonly called the *dog*-star, which in Pliny's time was on the 18th of July. The extreme heat of this season of the year, although to us palpably the effect of the continued high position of the sun, was connected by the ancients with the appearance of this star in the morning. They considered the dog-star as raging, and gave the time the appellation of the Dog-days. At Argos there was a festival expressly instituted *for the killing of dogs* during this season.

DICKENS AND THE AMERICANS.—The Philadelphia correspondent of the *Morning Chronicle*, alluding to the work at present in course of pub-

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lication by Dickens, says, "The last chapters of 'Martin Chuzzlewit,' by Dickens, have given mortal offence in this country. I must say that they are too apparently malignant, and certainly vindictive in their tone. Even N. P. Willis, the admirer and advocate of Dickens, has found it necessary to come out and denounce these chapters."

THE LATE BRO. R. SMITH.—A copy of the portrait of this distinguished Freemason, in his Masonic costume as D.P.M. for Bristol, has been presented to the Grand Lodge, by the publisher, Mr. Mitchell. The library and museum does not increase so satisfactory as it ought. In drawing the attention of the fraternity to this subject, we wish them to follow Mr. Mitchell's example, and contribute to the general stock. Mr. M. is not at present a member of the order, but intends to become one of the "faithful."

BIRTHS.—*Aug.*—The lady of Bro. Wm. Tucker, Esq., (S.W. 327), Coryton Park, of a daughter.

Aug.—The lady of Bro. Robert Field, (P.M. 329), Secretary to the Asylum, of a daughter.

Sept. 4.—Mary Sutcliffe, the wife of Bro. Matthew Smith, of Tintern Abbey, (671 and 291, Edinburgh), of a daughter.

Obituary.

May 20.—At Hastings, Bro. RICHARD PARRY, P.M., of several Lodges, and, at his decease, Member of the Bank of England, 329. Bro. Parry, in his earlier years, was an indefatigable Mason, and was strenuous in promoting the objects of Lodges of instruction. He was at the time tne "*fidus Achates*" of Bro. Godwin; the zealous rival in fame of the well-remembered "Peter Gilkes." One by one these worthies have all retired from the busy scenes of life. Brother Parry was a man of integrity and honour, and now reposes in the same grave with his beloved wife.

July 4.—At Aberdeen, Bro. JOSEPH REID, stocking-weaver, one of the oldest Freemasons in that town, and for a long period back Officer to St. James's Lodge, at the advanced age of 97 years, the last 42 of which he had lived in the same house in Carmelite Lane.

July 10.—At the city of Lincoln, Bro. EDWARD BELL DRURY, æt. 46, merchant of that city, and, till recently, treasurer to the corporation of Lincoln. He was initiated into Freemasonry in 1838, and was J.W. of the Witham Lodge on laying the foundation-stone of their new hall in 1841, since which period he had taken an active interest in promoting that building.

At Mitcham, æt. 4 years, HARRY FINDEN, only son of Bro. EDMUND DAVIES, Esq., Solicitor, Wells, Somerset.

At Paris, lately, Bro. DES-ETANGS, as we believe, 85 years of age, of whom it must be the province of some historian to speak. Wise in age, a patriarch in Masonry, just, honourable, and amiable, the tree has fallen, but the fruit should have been gathered and garnered to be partaken of by those who understood his worth, or can profit by his example.

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LORD ROBERT KER.—It is with deep regret we have to announce the loss to Edinburgh of one of its most highly-esteemed citizens, by the death of Lord ROBERT KER, Assistant Adjutant-General in Scotland, which melancholy event took place at his lordship's residence in Moray-place, after a confinement to the house of somewhat less than a fortnight. Lord Robert Ker was a lieutenant-colonel in the army, and *K.H.* He served in Portugal under General Cuyler, in 1798; in Minorca, under General Fox, in 1799 and 1800; in Egypt, under Sir Ralph Abercromby, in 1801; and was wounded in the leg at the battle of Alexandria, where the gallant general fell: and in the same year, at the surrender of Cairo, and siege and surrender of Alexandria, under General (afterwards Lord) Hutchinson. In 1802-3, Lord Robert served in Malta and Gibraltar; and in Ireland, in 1805, where he was aide de-camp to Lord Cathcart, commander of the forces there. From 1806 to 1822, Lord Robert was Military Secretary to the Commander of the Forces in Scotland; and from that latter year up to his death, was Assistant Adjutant-General on the North British staff. Lord Robert Ker was uncle to the late, and grand-uncle to the present Marquis of Lothian. He has left a numerous family, to whom he was deeply endeared—as, indeed, we may say, he was generally to all who knew him. Lord Robert was just 63 years of age, having been born in the year 1780. He was brother to that Marquis of Lothian who was Grand Master Mason in 1794-5; initiated in St. David's Lodge, Edinburgh, and filled the chair more than once; P.Z. of the Naval and Military Chapter, and altogether a very zealous Mason.

THE REV. G. A. BROWNE, VICE-MASTER OF TRINITY COLLEGE, CAMBRIDGE.—It is with the deepest feelings of regret, that we have to record the death of the Rev. George Adam Browne, M.A., Vice-Master, and Senior Fellow of Trinity College, in this University, which sad event took place at his rooms in college, July 4, 1843. Bro. Browne entered Trinity College in 1791, and graduated B.A. 1795, without however having distinguished himself by taking a mathematical honour. He was elected a Fellow of his college in 1797, and at the time of his death, was the Senior Fellow of that royal foundation, having been elected to the seniority in 1823. He took his M.A. degree in 1798. In 1796, he obtained a *third* Member's Prize for Middle Bachelors, and in 1797, the second of the same prizes for Senior Bachelors. He took the college living of Chesterton, in Cambridge, and soon afterwards entirely rebuilt the parsonage-house. He resigned this preferment in 1835. In 1838, he was presented by the Crown, to the rectory of Rettenden, in the county of Essex; the value of which is returned £765. On the 1st of October, 1842, he was elected Vice-Master of Trinity College, in the room of the Rev. John Brown, who resigned. For many years Bro. Browne held the appointment of Chaplain to his late Royal Highness the Duke of Sussex, with whose friendship and confidence he was honoured up to his Royal Highness's death, and we believe that the illness which occasioned the rev. gentleman's death, was brought on by a cold caught in attending his Royal Highness's funeral. Bro. Browne was always a warm and consistent supporter of liberal principles, and took a very active part in the movement which led to the rejection of the right hon. Charles Yorke, as representative of this county, and to the election of Lord Francis Godolphin Osborne, (now Lord Godolphin) as member in his stead. Till within the last

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few years, he always took part in the proceedings at public political meetings, his speeches were listened to with pleasure, and his observations ever received with that attention which a soundness of argument must always command. Brother Brown was acting Provincial Grand Master of the order of Freemasons for the county of Cambridge, and Provincial Grand Superintendent of Royal Arch Masons, for the same province. To the principles of this mystic fraternity he was most devotedly attached; and the loss of such an able, learned, and active Brother will be severely felt, more especially in this province. A portrait of the late lamented P.G.M., in full Masonic costume, was painted for the Masons of this province some years ago, by T. H. Gregg, Esq., Grafton-street, London, and is considered a most faithful likeness. On the examination into the ceremonial of the Royal Arch Mysteries, Comp. Browne was placed as a member of the committee, but his colleagues were unequal to the task, and his suggestions not being understood, but little advantage was gained. Among those he initiated was the present Duke of Devonshire, when Marquis of Hartington.

Death has been at work with Antiquity itself. The father of the Lodge, Brother Woodriffe, has attended the last summons, and the Senior Warden and Stewards will miss their old companion. Brother W. was not an over-zealous attendant at the Lodge; the remembrance of Preston, with whom he was fortuitously contemporaneous, was sufficient to excuse his absence; but when was he absent from the "Mother of Masons?"—good judge he of good company—the chair and its honours might suit the ambitious, but was there nothing to be gained by upholding the dignity of the Stewards? Truth there was!—and Bro. Woodriffe for upwards of forty years had witnessed the annual mutations, without vacating his seat at the bottom of the table. He was a good social fellow, and somewhat a humourist. It is said that taking some offence at the better sex in early life, he contented himself with single-blessedness, and being an old shareholder of Drury-lane Theatre, he chose his man-of-all-work from thence. The "harlequin double" of that establishment was the single attendant of the deceased: and much originality of character was observed by such as had the opportunity of witnessing the privacy of master and man.

Brother Heath, P.G.D., also a member of Antiquity, has paid the debt of nature. He was in private life an amiable character; undistinguished in the order, otherwise than being a member of the Lodge; he became in turn elevated to the purple!

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PROVINCIAL.

GRAVESEND, *August* 28.—The installation of the Worshipful Master of the Lodge of Freedom has taken place at the Puncheon Tavern, when Bro. W. H. Carlin, of Ludgate-hill, was installed with the usual solemn ceremonies. The Deputy Provincial Grand Master Joseph Ashley, Esq., presiding on the occasion.

DOVER, *July* 3.—The Brethren of this province celebrated their annual festival. Much interest prevailed during the morning in every part of the town; and by ten o'clock the approaches to the Maison Dieu (the rallying point) were densely crowded with people; and in short, every portion of the line of procession was thronged with an eager crowd, anxious to have a proper view of the pageant. A procession having been formed, at half-past twelve o'clock it proceeded to Trinity church, headed by the town band. Prayers were read by the Rev. W. S. Cole, and a sermon preached by the Rev. Brother Jones, P.G.C. After the service, the Brethren returned to the Town Hall in procession, and at half-past four 104 of the Brethren sat down at the Apollonian Hall to banquet. On the removal of the cloth, the usual Masonic toasts were duly honoured in flowing bumpers. Several appropriate glees and songs, charmingly given by Mrs. Reignolds and the Messrs Brownings, which, assisted by the talents of the musical Brethren, diversified the evening's entertainment, which was marked by decorous conviviality and unalloyed enjoyment. Never has Dover witnessed such a Masonic gathering—a gathering eminent for station, character, and talent. On a vote of thanks being passed to the Mayor, the D.P.G. Master expressed the high gratification he felt for his kindness and attention in having granted the use of the Town Hall to the Brethren.

KIDDERMINSTER—LODGE OF HOPE AND CHARITY, 523.—We are gradually emerging from a state of comparative darkness, and anticipate once again to see the "Light." A few members have recently been initiated, and there is expectation of further additions. For the sustenance of the Lodge under great difficulties, for its present state, as well as for the prospects of improvement, we are mainly indebted to the unwearied zeal and spirit of Bro. Caswell, P.M. We hope in a few months to render a goodly account of our proceedings.

BIRMINGHAM, *June* 21.—MASONIC TESTIMONIALS OF RESPECT.—We have much pleasure in recording a presentation of respect paid Bro. William Lloyd, and Bro. Broomhead, at Dee's Royal Hotel, Birmingham, by the members of the Lodge of Light, which Lodge has on its list of members some of the principal inhabitants of that town and neighbourhood, including the names of the Right hon. the Earl Howe, Lord Chamberlain to the Queen Dowager, the Masonic philosopher the Rev. Dr. Oliver, and many others.

The testimonial consists of a splendid silver Hebe cup or coffee-pot, which bears the following inscription:—

"This Memorial is presented to Bro. WILLIAM LLOYD, W.M. of the St. James's Lodge, No. 707, Handsworth; P.M. of the Lodge of Light, No. 689; and the St. Paul's Lodge, No. 51, Birmingham; and Past Provincial G.S.W. of Warwickshire, of the Antient Free and Accepted Masons: by the Members of the Lodge of Light, of which Lodge he was the Founder, and W.M. for two successive years, as a mark of esteem, and a testimony of the high value in which they hold his services for the promotion of the sublime order of Freemasonry, and for his zealous exertions on behalf of their Lodge.

"June 21st, Anno Domini, 1843." "BELL FLETCHER, M.D., Worshipful Master"

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On the opposite side is engraved the emblem of this particular Lodge, which is denominated the "Birth of Light," and consists of a three-pointed blazing star, issuing from the centre of a triangle; the whole enclosed within a double circle, with the motto, "EX FUMO DARE LUCEM," and the rank or number the Lodge bears on the registry of the Grand Lodge of England.

It was presented to Bro. Lloyd by P.M. Bro. BROOMHEAD in nearly the following words:—"Worshipful Past Master Lloyd,—Our esteemed W. Master has assigned to me a most pleasing duty; and although it might have been more effectually performed by others who for a longer period than myself have had the pleasure of your acquaintance and friendship, yet no one more highly appreciates than I do, the value of those services you have at all times so cheerfully and ably rendered for the good of our noble and glorious institution. An institution so venerable for its antiquity, so sacred in its character, and so benevolent in its purposes, surely ought not to be subject to the fluctuations of popular opinion, but should roll on in a course of undeviating prosperity, until the whole family of man were embraced in the mystic circle, and became—in a sense far more binding than the natural tie—one common brotherhood. Such, however, your own experience has taught has not been the case even in this town, for there was a time when, but for yourself, Freemasonry here would have ceased to have 'a local habitation and a name,' and our sister Lodges, which are now so flourishing, would not be in existence. It is to you that the venerated and respected mother lodge of many of us, with whose members we have the gratification of the most friendly intercourse, and whom we so frequently delight to welcome in the bosom of our Lodge, is indebted for its resurrection from a state of all but death. May the good old 'St. Paul's' long continue, as it is an ornament to the Craft, and a memento of your exertions for the holy cause. Our own Lodge, 'the Lodge of Light,' was created by your zeal, and to your unwearied attentions and increasing care it owes its present proud position. But while you have been actively engaged in promoting the spread of Masonry in the province of Warwick, you have not forgot a neighbouring province—and Staffordshire now bears witness to your industry. Hail! thou rising star—young 'Lodge of St. James!' and as old Time jogs on, may he add a lustre to thy brilliancy, until thou shine as brightly as the most sanguine expectations of the present Worshipful Master can hope for. But Worshipful Brother, to recount all your labours were no easy task, and I must therefore content myself by presenting to you, on the behalf of the members of the 'Lodge of Light,' a more substantial proof of the estimation in which we hold your services, than my humble tribute of praise can give. I have, therefore, to request your acceptance of a silver coffee-pot; and when you meet around the social board with the sharer of your joys and sorrows, and the interesting pledges of your mutual affections, to partake of that beverage which 'cheers but not inebriates,' I fervently pray that no dregs of bitterness may be in the cup, but that the Almighty may of his infinite mercy grant unto you, and to those nearest and dearest to you, 'all the blessings of this life,' and when summoned from this sublunary abode, you may, one and all, ascend to the Grand Lodge above, where the world's great Architect lives and reigns for ever."

Bro. LLOYD made the following reply:—"Worshipful Past Master Broomhead and Brethren,—To say I have not words to convey my

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feeling is a common-place observation—yet I find it impossible to give expression to those sentiments of gratitude created in my bosom for this kind and too flattering mark of your brotherly regards towards me. I have recently terminated my third apprenticeship to Freemasonry, and may say I have attained my Masonic majority; and am now about to receive at your hands a token of approval of my Masonic conduct. This handsome testimonial is quite unmerited; and although I value it highly, yet it is a higher gratification to me to feel that your good opinion has drawn forth this mark of your approbation. I accept this token with feelings of the greatest gratitude and pleasure, because I am convinced it is not intended merely as a complimentary offering, but proceeds from feelings of the truest affection. For the manner in which you have been pleased to allude to my family, and your good wishes towards them, I beg you to accept my sincere thanks. I assure you, Brethren, that this is one of the proudest moments of my life. I feel my heart too full to proceed, or to thank you in adequate terms for your kindness; so I must entreat you to take the will for the deed, and permit me to return you my most grateful thanks, and to assure you that it will always be my pride to cultivate your kind and brotherly regard."

The testimonial to Bro. Broomhead consisted of a splendid gold Past Master's Jewel. It was presented by Past Master Bro. Lloyd, in a very eloquent and impressive address.

The Jewel bears this inscription—

"Presented to Bro. WILLIAM BROOMHEAD, P.M. of the Lodge of Light, No. 689, Grand Registrar for the Province of Warwick, and E. in the Holy Royal Arch, Chapter of Fortitude, No. 51, of Antient Free and Accepted Masons, by the members of the Lodge of Light, Birmingham, on his retiring from the Chair of that Lodge, as a testimony of their fraternal regard, for his unwearied exertions in the cause of their beautiful institution.
"June 21st, 1843." "BELL FLETCHER, M.D, Worshipful Master."

Bro. BROOMHEAD returned thanks in a neat speech, teeming with expressions of deep interest in the prosperity of the Lodge, for the sincerity of which professions his past services are most ample vouchers.

A new Lodge near Birmingham is about to be held, under the most promising auspices of the very highest character.

A Lodge of Instruction, to be held once a fortnight, has been established in this town, upon the plan of the London Lodges, viz., the entrance fee of one shilling each visiting member, and an annual subscription of five shillings for regular members. The most approved method of *working* will be attended to, and a renowned Craftsman will preside.

LEAMINGTON, *Sept.* 13.—The report of the following interesting ceremony, reached us too late to give ample details; indeed, the difficulty of making even a condensed report, will be considered as an earnest of our anxious desire to omit no intelligence of importance.

Ceremony of Laying the First Stone of the Lantern Tower of the Parish Church at Leamington Priors.—Amongst the company assembled at the Regent-hotel, we observed the Earl of St. Jermyn, Lord Somerville, the Hon. C. B. Percy, Sir John Mordaunt, Bart., *M. P.*, H. C. Wise, Esq., J. W. Weston, Esq., &c. &c.

Soon after ten o'clock several members of the ancient and honourable society of Free and Accepted Masons assembled at the Music Hall, where they had shortly the gratification of receiving their much-respected Brother, the Grand Registrar (T. H. Hall, Esq.), into whose charge the province of Warwickshire has officially fallen, owing to the

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decease of its late Provincial Grand Master, the Earl Ferrers; Bro. Sir Charles Douglas, *M. P.*, and others connected with the Craft, from London, Worcester, Birmingham, Coventry, and elsewhere, to the number of about one hundred. The Grand Lodge was opened, and every arrangement made for giving due effect to the ceremonies.—Shortly before one o'clock, the Fraternity moved in procession from the hall to the church, on entering which we found the galleries, to which the ladies and the public generally had been previously admitted by tickets, crowded to excess; the body of the building having been set apart for the accommodation of the clergy, the Masonic Order, and others who formed the perambulating train.

The service of the day consisted of the Litany, which was chaunted by the Rev. F. F. Knottesford, and the usual choir; the communion service being read by the Rev. J. Boudier and the Rev. — Williams. The clergymen present, who had walked through the principal streets in procession, were about seventy in number, attired in their gowns, with the hoods appertaining to their academical decrees; and among them were—the Vicar, the Hon. Mr. Somervill, the Revs. J. L. Galton—J. Boudier, C. Pilkington, R. Morris, H. Chamberlayne, Capel, G. Barrow, Deane, Mitchell, Barrow, Biddlestone, Williams, Huthersal, Morran, Littlehales, Harris, Clifton, Bromfield, Gresley, J. Wise, Bloza, H. Wilberforce, Fortescue, Jeston, Oldknow, Powis, Jackson, Cameron, Chapman, H. Wise, R. B. Baker, Morrison, C. J. Ridley, Bloxham, &c.

The sermon which succeeded was impressively delivered by the Rev. William Gresley, prebendary of Lichfield cathedral. It was graced by all the charms of pulpit oratory, being alike distinguished for its chasteness of style, learning, and sound doctrine. The learned divine, who founded his discourse upon the following passage of holy writ, "Serve the Lord with fear, and rejoice unto Him with reverence," (Psalm ii. 11), commenced by stating that the fear of the Almighty was that "wise and holy religious feeling which first teaches us to bend our will in obedience to that of our Heavenly Father, and leads us on, by a willing service, to the highest degree of godliness and love.

As Mr. Gresley has consented to allow his beautiful sermon to be printed, we hope at a future time to make extracts.

Laying the Foundation Stone of the Lantern Tower.—The religious services of the day having been thus far performed, and a collection made, amounting to 24*l.* 11*s.* 9*d.* amongst the numerous congregation assembled to promote, by their prayers and oblations, the pious work of the day, it became necessary, ere that work could be said to be completely accomplished, that, in imitation of the usages of remote antiquity, the Masonic fraternity should practically develop that operative skill to which the noblest structures have ever been indebted for their rise, stability, and embellishment.

The G R. said that he attended there as Provincial Grand Master of the county of Warwick, to lay the foundation-stone of the lantern-tower of the parish church of Leamington; but before he proceeded to require that his Masonic Brethren would assist him in the solemn ceremony, he would call upon the Provincial Grand Chaplain to invoke the blessing of Heaven upon what they were about to do. The acting chaplain (the Rev. C. J. Ridley, D.P.G.M. of Oxfordshire) then delivered a prayer.

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A plate, bearing the inscription, was then handed to the G.R., and deposited on the stone. Having completed his labour, he then addressed the members of the brotherhood. At the conclusion of a beautifully impressive address, the universal response of the mystic fraternity, "So mote it be," was again heard throughout the sacred pile. A Psalm having been sung, and a benediction pronounced, by the vicar, the congregation began to disperse; the Masonic portion of the procession leaving the church in the same order as they entered it, and walking through Church-street, High-street, and Bath-street, to the Music Hall, where the Special Provincial Grand Lodge was closed in due form. The members of the clerical profession retired to the Regent-hotel, and the more humble participators in the processional arrangements of the day to the Town Hall, where, as elsewhere recorded, they were hospitably entertained. The joyful ceremonies, of which we have now given a faithful outline, were succeeded by a banquet of no ordinary character, at the above establishment.

Shortly after five o'clock the Rev. J. Craig, Vicar, took the chair; the churchwardens, C. Barrow, Esq., and Mr. Geo. Smith, officiating as croupiers. Among the company present we noticed Lord Somerville, Sir Charles Douglas, *M.P.* for Warwick, T. H. Hall, Esq., *F. R. S.*, the preacher of the day, a large proportion of the clergy who assisted in the proceedings of the morning, S. Parry, Esq., W. K. Eyton, Esq., R. Jones, Esq., J. Hitchman, Esq., together with a numerous assemblage of some of the oldest and most respectable inhabitants of the town.

Grace was then said by the Rev. Chairman, who subsequently proposed "The health of her Most Gracious Majesty the Queen"—"The Queen Dowager"—"Prince Albert, the Prince of Wales, and the rest of the Royal Family."

The CHAIRMAN, after thanking the Clergy who had honoured the ceremony with their presence, and kindly assisted in the services of the day, proposed "The Bishop and Clergy of the Diocese," not forgetting the rural Dean, who was present.

The Rev. C. PILKINGTON, in the name of the bishop and clergy of the diocese, begged to acknowledge the toast just proposed.

The Rev. CHAIRMAN felt peculiar pleasure in proposing the "Army and Navy," inasmuch as there was one gentleman present—he would mention no names—who was connected with the latter service, and had sent one hundred pounds towards the good and pious work in which they were engaged—(cheers).

The toast having been cordially drunk, Lord SOMERVILLE said, on the part of the navy, to which he belonged, he begged to acknowledge most sincerely the compliment just paid to that service—(cheers).

The VICAR had now the pleasure of proposing the health of a clergyman to whom he was deeply indebted, and he thought that that weight of obligation would be cheerfully shared by every one present. He thought that the sentiments and opinions which they had heard promulgated from his lips that day, would establish his claims to the grateful thanks of the present company. He trusted that the rev. gentleman would kindly permit him to circulate among the inhabitants of this town the discourse which he had so recently delivered in the parish church, satisfied as he was that the natural consequence of printing such a sermon would be a large amount of spiritual good to all by whom it was rightly read, and properly understood. He proposed the health of the Rev. Mr. Gresley—(great cheering).

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The Rev. Mr. GRESLEY was received with much applause. He begged to return his best thanks to the Rev. Chairman, and to the company generally, for their complimentary notice of him; and would, therefore, only remark that if it was considered that the publication of his sermon could he made at all instrumental in furthering the pious objects of that day's celebration, he should have much pleasure in complying with the Vicar's request—(cheers). He hoped he might be allowed to propose the health of Mr. Craig, to whose pious zeal that town was most deeply indebted in all respects. The Vicar's health was then drunk amidst long-continued marks of approbation.

The VICAR, in reply, said he was sure the kind friends around him, would, in acknowledging the last toast, permit him to proceed in the order of his own feelings; and concluded by proposing, in complimentary terms, the health of the "Patron of the Living and the Clergy present," bearing in mind that amongst those from a distance, they had the gratification of finding "the Rev. Mr. Wilberforce" associated with them in the holy purposes of the day—(cheers).

The Rev. H. W. WILBERFORCE acknowledged the compliment in a very fervid and fraternal address, which he concluded by proposing "The prosperity of the town of Leamington."

Mr. HITCHMAN rose in reply, and proposed the health of the Rev. Dr. Warneford and the Subscribers." Several other toasts succeeded.

The VICAR confessed that not only himself, but all who were interested in the improvement of the Church, were deeply indebted to the Society of Freemasons. The Provincial Grand Master was then sitting by his side, and therefore, to "his health," and, in remembrance also of the Provincial Lodge of Warwickshire, they would pledge the next toast —(much cheering).

T. H. HALL, Esq., rose to thank them most cordially for the honour which they had done to himself individually, and the compliment they had paid to the Masonic Province over which he had the pleasure to preside, in drinking the last toast with such marked favour and approval. His visit to the county of Warwick on that occasion had been most satisfactory; and he could not do otherwise than regret that his acquaintance with it was of such recent date; for he looked upon its beautiful and picturesque scenery as but a type of those more substantial comforts and blessings which he had that day seen so signally displayed. On behalf of that society of which he was then the representative, he reciprocated the kind expressions of feeling by which the toast had been received, and assured the company that the Craft had endeavoured to carry out, to the best of their power, the important objects which had called forth an exercise of the ancient ceremonials of their order. Their fraternity generally took to themselves much credit for their benevolence and charity; and in maintaining those virtues, their sphere of action was not limited—they formed an universal institution. He gratefully acknowledged the toast on the part of the Provincial Grand Lodge of Warwickshire.

Lord SOMERVILLE briefly proposed "The health of Sir Charles Douglas, and prosperity to the Borough of Warwick."

Sir C. DOUGLAS said, that although it was not in his power to use the eloquent language of the hon. and rev. gentleman who had given so fair a specimen of that eloquence to which he had an hereditary claim, he trusted to the indulgence of those present to allow him to return thanks for the toast which had just been proposed by the noble lord, and

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the way in which it had been received. It gave him great satisfaction to attend that meeting, being now a visitor at Leamington, and because he had there witnessed that cordiality between clergy and laity which it was right should always exist. It also afforded him much pleasure to acknowledge the toast, finding that with his name was coupled "Prosperity to the borough of Warwick."

"The Local Lodges of Freemasons," and "The Editor of the *Leamington Courier*," were responded to by Mr. James Sharpe.

A Masonic banquet took place at the Bath Hotel, where the D. P. G. M. presided; but the space we have given to the immediate proceedings of the day, must be our excuse for omitting the details of this festival.

The addresses of the Rev. Bros. Ridley, D. P. G. M. for Oxfordshire, Adams, Edginton, Lebenrood, Motteram, and especially that of Bro. James Sharpe, P. G. Pursuivant, were marked by good taste and expressive eloquence.

It is a great source of gratification to reflect, that while the affluent were partaking of the luxuries which graced the banqueting tables at the Regent and Bath hotels, the operatives employed at the church, with their wives and children, altogether to the number of about 180, were, at the expense of the Rev. Vicar and others, regaled with a good substantial dinner, consisting of roast and boiled beef and mutton, plum pudding, ale, &c. &c., of all of which there was an abundant supply. A band of music being in attendance, the humble, but joyous party, spent the evening in the rational recreation of dancing.

STAFFORD.—*Deo maximo gloria omnia sit.* Glad tidings! The R. W. the P. G. Master, the hon. Col. Anson, *M. P.*, has directed Bro. the Rev. Dr. Slade to summon a Provincial Grand Lodge to meet on Tuesday, the 22nd November, at the Town Hall, in Stafford.

HANDSWORTH, *July* 24.—The first anniversary of the Saint James's Lodge, No. 107, was held on the above day, at Crockett's, where there was a muster of the Brethren from the different Lodges around.

WOLVERHAMPTON.—Our Master, Dr. Slade, is indefatigable in his vocation. Our Lodge and Chapter are evidences of enlightenment; and it is even hoped that the annals of Staffordshire will ere long denote the activity of a "Provincial Grand Lodge!" St. Peter's Lodge here have unanimously voted an annual subscription of two guineas to the Aged Masons' Asylum.

LINCOLN, *Aug.* 31.—The annual Provincial Grand Lodge caused considerable excitement, eleven years having elapsed since a similar meeting was held in this city. The Masons' Hall was tastefully fitted up for the occasion. Ladies were admitted to view the hall, prior to the commencement of business. The Witham Lodge was opened at ten in the morning, and at eleven the P.G. Officers, who had met in the Guildhall, formed into procession, constituting the provincial meeting. The Right Hon. and Worshipful C. T. d'Eyncourt, P.G M. being absent, the V.W.D.G.M., the Rev. Geo. Coltman, presided on the Masonic throne. The new officers who were invested were, Bros. W. H. Adams, P.M., Mayor of Boston, as Senior Grand Warden; the

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Rev. J. O. Dakeyne, W.M. of the Witham Lodge, as Junior Grand Warden; Charles Rice and Jerrems, Grand Deacons; Thimbleby, Grand Secretary; E. A. Bromehead and John Middleton, Grand Stewards. The procession was then formed; the various symbols of Masonry were borne by twenty youths, sons of Master Masons, decorated with the Craft-blue, and the banners were carried by youths, not "Lewises." The procession moved to St. Martin's church. The Rev. G. D. Kent read the service; the Masonic hymns sung were the composition of Messrs. Bromehead, of Lincoln, and Hersee, of Warwick. The sermon was preached by the Rev. J. O. Dakeyne, from Romans, c. i. v. 20., "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." The discourse, which is to be printed, was long and eloquent. The claim of Freemasonry to general regard was urged; that Masonry was neither new nor vain, but was a good thing; and the preacher learnedly showed that the Craft had been the repository of the sublimest mysteries of divine truth, and was the handmaid of religion. Upon returning from church, the business of the province was transacted, several motions were discussed and decided, and votes of thanks were given to the mayor, for the use of the Guildhall and Assembly-rooms, to the rector of St. Martin's, and to the preacher, (with a request that the sermon may be published), and to the Brethren of the Lodge entertaining their visitors, for the use of the hall and the elegant arrangements. The election of Grand Treasurer unanimously fell upon Z. Woodward, Esq., of Donington; and Mr. Goodacre was chosen Assistant Grand Director of Ceremonies. At three o'clock the banquet was served up in the city Assembly-rooms. Shortly before proceeding to church, the venerable Dr. Oliver, the former Deputy of the province, arrived, and was cordially greeted by the Craft, the whole of the Grand Lodge standing to receive the sage of Masonry. Among the addresses, that of the Rev. G. Coltman, in proposing the health of Dr. Oliver, was marked by its peculiar truthfulness, when adverting to the transcendant merits of the Doctor. The toast was welcomed by loud and reiterated cheering. Nor must we omit to observe, that the address of Brother Adams was fervid, eloquent, and chaste.

South Shields.—A snuff-box, made from a piece of the timber of the "Betsy Cains," of the port of South Shields, was presented to the Officers and Brethren of St. Hild's Lodge of Freemasons, South Shields, by Bro. G. F. Wilson, of that town, as a mark of respect to those initiated into the mysteries of the Order. On the lid of the box is the following inscription:—"Presented to the Master, Wardens, and Brethren of St. Hild's Lodge of Freemasons, South Shields, No. 292, by Bro. G. F. Wilson, as a mark of respect to the Brotherhood. This box is made from a piece of the original timber of the 'Betsy Cains.'" Brother Wilson's address was expressive and eloquent; he received a merited vote of thanks. The box is richly carved; on the front of it appears an exact representation of the "Betsy Cains," as she lay on the rocks; on the one end is a design of the vessel sailing in the direction of the rocks, with the lighthouse in the distance; on the opposite end appears Tynemouth Castle, &c., and on the back of it is a good design of the life-boat, fully manned, in the duty of saving lives. The whole is executed in the best style of workmanship, and does great credit to the carver, Mr. Francis Johnson, of North Shields.

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There is a deeper interest in the "Betsey Cains" than appears in the preceding extract. She was launched at Deptford, in 1688, being built expressly to bring over "William and Mary." She was then named "St. Anna." She was sold out of the government service in the last war, employed in the merchant service, taken by the French, sold to the Prussians, and named by them, "Anna Wilhelmina." When hostilities were declared against Russia, she was detained under the Prussian flag at Plymouth; sold there in 1807, and was then named "Betsy Cains." In 1816 she was resold to Bro. Wilson, and employed in the coal and butter trade, and unfortunately lost on Tynemouth rocks, in Feb. 1827. "Betsy Cains" thus, after many changes of name and circumstances, lived to the age of 139 years, and her memory is thus recorded in a Masonic Lodge.

CHESTER, *Aug.* 11.—The Brethren of the Cestrian Lodge, 615, held their first meeting for the season in their Lodge-room, at the Royal Hotel of this city, which was numerously attended. After the Masonic business was disposed of, the Brethren were called from labour to refreshment. Our respected fellow-citizen, the R.W. D.P.G.M. of the province, (J. Finchett Maddock, Esq.,) occupied the chair, supported by the V.W. and the Rev. the P.G. Chaplain, and the W.M. of the Lodge, (J. F. Bage, Esq.) The evening was spent in the most agreeable and delightful manner, and the Lodge closed at an early hour.

WRENBURY GRAMMAR SCHOOL.—The pretty village of Wrenbury was all bustle and excitement at an early hour, in consequence of its having been made known on the Friday previous, that the Right hon., Viscount Combermere (who, with his lady and the Hon. Miss Cotton arrived at Combermere Abbey from town on that day) had signified his intention of laying the foundation-stone of a new Grammar School, about to be erected in that place. The King's Friends Lodge, No. 370, of Nantwich, Brother Cawley acting as W. Master on this occasion, mustered very strongly, and the varied emblems and brilliant colours constituting the legitimate clothing of the different ranks and degrees of the craftsmen, gave much animation to the scene. At one o'clock the procession moved from the Hawk Inn, where the Lodge met. On the arrival of the procession at the ground, the Brethren opened to the right and left, facing inwards, and the Provincial Grand Master passed up the centre, preceded by his standard and sword-bearer, to the site of the intended building. A hymn having been sung, and a prayer offered up by the Rev. H. Briant, the Curate of Wrenbury, his lordship proceeded to spread the cement with a silver trowel, handed by the builder. Several coins were then deposited, and the stone being lowered, the usual Masonic ceremonies were duly performed by his lordship. The Rev. A. Thurlow, Rector of Malpas, then delivered an address, pointing out the great advantages to the rising generation of such establishments as that which they were then assembled to commemorate the erection of, and concluded his admirable remarks, which were listened to with marked attention, by imploring the blessing of the Almighty on the undertaking. The building, which will be in the Elizabethan style, is erecting under the superintendence of Mr. Jenkins, of Whitchurch. Immediately after the ceremony, the charity children, to the number of 180, were liberally regaled with buns and wine, by the respected incumbent of Wrenbury, the Rev. Gilbert Vawdrey. The Freemasons, under the presidency of Bros. Griffith and Cawley, assembled at the Hawk

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Inn; his lordship, with the ladies, clergy, and visitors returned to the Salamanca Inn, where the chair and vice-chair were filled by Lord Combermere and J. Broadhurst, Esq. It was universally regretted that the unfortunate state of the weather had rendered it necessary to divide the party on this interesting occasion.

WINSFORD, *August* 22.—The Brethren assembled at Winsford, for the purpose of proceeding to the ceremony of fixing the key-stone in the eastern window of the new church now building in the parish of Over. On the arrival of the Brethren, a Lodge of Emergency was opened for the despatch of business at the Navigation Inn, Winsford, where it had been announced the Right Hon. the Viscount Combermere, Provincial Grand Master of this province, would attend, but owing to an unforeseen engagement, his lordship was obliged to deprive himself of the pleasure of officiating in the ceremony.

Soon after eleven o'clock, the Combermere Lodge (Love and Harmony,) No. 581, was opened by the W.M. Bro. Broady. The P.G. Officers being assembled in another room, were marshalled by the P.G.D., and walked in procession to the door of the Lodge, the band playing "The Entered Apprentice's March," and were received by the Brethren with grand honours. The R W. D.G.P.M. having ascended the throne, the Provincial Grand Lodge was opened for the despatch of business, the founding of a "Fund of Benevolence" for this province, to be established upon permanent principles, from a suggestion of the R.W. P.G.M. Viscount Combermere, at a Lodge held three years ago at Northwich.

The Brethren all appeared clothed in mourning, in compliance with an order from the Grand Lodge, out of respect to the memory of his late Royal Highness the Duke of Sussex, the M.W.G.M. of England; at two o'clock the procession moved from the Lodge-room to the church. After the usual forms were ended, the P.G. Chaplain offered up a prayer in a most impressive manner.

The REV. JAMES FOLLIOTT, P.G. Chaplain, then delivered an address, from which we give the following extracts:—"Dearly beloved Brethren, —According to ancient custom, I have been requested to address you on this interesting and solemn occasion; for is it not both solemn and interesting, when we are here assembled to witness the laying of the key-stone in the eastern window of a new church in this populous district? Many successive ages have passed away since the first stone was laid of that venerable fabric—your ancient parish church, where generations after generations have been baptized, married, and gathered unto their fathers. Thus has time rolled on, and now it has been deemed necessary to raise a new edifice for the honour snd service of the Triune God. In the ceremony of laying the key-stone of the eastern window, we are forcibly reminded of the appearance of the star in the east, which manifested to the Chaldean sages, and the nations of the earth, the dayspring of the Sun of Righteousness, which arose with healing in His wings to bring salvation to fallen man. The dedication or setting apart a place for divine worship was always attended with a solemn ceremony, from the first ark of the covenant in the wilderness to the splendid temple of Solomon, and its still more glorious restoration after the Babylonish captivity, in the reign of Cyrus, King of Persia. If the pious Jew could observe such solemn rites in the dedication of his Lord's house—if the devout Mussulman can venerate with such solemnity the sanctity of the mosque—with what reverence ought we to treat the hallowed temple of

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the supreme Jehovah, the Great Redeemer, and the Divine Spirit! We should rejoice with the sweet Psalmist of Israel, that man after God's own heart, who 'was glad to go into the house of the Lord,' and 'would rather be a door-keeper in the house of his God, than dwell in the tents of ungodliness.'" The Rev. Chaplain concluded his appropriate address by invoking a blessing on the undertaking.

Brother READE, of Winsford, then delivered a Masonic oration to the Brethren on the platform.

"God save the Queen," accompanied by the band, was then sung: three cheers were given; the Provincial Officers descended from the platform, and returned, in the order in which the procession had arrived, to the Navigation Inn, where the Lodge was closed, and the Brethren adjourned to the Market-hall, in Over—a spacious and convenient building for public purposes.

The new church is a commodious and handsome structure, with a nave and chancel of good proportions, and a tower at the western end in the early English style of architecture, built by Mr. Dean, of Davenham, after a design by Mr. Scott, of Lancaster, architect.

The banquet-room was tastefully fitted up with evergreens, and other devices. At the upper end of the room, above the chair, was a fine portrait of Lord Combermere (in gold frame) on his charger, as commanding at the battle of Salamanca, and near to that of his lordship, was an excellent likeness of the worthy Deputy Provincial, J. F. Maddock, Esq., in Masonic costume, as D.P.G.M. of Cheshire, (both these portraits being the property of the Cestrian Lodge, who kindly furnished them for the occasion).

The respected D.P.G.M. Finchett Maddock, Esq., presided at the banquet with his accustomed tact, ability, and urbanity.

NEWPORT, *August* 15.—The imposing ceremony of the Dedication of the Silurian Lodge of Freemasons, was celebrated—an incident which will long be remembered in Newport for the splendour of the display, and the large number of visitors from Bristol, and the adjoining counties, which it attracted to the town.

At nine o'clock, the Worshipful Master and Brethren of the Silurian Lodge, assisted by the Monmouth Lodge, and a large number of Brethren from the Cardiff, Swansea, and other neighbouring Lodges, assembled in the great room of the Council-house, in which, having been properly tyled, the Silurian Lodge opened.

By a dispensation from the Grand Lodge of England, strangers were permitted to be present; and as the space to be devoted to this purpose was limited, it was determined to appropriate the whole to the fair sex. The unusual circumstance of ladies being permitted to witness the interior of a Freemason's Lodge while at labour, being known, the greatest anxiety was evinced to obtain tickets, the whole of which were appropriated before the day of the ceremony.

The Lodge having been opened in form, the Tylers were withdrawn, and in a few minutes the gallery of the great room was crowded in every part with ladies, who gazed with wonder and admiration at the symbols before them, the uses of which are known to Masons alone. At one end of the room, the Master's chair was surmounted by a canopy of crimson velvet, the principal and other officers sat in their constant places, the Brethren seated on forms placed round the room at a distance from the walls, and the Lodge in the centre. At this

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moment the splendid band of the 73rd regiment, which had been lent for the occasion by Colonel Vandermulen—for which kindness the Brethren feel deeply indebted to that gallant officer—entered the room, and took their station at the lower end, opposite the Master's chair.

The number of ladies furnished with tickets being more than could be accommodated in the gallery, the doors of the Lodge were opened to them, and they took their places between the forms occupied by the Brethren and the walls, where a considerable space had been reserved for that purpose. The room was now filled, except the centre, and the Brethren and the fair visitants were delighted by the performance of the band, which played several airs for their entertainment.

About half-past ten o'clock a flourish of trumpets was heard outside, when it was announced that the Provincial Grand Lodge of Bristol had arrived.

The dedication of the Silurian Lodge, and the installation of the Master being to be celebrated by the Right Worshipful the Provincial Grand Master of Bristol, at the instance and request of the Right Worshipful the Provincial Grand Master for Monmouthshire, that distinguished Brother and his grand officers, accompanied by the Royal Sussex and Royal Clarence Lodges, from Bristol, and the Brethren of the other Bristol Lodges, came over by packet, and were received on their arrival by a deputation from the Silurian, who conducted them to the Council-house, where, in a convenient room, they opened.

Having in due time assumed the chair, the Right Worshipful Provincial Grand Master rose, and observed he was happy to meet so very numerous and respectable an assemblage of the Brethren, particularly on an occasion so interesting. He was glad to perceive that the ladies had been admitted. It was not usual to admit ladies into Masonic Lodges, but for his own part, he knew not why. The Brethren were by no means personally opposed to the presence of the fair sex; but the founders of the Order had made certain laws, by which ladies were excluded; and these laws—like those of the Medes and Persians—were unalterable. He heard that the reason of their exclusion was—they could not keep a secret—(loud laughter). That, however, he did not receive as true; for he believed that ladies could as well keep secrets as some Masons—(hear, hear). He remembered once hearing that a titled lady was on one occasion curious enough to secrete herself in a Masonic Lodge-room, that she might become possessed of a knowledge of Masonic mysteries. But the Brethren discovered her in her hiding-place, and made a Mason of her; and a good and true Freemason she proved as long as she lived—(hear, hear, and laughter). With this instance before him, he for one could most readily exonerate the sex from the charge of not being able to keep a secret—(cheers). But, as he before told them, they had received their laws from their forefathers, by which they were bound to abide, and which they could not alter; and in accordance with those laws, a portion of the ceremony which it would be his duty to perform, could be gone through only in the presence of the Brethren. This portion, however, would not occupy much time, and he should be happy to have the presence of the fair visitors at church, where they would all attend, to submit themselves with humility to the great Architect of the universe, humbly beseeching Him to bless their labours, and to grant them grace to walk in His holy ordinances. Arrangements had also been made to accommodate such

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ladies as should favour them with their company during dinner, when the Brethren would regard the presence of the ladies as a great favour. He congratulated the Brethren on the admirable arrangements they had made, and the large numbers they exhibited; and having been invited to open their Lodge, and preside on that occasion, he felt most happy in being enabled to do so—(cheers).

This address of the P. G. Master was received with much cheering, as well by the ladies as the Brethren.

The ladies having retired, the Lodge was again properly tyled, when the ceremony of the dedication and installation took place in the presence of the Brethren alone, after which the Lodge was closed in form.

The procession was then formed to church, and was closed by an excellent amateur band, who accompanied, at their own charge, the Brethren from Bristol, and contributed not a little to the effect of the scene.

The evening service was read in a deeply impressive manner by the Rev. Mr. Hawkins, vicar of St. Woollos. The anthems selected for the occasion were peculiarly appropriate, and were executed by Mr. Price, the organist, and the new choir which he has instructed on the Hullah system.

The sermon was preached by Bro. the Rev. G. Roberts, vicar of Monmouth (Acts xlvii. 50), and it was admitted by all to be one of the most forcible and eloquent discourses ever delivered in a pulpit.

As Mr. Roberts has consented to publish his sermon, at the request of the Brethren, we hope to give some extracts.

Service being ended, the Brethren came out of church, and marshalled in order. They passed by the side of St. Paul's church, into Commercial-street, and thence to the Westgate Hotel, in front of which the Brethren halted, and having formed into two lines, the D. P. G. Master and his Lodge passed up the centre, and into the hotel. The Brethren then separated, and repaired to their several inns to prepare for the dinner.

THE DINNER.

Shortly after the service at church concluded, a large number of ladies presented tickets to the outer guard at the Town-hall, for admission to the orchestra; and in a few moments after the doors were opened, that portion of the room appropriated to strangers, was filled in every part by elegantly dressed ladies, among whom were many fair visitants from Monmouth, Chepstow, Bristol, &c. &c.

The decorations of the dining-room were in the best taste; and upon the wall opposite the Deputy Provincial Grand Master's seat, was suspended the superb painting of Lord Brougham, which belongs to the Newport Mechanics' Institute.

The Provincial Grand Master having taken his seat surrounded by his officers, at a raised table appropriated to their use, a blessing was invoked by the Rev. Chaplain.

On the removal of the cloth, the Right Worshipful President called on the Rev. Chaplain, who said grace, the Brethren standing.

The usual loyal and Masonic toasts were received with due respect. The P. G. M. for Monmouth was not omitted.

Bro. Major SHUTE rose: "Time and tide for no man stay, and I therefore call upon you to work—there is but little time for refreshment. I think that the most difficult toast has fallen to me to propose this

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evening—the health of the Deputy Provincial Grand Master of Bristol." After paying high eulogies to the subject of his toast, he concluded by saying that the Deputy Provincial Grand Master of Bristol was not merely a Freemason—he was Freemasonry personified—Freemasonry itself—(tremendous applause).

The D. P. G. M. of Bristol returned thanks. He observed that his Brother who had proposed his name as a toast, said a great deal more of him than he deserved. If he had rendered any services to his province, he had but done his duty as the Deputy of the Grand Master, and holding such office, every effort he could make would be ever at their service. If he had rendered any assistance to neighbouring Lodges, he must say that assistance was always heartily given. If he had afforded them satisfaction that day, the kind reception with which they had welcomed his name, was an ample and abundant return. For the honour they had done him, he begged to return them, with the greatest sincerity, his earnest and heartfelt thanks—(applause).*

Past Master COOMBES returned thanks for the Silurian Lodge and himself.

Brother JOHN WILLIAMS, the W. M. of the Silurian Lodge, said he might well be content with the speech just made by his worthy Brother, P. M. Coombes, but he could not refrain from expressing, in humble phrase, his feeling of gratitude at hearing the kind reference which had been made to himself, and the Lodge over which he had the honour to preside.

The CHAIRMAN: "I rise to propose the health of one (Bro. Roberts) who has this day gratified you all with one of the best sermons—(thunders of applause)—one of the best sermons, Brethren, I ever heard in my long life, and I am now seventy-eight years of age—(cheers). Brethren, this worthy Brother of mine, whose acquaintance I only to-day had the honour of making, has captivated all my friendship by his eloquent vindication of the Craft from the aspersions of envy, ignorance, and malice. We found him ready to serve Masonry; and he has given us ample proof, in the pulpit to-day, of what he will do—(cheers). All will join in giving him hearty thanks—(applause). But there is another divine, who is not a Brother, though an excellent man, and who has so evinced himself by giving us the use of his church—the Rev. Mr. Hawkins, the vicar of St. Woollos. Let us drink the reverend gentlemen, and hope that we shall meet them again, on similar happy occasions"—(loud cheers).

Bro. STAPLES here rose, and said if he were not out of order, before the Rev. Mr. Roberts returned thanks, he would solicit, on behalf of himself and the Brethren, that the eloquent and appropriate sermon delivered by that gentleman at St. Woollos, be published—(loud applause).

The reverend Gentleman returned thanks in a brief but eloquent speech. He said he felt highly honoured by the request which Bro. Staples had made on behalf of the Brethren, and consented to it with pleasure; in fact, the discourse he had delivered to the Brethren he considered to be their property, not his, and he placed it without hesitation at their disposal.

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* The reporter has omitted to state that the P. G. M for Bristol was not present; the duty fell to the care of Bro. Husenbeth, who acquitted himself in the most admirable manner.

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The CHAIRMAN proposed "The Mayor and Corporation of Newport, and thanks to them for the use of this noble hall to-day"—(loud applause).

The MAYOR returned thanks. It was not generally known, perhaps, that he had been a member of the Newport Lodge of Freemasons three-and-thirty years—in fact, he believed he was one of the oldest Masons in Newport—(cheers).

The CHAIRMAN: "Before we part, I beg to propose that we drink to the ladies"—(applause).

Band: "Here's a health to all good lasses."

The Deputy P. G. M. and officers having retired amid the cheers of the company, Bro. Done Busbell took the chair.

Bro. CUMMINGS returned thanks for his health being drank in a neat speech, in which he observed that the *éclat* of the day was entirely to be attributed to the ladies, without whose assistance, he ventured now to say, no Lodge was perfect—(laughter). He begged to propose the health of those ladies who had this day come amongst them to behold the secrets and mysteries of the Craft. He would not expect a lady to return thanks for the toast he had proposed, but he would call down an *Angel* to do so for them—(roars of laughter.)

Bro. ANGEL, from the platform, sung a humorous song, in reply to the observations of Bro. Cummings.

The departure of the ladies and the reporters was then intimated to be necessary, as the Lodge was about to proceed to the transaction of business; and as the ladies retired, the Brethren kept up a cheering parting salute by the clapping of hands, till the Lodge was left alone to its *mysteries*.

SWANSEA, *June* 26.—The members of the Indefatigable Beaufort Lodge of Freemasons celebrated the Festival of St. John the Baptist, by dining together in their Lodge-room at the Bush Inn. We regret to state that, owing to sudden indisposition, the Right Worshipful Master, Charles Henry Smith, Esq., was prevented from presiding on the occasion. C. B. Mansfield, Esq. was in consequence called upon to fill the chair, supported on the right and left by Dr. Bird, Mayor of Swansea, W. H. Smith, Esq., S. Benson, Esq., &c., &c; and succeeded in discharging the duties to the satisfaction of the numerous company assembled together. After the cloth was removed, several excellent speeches were delivered, and the evening was spent in the most harmonious manner.

CORNWALL.—Sir Chas. Lemon, Bart., *M.P*, *F.R.S*, &c., &c., has been appointed Grand Master of the Ancient and Honourable Society of Free and Accepted Masons of this province, under patent by the Grand Lodge of England, as successor to the late Sir John St. Aubyn, Bart, deceased. The hon, bart., is at present in Ireland. His formal installation, therefore, cannot take place for some time, but it is confidently anticipated that a fresh impulse will be given to the order in every district of the province, and such has already, we hear, commenced in several Lodges. We congratulate the Brethren on the acquisition of so distinguished and accomplished a member to preside over the Lodges. We hear it is the wish of the hon. bart. that the constitution of the Provincial Lodge should remain, as nearly as possible, as it existed under his predecessor, the late Sir John St. Aubyn; and we presume, therefore, that the late officers of the P.G. Lodge will be invited to continue their services—an arrangement which we think will give general satisfaction.

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CHUDLEIGH.—*Sept.* 7.—A numerous assemblage attended the Lodge of Union, to witness the presentation, from the members of the Lodge, of very elegant Masonic Jewels to the W. Bro. Rev. John Huyshe, P.P.G.S.W., Bro. D. Moore, P.G. Sec., and Bro. W. Empson, P.G.S.D., as tokens of grateful acknowledgment of valuable services rendered by them to the Lodge of Union in particular, of their very zealous and honourable conduct towards the Craft in general, and of the high estimation and respect in which they are held by the fraternity. The jewels were presented by the W. M. in eloquent and appropriate terms, and the decorated recipients acknowledged the distinction in a truly fraternal spirit. Many visitors from other provinces attended the interesting ceremony, and the W.M. took occasion to compliment particularly, Bros. Tucker, and Eales White, of the Taunton Lodge, whose Masonic knowledge and high character, as well as their ready communication of instruction and assistance wherever wanted, elevated their names high in the list of Masonic worthies. The proceedings of the day were conducted altogether in the true spirit of Masonry.

SHERBORNE, *Aug.* 16.—The annual provincial meeting for the province of Dorset, was held at the Town-hall, when a numerous body of Masons assembled, amongst whom were several of the Provincial Officers and Brethren of Somersetshire; and after the opening of the Lodge with the accustomed formalities, and with the assistance of the Grand Chaplain of the Grand Lodge of England, were in due order ranged, and proceeded to church in a long and imposing procession; for although the mourning for the Duke of Sussex damped the brilliancy of the regalia, it had a grand appearance.

Divine service was performed by the Rev. Bro. J. T. S. Phabayn, P.G. Chaplain for Somerset, and the Rev. Bro. W. J. Percy, P.G. Chaplain for Dorset, preached a most excellent sermon from Eph. ii. 19-21, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;—in whom all the building fitly framed together groweth unto an holy temple in the Lord." In the course of which a very just and deservedly high tribute was paid to the memory of his Royal Highness the Duke of Sussex, the late Grand Master of the order, and for whom the Brethren appeared in Masonic mourning. To the congregation assembled the discourse must have been highly instructive, and to those acquainted with the principles of the institution, and value them according to their real worth, it must have been additionally so; it contained much that was indescernible to the uninitiated in a Masonic point of view, but pleasing and gratifying to the experienced Mason, and to the younger Brethren of the Craft much to incite them to pursue steadily their ownward course in selecting the best materials, rejecting the bad, and building on a secure and right foundation. Our limits will not permit us to follow the rev. Brother through his discourse.

On the return from church, the business of Masonry was resumed, and officers for the ensuing year appointed.

The banquet took place at the King's Arms, and was very numerously attended, every seat being occupied. The R.W. Prov. Grand Master, W. Eliot, Esq., presided, supported on the right by the Deputy P.G.M., E. T. Percy, Esq., and G. M. Forster, Esq., of the Grand

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Lodge of Ireland; and on the left by the Grand Chaplain of England the Rev. W. J. Rodber, and the Rev. W. J. Percy, the P.G. Chaplain of Dorset, and other officers of the province of Dorset and Somerset. Bro. R. Redgard. Esq., the P.G.S.W., occupied the opposite end of the table, surrounded by the Past Provincial Officers and Brethren. The usual routine of Masonic toasts followed that of "The Queen," the band playing several lively airs at intervals. Many a noble and generous expression found its way to the hearts of the Brethren from those who addressed the meeting, and was received with acclamations. The Grand Chaplain, Bro. Rodber, also informed the Brethren that it was the intention of the Grand Lodge of England to place the Boys' School on a similar foundation with that of the Girls', and strenuously advocated its cause, strongly recommending it to their individual support as well as to the several Lodges. This announcement was warmly received, and responded to by continued cheers.

SHEPTON MALLETT, *June* 24, (357)—The W.M. initiated his brother, Mr. Alfred Merchant, in a very impressive manner, and presided at the banquet with his accustomed kindness; the harmony of the evening was enhanced by the vocal powers of Bros. Ashford, Merchant, and D. Ashford. The Lodge is advancing; and we understand there is a probability of the next Provincial Grand Lodge being held in this town.

BRUTON, *July* 27.—The R.W.P.G. Master, Col. Tynte, honoured this town by assembling his Grand Lodge there. Most of the Lodges were represented on the occasion. The Royal Clarence Lodge was duly opened at eleven o'clock, and the P. G. Master and his Lodge were received with full honours; a procession was then marshalled, and the Brethren, in full costume, proceeded to the fine old church, which was crowded at an early hour; the prayers were read by the Rev. H. Phabayn, Chaplain of the Benevolent Lodge; and the Provincial Grand Chaplain, Bro. Parsons, delivered a most eloquent and appropriate discourse, breathing the very best spirit of Masonry, taking his text from the 6th chapter of the 1st of Kings, and 7th verse. The musical services were admirably sung.

The procession then returned to the Lodge-room, when the P. G. Master alluded, in painful terms, to the loss which Masonry had sustained by the decease of our late most illustrious Grand Master, and assured the Lodge that the various addresses with which he was entrusted were duly presented, and most graciously received. He then proceeded to appoint his Grand Officers for the ensuing year, and after paying a just tribute to the memory of the late excellent D.P.G.M., and alluding to the heavy duties and responsibilities attached to that office, the P.G. Master detailed the peculiar fitness of Brother James Randolph, of the Wivelscombe Lodge, to succeed the late Bro. Capt. Maddison, and appointed that excellent Mason accordingly, amid the acclamation of the assembled Craft. The Lodge then proceeded to the business of Charity which is annually brought before them, and which was disposed of in a manner most gratifying to a Mason's heart. Thirty pounds were voted to the Sussex Memorial. Votes of thanks were offered to the rev. incumbent for the use of the church; to the P. G. C. for his admirable sermon; and to the W. M. of the Bruton Lodge, for the judicious arrangements for accommodation, which had been successfully made. The Grand Lodge was then solemnly closed.

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The town presented a very animated appearance by a display of flags, &c., while the bells lent their tribute of grateful harmony on the occasion. The streets were inconveniently crowded by anxious gazers on the procession, which was really a gorgeous affair. We were pleased to notice so full an attendance of high and influential Masons on the occasion, among whom we noticed Bros. Randolph, Stradling, Maher, Tucker, Eales White, Cave, Browne, Cridland, Tomkins, Robins, Highmore, Temple, and many others whom Masonry "delighteth to honour." After the banquet, toasts were given and received in the best and purest spirit of Masonry, mingled with never-forgotten loyalty, and the Brethren separated at a proper hour, in hopes of another early opportunity to "meet again." The Taunton Lodge have been honoured by the appointment of their S. W. Brother W. Tucker to the office of Grand Registrar, whose zeal in the cause of Masonry is the theme of universal praise. The P.G.M. was a little pointed in his remarks on the enthusiasm of the Brother in the degrees of Masonic knighthood, but Bro. Tucker's reply on his appointment to the office of G. Registrar, met them with the courtesy of the gentleman and the dignity of the Mason.

BRISTOL, *June* 8.—*Testimonial of Respect.*—The Brethren of the Royal Sussex Lodge of Hospitality, together with Brethren of the other Lodges in this city and neighbourhood, to the number of one hundred, dined together at the White Lion. After the cloth was removed, several loyal toasts were drank, and the evening passed in the greatest harmony. In the course of the evening, after an able and impressive address from the W. M. of the Sussex Lodge, Bro. William Done Bushell, that gentleman, in the name of himself, officers, and Brethren of that Lodge, presented to Bro. R. B. Callender, the Treasurer, a handsome piece of plate, as a testimony of the respect and esteem in which he is held by the Brethren. The plate, we understand, was manufactured by Bros. Taylor and Son, of High-street, and consisted of a very handsome chased silver epergne; on one shield is engraved the arms of the Lodge, on another those of Bro. Callender, and on the third is the following inscription:—

"Presented to Bro. RICHARD BOUCHER CALLENDER, by the W. Master, Officers, and Brethren of the Royal Sussex Lodge of Hospitality of Freemasons, No. 221, Province of Bristol, as a Testimonial of fraternal regard and grateful acknowledgment of his services as Treasurer for many years.

"WM. DONE BUSHELL, W.M., 8th June, A D. 1843."

The venerable patriarch, Bro. Husenbeth, has been requested by the P.G.M., Col. Baillie, to take charge of this province as D.P.G.M., *pro tem.*, on the lamented demise of the late Bro. Richard Smith. On the recent constitution of the Silurian Lodge at Newport, Monmouth, he acted in that capacity, there being neither Deputy or Grand Lodge in that province: and its chief being abroad, the Grand Lodge of England sanctioned the Bristol authorities on taking charge.

Mr. Mitchell has published a spirited lithographic engraving of the late Bro. Smith, which is much approved by the fraternity here.

SOUTHAMPTON, *July* 9.—*Laying the Foundation-Stone of the South Hants Infirmary.*—The ceremonial of laying the first stone of an edifice designed for the South Hants Infirmary, at Southampton, took place this day. The announcement that the mayor and corporation, and the Brethren of the Masonic Lodges of the county, would assist in the proceedings, excited considerable public interest, and the town wore an animated appearance at an early hour.

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The members of the Royal Gloucester, and other Lodges of the county, assembled at the Freemasons' Hall, in Bugle-street, at ten o'clock. The Lodge remained, in the language of the Ancient Craft, "close tiled" until eleven, when they formed in procession, passed down Bugle-street, round the quay, up the High-street, to the Audit-house, the band playing Masonic airs. The mayor, corporation, and friends of the Infirmary, had assembled at the Audit-house, and on the arrival of the Brethren, they formed in order, and took the lead of the procession, which then proceeded to All Saints' church.

Admission to the church was obtained by the public by means of tickets, issued gratuitously by the secretaries of the Infirmary.

Service was read by the rev. Henry Almack, rector of the parish, and the sermon was preached by the rev. Bro. W. H. Brookfield, *M.A.* The rev. gentleman took his text from the first epistle General of St. James, and the 22nd verse—"Be ye doers of the word, and not hearers only; deceiving your own selves." On this passage he founded an admirable and most eloquent discourse, urging the duty of a practical exemplification of the doctrines of Christianity, and advocating with great effect the claims of an institution designed to succour and relieve the poor when afflicted by sickness, disease, or accident. After the sermon a collection was made, which amounted to the sum of £59 12*s.* 6*d.*

The procession was then re-formed in the same order as before, to the site of the new building. The spot selected is in a field between the new buildings called Onslow-road and the Cricket-ground; it is an elevated situation, cheerful, and most healthy. The site was surrounded by a barricade, around which thousands of spectators had assembled. The mayor and corporation, with the officers, the clergy, governors, the Committee of the Infirmary, and the Masonic Brethren having taken their respective positions within the enclosed space, the Worshipful Master, T. Trew, Esq., took his station on the east of the stone, which was suspended over its destined place.

The Rev. T. L. Shapcott, chairman of the committee, then said—"On behalf of the governors, committee, and supporters of the South Hants Infirmary, I have to request you to do them the honour, on the present occasion, of laying the foundation-stone of the new Infirmary."

The Worshipful Master expressed his readiness to accede to the request.

The band then played a few bars of solemn music, whilst the upper stone was raised by the tackle to which it was attached.

Prayer was then offered up by the rev. C. Parsons, after which the Treasurer, at the request of the Worshipful Master, deposited within the cavity of the stone, a bottle containing the current coins of the present reign. A brass plate, on which was engraved the inscription, was laid upon the cavity.

A silver trowel was then placed in the hands of the Worshipful Master, who spread over the stone the cement supplied to him by an "Entered Apprentice," and the band playing the "Mariner's Hymn;" in the meanwhile the stone was slowly lowered into its position, three regular pauses being made. The ceremony concluded with this invocation by the Master:—

"May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessaries and comforts of life."

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Response—"So mote it be."

The WORSHIPFUL MASTER then said, addressing the chairman and gentlemen of the committee, that it was now his duty formally to announce to them that the interesting work delegated to himself and his brethren in Masonry that day, so far as laying the foundation-stone of the new Infirmary, was completed; and he begged to express their acknowledgments to the committee for having selected them to perform so interesting and gratifying a ceremony. He begged also to congratulate his worship the Mayor, his fellow-townsmen, and the friends of the institution, on the auspicious event which had brought them together. They had been in the habit of assembling together on various occasions,—such as the commencement of the docks, the opening of the railway, the celebration of victories, and other interesting events,—but he doubted not they would participate in his feelings when he stated that never, on any former occasion, had he derived so much gratification as he had in performing the duty that devolved on him that day. With the prospect of the increasing commerce of the town, they might expect to have ships of all nations and climes bringing their crews here. Those crews might be attacked with sickness and disease; and there they would find an asylum. Wishing every prosperity to the institution, and thanking them for the honour they had done the Craft in permitting them to assist in the day's ceremony, he concluded with expressing his acknowledgments to the Brethren from neighbouring towns, who had come in to evince their desire to benefit a charitable object, though that object was not connected with the fraternity of Freemasons.

The Rev. T. L. SHAPCOTT said it was his duty now, on behalf of the committee and supporters of the institution, to return the Worshipful Master and the Brethren hearty thanks for their services that day. Often as he had met his fellow-townsmen during the last quarter of a century, he had never addressed them on any occasion with feelings of stronger emotion than he felt on the present; for it was well known to many who surrounded him, that this object was nearest and dearest to the heart of one, who, if he had lived to see the proceedings of that day, would have hailed it with delight. He rejoiced that they could meet on this occasion without distinction of sect or party, and lay aside the frivolous distinctions that sever man from man, and brother from brother, to further the object which had called them together.

The MAYOR acknowledged the compliment paid him by the rev. gentleman, on the part of himself and the corporation. He referred to the legacy of £2500 left by Mr. Newman to supply a permanent income for the support of the institution; and hoped that many persons would follow the example.

The band then played "God save the Queen;" the procession re-formed, and left the ground in the same order, as that in which it arrived, and proceeded down Love-lane up the New Road, and down the High-street to the Audit-house, where the corporation, &c., remained, and the Masonic body passed on to the Freemasons' Hall, where shortly after a banquet was served up, the Worshipful Master presiding, supported by the reverend Chaplain, several Provincial Grand Officers, &c.

COLCHESTER, *Sept.* 13.—*Laying the First Stone of the New Town Hall.*—A spacious gallery, covered in, was erected near the platform raised round the stone, and was occupied by about 350 ladies. There

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was a large influx of strangers from the surrounding neighbourhood, and the windows and the tops of houses in the vicinity of the building site were filled with spectators. By one o'clock the procession was formed at the Castle, and the corporate body, with the members of the Masonic Lodges of Colchester, Ipswich, and other towns, accompanied by a band of music, with flags, and the children of the Lancasterian and National Schools, walked in order, to discharge the business of the day. On arriving upon the platform, the Mayor spread the mortar with a silver trowel, bearing the following inscription :—

"Colchester, September 13th, 1843.

"Presented to R. Nunn, Esq., *M.D.*, Mayor, by the Members of the Angel Lodge of Freemasons (No. 59), upon the occasion of his laying the first stone of the New Town Hall, in this Borough. JNO. PATTISON, W. Master."

He then deposited beneath the stone a glass bottle, containing the coins of the present reign, with a scroll thus inscribed :—

"This stone of the New Town Hall was laid, and these coins deposited, by Roger Nunn, Esq., *M.D*, Mayor, 13th Sept. 1843."

The stone having been lowered, the Mayor struck it three times with a highly-polished mallet, made out of a beam taken from the old building.

The Rev. S. CARR, vicar of St. Peter's, then read a prayer.

After which the Masons handed the Mayor the corn, the wine, and the oil, which he scattered and poured upon the stone.

The MAYOR then advanced to the ladies' gallery, and addressed the meeting on the occasion of their assembling, in a very animated speech.

The RECORDER followed in an address, complimentary to the Mayor and municipality of Colchester.

Sir H. SMITH, Bart., testified his conversion to the object to which he was at first opposed.

J. G. REBOW, Esq., Chairman of the Building Committee, next spoke, and was much cheered.

Three times three "cheers" were then given for the undertaking, a similar tribute to the ladies, and the ceremony closed, the procession returning to the Castle, the Masonic body preceding the procession of the committee.

On arriving at the Castle, the children of the charity schools were regaled with cake and wine, which had been kindly provided for them by Mr. Marsden, one of the most zealous supporters of the New Town-hall.

In the afternoon about fifty persons sat down to a very excellent dinner at the George Hotel; Sir G. H. Smyth, Bart., presiding.

The Freemasons, about eighty, dined at the Three Cups Hotel, the W.M., Bro. J. Pattison, in the chair, supported by the Mayor, A. Partridge, Esq., the Prov. D.P.G.M. of Suffolk, the Rev. R. J. Hope, Chaplain to the Lodge, &c.

The dinner was not over-excellent, but the addresses of Dr. Nunn and the other leading Masons were, we understand, so apposite and eloquent, as to leave us to regret that our communication of an interesting and auspicious day has been so brief. Among the London visitors present were, Bro. W. L. Wright, W.M. Bank of England; Bro. Chase, G. S.; Bro. Ceal, No. 10; Bro. Broadhurst, 318;—in whose name, and as a Grand Officer, Bro. Chase returned thanks for their healths being drunk, very enthusiastically.

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SCOTLAND.

We had prepared an article on the general state of the order in this country, which we shall postpone until after next St. Andrew's-day, by which time there will probably be demonstrated—at least, we most sincerely hope there will—some approach to a bestirring activity. It is evident that an examination into the resources, mental as well as physical, of the order are needed. In what does the controlling power of Scottish Masonry consist? Where are its funds to aid in the cause of charity? Why does not the master-mind call the workmen to labour? There are spirits at work to explore the hidden mysteries of Palestine—would they would boldly commence the goodly work of re-animating the Grand Lodge in its essentials;—and that object effected, they would find many willing to aid them in their fondly cherished object.

Grand Lodge of Scotland.—Charters of erection have been recently granted to the Australasian Kilwinning Lodge, in Australia Felix, the Royal Isle of Man Lodge, Isle of Man, and the St. Mary's Caledonia Operative Lodge, in Inverness.

Knights Templars of Scotland—*July* 26.—The Edinburgh Priory held a Chapter, at which two novices were received into the Order. As usual, the aspirants were put to the test, and gave proofs of their faith and fortitude.

Ordeals are not unknown, it may be remarked, even in Masonry, and are in accordance with ancient use and practice among the Templars, if we may believe the testimony of a witness when the order was persecuted in England. A certain Brother Chaplain (John de Stoke) being in fear of the inquisitors, then avowed—"that a year and fifteen days after his reception, being at the Preceptory of Garwy, in the diocese of Hereford, he was called into the chamber of Brother James de Molay, the Grand Master of the Order; who, in presence of two other Templars, of foreign extraction, informed him that he wished to *make proof of his obedience*, and commanded him to take a seat at the foot of the couch, and he did so. The Grand Master then sent into the church for the crucifix; and two serving Brothers, with naked swords in their hands, stationed themselves on either side of the doorway. As soon as the crucifix; made its appearance, the Grand Master, pointing to the figure of our Saviour nailed thereon, asked the deponent whose image it was; and he answered, 'The image of Jesus Christ, who suffered on the cross for the redemption of mankind,' but the Grand Master exclaimed, 'Thou sayest wrong, and art much mistaken! for he was the son of a certain woman, and was crucified because he called himself the Son of God; and I myself have been in the place where he was born and crucified, and thou must now deny him, whom this image represents.' The deponent cried, 'Far be it from me to deny my Saviour!' but the Grand Master told him he must do it, or he would be put into a sack, and be carried to a place which he would find by no means agreeable, and that there were swords in the room, and Brethren ready to draw them, &c. And the deponent asked if such was the custom in the order, and if all the Brethren did the same; and being answered in the affirmative, he—*through fear of immediate death*—denied Christ with his tongue, but not with his lips." (*Vide* Wilkin's Concil. Mag. Brit.)

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Now, though no *such* ultra-trials are practised at present, it will be obvious to the initiated, whether in Masonry or Templary, that the above, if true, was simply an arbitrary test of the character of the candidate or member. James de Molay was then Grand Visitator in England, and might have had some reason to suspect the fidelity or orthodoxy of the religious Brother in question; who, be it remarked, when he made the statement, had been subjected to every sort of torture by the inquisitors, and consequently, was not a very trustworthy evidence.

EDINBURGH PRIORY.—Before closing the Chapter, the Brethren voted a splendid enamelled Cross to the Knights of the Priory of Amsterdam; the same to be worn by their Prior for the time being, in token of fraternal regard. A vote of thanks was also passed to the M.N., the Prior of Edinburgh, for the handsome addition to the funds of £25, as also for some elegantly-emblazoned shields presented as ornaments to the hall.

EDINBURGH R. A. CHAPTER, No. 1.—On Wednesday, July 19, the Companions held their last monthly social meeting previous to the election; the E. Z. Companion Deuchar in the chair, supported by the second and third Principals, Companions Pringle and Douglas. The Chapter having been constituted, an interesting lecture on the astronomical coincidences, as explanatory of the ancient and modern mysteries, and exhibiting the analogy between them, was delivered by the First Principal. We understand that the late learned Sir William Drummond was the first who delivered, before the fraternity here, a series of lectures on this subject, illustrating with ingenious research the signs and symbols of Royal Arch Masonry. Such analyses are instructive and worthy of a scientific order; though, from their occult nature, they cannot well be explained to "the profane." After closing of the Chapter, the company sat down to banquet, which was as usual enlivened with the stirring toast and cheerful song.

During the course of the evening, the Second Principal proposed the memory of a departed Companion, Lord Robert Ker, whose long residence in Edinburgh, as head of the Adjutant-General's department, had rendered him well known and endeared, both to the Craft and to the citizens generally. The toast was drunk in solemn silence, and acknowledged by Companions M. Pringle and Capt. Nunn, of the Adjutant-General's office. Two Companions from the Eyemouth Chapter, Berwickshire, were present, whose healths were proposed by the Chair; and within the *sanctum* of which Chapter, (as these Brethren were proud to boast), was received the immortal Robert Burns. The Chapter No. 1. will not hold festival again until the autumnal equinox.

FIDELITY CHAPTER —SIXTH DRAGOONS, *July* 10.—The Chapter attached to this distinguished regiment, and holding charter from the Supreme Royal Arch Chapter of Scotland, met at Piershill, to receive a visitation from the Edinburgh Chapter, (No. 1), and the Naval and Military Chapter of Edinburgh. The former was headed by the E.Z. Companion Deuchar; the latter, by Companion Murray Pringle.—The proceedings of the evening reflected great credit on the Chapter of Fidelity, which was worked by the E.Z., a non-commissioned officer, supported by several other officers of the regiment—both commissioned and non-commissioned. After closing the Chapter, the Companions partook of convivial refreshment.

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CELTIC LODGE, *June* 21.—The members dined in their Lodge-room, at the Turf Hotel, R.W.M. Murray in the chair, supported by the office-bearers and a number of visiting Brethren. After dinner the Celtic Lodge went on a visitation to the Lodge Canongate Kilwinning, Brother M'Leod, their piper, playing in front, splendidly attired in the full Highland costume. The evening was spent with hospitality and true Masonic feeling.

KIRKALDY, *July* 20.—The honourables the Provost and Magistrates of Kirkaldy having requested the R.W.P. Grand Master of Fife, John Whyte Melville, Esq., to lay the foundation-stone of their extended new pier, that request the R.W.P. Grand Master most readily acceded to. On this same day the services of the Masonic body were also requested to lay the foundation-stones of the new Episcopal chapel, and of the academy in Kirkaldy. The ceremonies were concluded by a handsome entertainment on the part of the civic authorities. Verily, the work of improvement goes on bravely in the "lang toun," and promises speedily to realize the often expressed wish, "May she soon be as broad as she is long."

ABOYNE, *Sept.* 4.—The Brethren of the Charlestown Aboyne Lodge, in consideration of the handsome manner in which they were treated by their R.W.M., the Earl of Aboyne, and Lord F. G. Hallyburton, last year, invited their lordships to a ball. The Brethren met at four o'clock, and walked in procession to Alt Dinny, where a bridge is to be built. A numerous company of members attended, and the foundation of the bridge was laid, with due Masonic form, by the Earl of Aboyne. The assembly all joined in praise, and after a suitable prayer had been offered up by the Chaplain, the National Anthem was struck up by the band, and the Brethren returned to their hall. Nothing could have exceeded the condescension and urbanity of the noble guests, who mingled in the merry dance at the numerously attended ball, where every wish of the Brethren of the "mystic tie" must have been gratified, so far as the dazzling display of the beauty and fashion of the district, the copious allowance of excellent refreshments, and the heart-stirring strains of the music, led by Mr. Fettes, could promote. The day dawned on most of the company before they reached their homes—all sorry to part, but hoping often to meet again in the same place, and under the same inducements.

PEEBLES, *Sept.* 5.—The foundation-stone of the County Buildings was laid with full Masonic honours. The attendance of the Brethren was very numerous, there being deputations from the Canongate Kilwinning, Canongate and Leith, Dalkeith, Selkirk, Edinburgh St. James's, Defensive Band, Bigger Free Operatives, Galashiels, and Edinburgh and Leith Celtic Lodges, headed by their respective Masters, besides a strong muster of the inviting Lodge, Peebles Kilwinning. The ceremony was performed by the Provincial Grand Lodge—William Forbes Mackenzie, Esq. of Portmore, *M.P.*, Provincial Grand Master; Sir John Murray Nasmyth, of Posso, Bart., Substitute Grand Master; W. A. Forrester, Esq. of Barnes, Senior Grand Warden; Alexander Renton, Peebles, Junior Grand Warden. The day being remarkably fine, the procession, enlivened by the various colours of the deputations, had an imposing effect. After the ceremony, Bro. Mackenzie addressed the meeting in very neat and appropriate terms, and Provost Ker made a suitable reply. The party, to the number of 130, afterwards dined in

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the Tontine, and the Provincial Lodge was opened in due form at six o'clock, when the Provincial Grand Master won the admiration of the assembled Craft by the able and eloquent manner in which he discharged the duties of the chair. Brother Donaldson, of the Celtic, and others, added to the harmony of the meeting by several excellent songs, and the only regret expressed was, that the time had passed so quickly when it was necessary to close the Lodge. A ball took place afterwards, at which the younger Brethren, by the assistance of their fair friends and the enlivening strains of Turner's band, prolonged the brilliant festivities of the day to an early hour the next morning. The laying of the stone was graced by the attendance of Mrs. Mackenzie and a number of the county ladies, who filled a scaffold erected for the occasion.

IRELAND.

The Masonic proceedings in this country have presented nothing of material interest since our last, excepting the opening of the bridge at Banagher, which ceremony, independent of its having been conducted with peculiar care by the Masonic body, to the marked satisfaction of the general public, must tend to dispel much of the doubt prevailing as regards the order. The bridge itself is a type of the advance which science can effect. It unites Leinster and Connaught, two great Provinces of the Irish kingdom.

Our metropolitan (Dublin) details are unusually meagre; the recess has sent all of our Brethren, who could find time, to seek change of air.

We have to thank several correspondents,—among them some of authority, influence, and station,—for the liberal construction placed on our former remarks respecting the subject of difference affecting the "higher degrees." A desire to reconcile seeming anomalies, and an honesty of purpose in making the attempt, have, it appears, given very general satisfaction. The recess does not afford the best opportunity for business; but we have great pleasure in stating that a very considerable advance has been made, and if the good offices of those who have stepped forward to promote conciliation be properly appreciated, there can be no doubt of the result. Let the words of an illustrious Prince and Brother, now departed, be borne in mind: "The first law is a law of eternal love, expanding into sentiments of benevolence, and teaching its votaries not only to forgive and forget injuries, but to return kindness for harm, and to do good for evil; that cemented by the blood of our Saviour, who suffered for, and redeemed all who truly repent and believe in Him, we ought never to be divided, but always consider ourselves brothers of one flock."

A Masonic divine, in his funeral oration on the death of the princely Mason whose sentiments we have just recorded, observes faithfully,—"The best and happiest frame of our souls, when once renewed by grace, gives us a glimpse of that state where neither weariness nor satiety, neither imperfection nor passion can ever embitter the pleasures at the right hand of God, or dim the keenness of our perceptions.

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There no jealousies disturb harmony; no frailties weaken esteem; no doubts impair confidence;—there no clouds of fear, of shame, or of regret, can ever intervene to dim the brightness of eternal glory, and eternal love."

In furtherance of the object of conciliation, we conclude with an extract from the published sentiments of one of the litigant parties, who has consented to arbitration. The following remarks are from his observations on "Hume's Natural History of Religion," and are peculiarly applicable in the present case.

"I am convinced that if these shocking controversies and contentions, which I have alluded to, can, by any human means, be mitigated and subdued, that happy improvement in our manners can only be effected by a deep and overpowering sense of the enormous guilt and madness of which we stand convicted in all eyes except our own. The first step towards amendment is to be convinced of error. * * * Let us appease the enmity which rages against us, and thus by a noble exercise of candour and philanthropy, strengthen and encourage, both in ourselves and in our fellow men, the good and amiable in our common nature."

Will Christian Masons disregard these SIGNS, TOKENS, and WORDS?

CORK.—*Grand Masonic Festival, August* 21.—Lodges Nos. 1 and 8 dined together at their Lodge-rooms, Imperial Hotel, where about sixty Brethren sat down, in full Masonic costume, to dinner. Nicholas Vincent, Esq. was President of the evening, supported on his right by C. T. Lefebure, Esq., W. M., No. 8; and on his left by Richard B. Tooker, Esq., W.M., No. 1. The Vice-Chairmen were Paul Limrick and R. Exham, Esqrs. On the cloth being removed, *Non nobis Domine* was sung delightfully by Brothers Roche, Keays, Moeran, Wheeler and M'Carthy.

"The Queen and Craft,"—"The Grand Lodges of England, Ireland and Scotland," were given with appropriate addresses.

JOHN CHANTER, Esq., P.G.S., returned thanks and said—"Worshipful Sir and Brothers, I rise with considerable pleasure among my Brethren in Ireland, to acknowledge the compliment you have paid the British Association, now assembled in this city, by inviting all the Masonic Brethren of the Association to your splendid banquet. I have still greater satisfaction in returning thanks for the honours with which you have received the health of the English fraternity; and I shall not suffer your high compliment and hospitable reception to remain unknown to the Craft in London."

The health of Lord Carbery, P.G.M., was warmly welcomed.

Song—"Prosper the Art" in exquisite style.

A most effective address was delivered by Brother Leonard, of Lodge No. 50, on his health being drunk.

Song—"The death of Nelson" by Brother Manvers, was received with great delight.

Brother JERDAN, (editor of the *Literary Gazette*), in returning thanks for his health being drank, assured the Brethren that it was a subject of the greatest possible delight to him to observe that such an occasion as the present had been availed of, to welcome him and his Brethren from England, and nothing would give them greater pleasure than having an opportunity of reciprocating it.

Brother BUSHELL, of Bristol, proposed, in an excellent speech, the health of the President, Bro. Vincent, who responded.

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Song—"Oh, twine me a bower," by Brother Roche, was received with much applause.

Brother CHANTER, in proposing the health of the Worshipful Masters of Lodges 1 and 8, adverted at much length to the advantages of Masonry to society, and its universality; at the same time observing that no discussion on religion or politics could be admitted in a Masonic Lodge, and that perfect harmony, truth, and brotherly love, were the characteristics of the order, following it up with other observations which afforded the Brethren much satisfaction and pleasure, which was acknowledged by all, who avowed the gratification they felt at meeting their venerable Brother from the sister isle expressing such true Masonic feelings.

On no previous occasion in this city was there an evening at a Masonic meeting so agreeably and happily spent. The company separated before twelve o'clock.

The governors of the Masonic Female Orphan Asylum return their best thanks to the Companions of the Royal Arch Chapter First Lodge of Ireland, for the liberal donation of ten pounds, paid by Charles E. Hardy, Esq.

LIMERICK, *June* 24.—The Masonic body of this city held their annual dinner in the Freemasons' Hall. The large room was beautifully decorated with flags, and various emblems of the Craft. Michael Furnell, Esq., the R.W. P.G.M. of North Munster, took the president's chair amidst universal acclaim.

The loyal toasts were first disposed of, and drunk with all the honours, after which the R.W. President, with suitable introductions, proposed, "The Duke of Leinster, and the Grand Lodge of Ireland"—"The Memory of our Brother, the Duke of Sussex, late Grand Master of England," (in solemn silence)—"Lord Frederick Fitzclarence, and the Grand Lodge of Scotland"—"Brother Tracy, the D.P.G.M. of North Munster."

Bro. TRACY, in a speech of considerable power, in which he descanted on the sublime principles inculcated by Masonry, returned thanks, and concluded by proposing—"The R.W.P.G.M., Michael Furnell, Esq."

Bro. FURNELL rose, and was received with the usual salute by the Brethren assembled. He observed, among other eloquent remarks, "I have infringed on the usual system of your Lodge, by thus celebrating this festival in the Grand Lodge of the province; for I study to establish, as much as possible, the principle that the ancient order of Freemasonry is not a society limited to the precincts of any lodge-room, but a family whose privileges extend all over that vast expanse governed by 'The Grand Master of All;' and if kings and nobles give lustre to our order by their condescension, example, and submission to the Divine ordinance of 'Love thy neighbour as thyself,' so does the Brother in the humble walk of life add brightness thereto, by observing that virtue and decorum which alone should be his qualification to unite with us; and though we all 'meet *here* on the Level,' as Freemasons have done for ages, and as good men ever will, yet we do so under the wholesome restraint of experienced officers, which teaches us to 'part on the Square,' rendering honour to whom honour is due, and due respect to every Brother according to his station; for a Masonic Lodge should be a school of morals and manners, and though political and sectarian strife are excluded our porch, yet pure religion, strict obe-

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dience to our sovereign and the authorities, peace and good order, are unerring principles."

"The W. Masters of Lodges 15 and 271" were next severally given from the chair; when thanks were returned by Bros. Gleeson and Jervis.

Various other toasts were also proposed. Some excellent songs were sung during the evening; and nothing could exceed the harmony and good fellowship of the entire proceeding.

This was the first Grand Lodge festival held in this city, and the large attendance augurs well for the advancement of Masonry.

A handsome gold medal, manufactured by Mr. Wallace, of this city (Limerick), was presented by the members of Masonic Lodge No. 660, to Bro. John Guerin, of Mount Mellick, on the occasion of his leaving the country.

BANAGHER, *Aug.* 12.—The opening of the new bridge at Banagher was one of the most animated and interesting public ceremonies witnessed for many years in that part of the country. The procession of the Masonic Lodges of Banagher, Ballinasloe, and Nenagh, being a spectacle altogether new to the local inhabitants, attracted a large concourse of spectators, among whom we noticed several of the aristocracy of the neighbourhood, both on land and water. All the roads leading to Banagher were thronged at an early hour by public and private conveyances of all descriptions.

At twelve o'clock the Brethren, having previously assembled at the Lodge, and formed their order of procession, marched with their banners and other insignia of the Craft, to the church, where prayers were read by the Rev. R. B. Eyre, after which an eloquent and impressive sermon was preached by the Chaplain of the Lodge, the Rev. David Seymour, whose address on this occasion was received with such unanimous approbation, that he has been requested by the Brethren to furnish a copy, which it is their intention to print and preserve. After divine service, the procession moved to the bridge, which they were the first to cross.

Michael Furnell, Esq., the Provincial Grand Master for N. Munster, expressed his intention of being present, but was prevented in consequence of some case of arbitration resulting from the late assizes being proceeded with on that day. This was a great disappointment, and generally deplored.

After opening the bridge to the public with all the ceremonies of cheers, shots from the sod-battery, &c., an appropriate and elegant address was read by the Master of the Banagher Lodge (Dr. Bird), and replied to by Colonel Jones, for himself and colleagues. A large quantity of corn was then, for the sake of the omen, drawn over the bridge, after which the Brethren returned to the Lodge, which they entered under an arch of swords and banners. Shortly after the new bridge became a thoroughfare, several arches of the old structure were exploded, from mines excavated for the purpose.

The Masonic procession were preceded on their way to and from church, by the Temperance Band, who played several Masonic airs in a very creditable style of execution.

The day was singularly fine, which permitted a very important addition to the externals of the ceremony, in the presence of a large number

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of females; and in fact, everything attending the spectacle was fully respondent to the most fastidious desires of the most enthusiastic promoter of the day's *gala*.

NENAGH, *Aug.* 4—LODGE 208.—The quarterly labour and refreshment day for this Lodge was held at their rooms, Brundley's Hotel, Nenagh. During the hours of labour four initiations took place. The R.W. the P.G.M. of North Munster, and the R.W. the D.P.G.M. were present, and assisted, as they always do, in sharing the labours of this Lodge, as is their practice with all the Lodges in their district. After the cloth was removed, and grace said, the vocal band of the 52nd sung *Non nobis Domine* in good style; and on the health of our gracious Queen being given with that enthusiasm and respect with which it is always received in Masonic Lodges, "God save the Queen" was also sung in a style of excellence by the band. The evening was spent most happily—all were anxious to please, and determined to be pleased. There were two new verses introduced into the Senior Warden's song, which that officer gave, and which was much applauded, viz.—

Tho' political feeling in the world is rife,
Tho' it struggles for power, for death, or for life,
In our little world, we know nothing like strife.
And which nobody can deny, deny,
Which nobody can deny.

There's a union of friendship that never can fail,
And which amongst Masons must always prevail,
'Tis a union that no one can ever repeal,
And which nobody will deny, deny,
Which nobody dare deny.

LONDONDERRY.—*Description of Freemasons' Hall.*—As whatever is connected with the welfare of Masonry must interest every lover of the institution, the following description of a hall, very recently fitted up in this city, will prove acceptable. Some time ago, through the exertions of Bro. Alexander Grant, permission was given by the Town Council to open an entrance from the city wall into a large room, sixty feet in length and eighteen in breadth. This has been divided into three compartments, the first forming an ante-room, as well as a refreshment room, and is twenty-five feet in length; the walls are neatly papered, and the ceiling coned so as to represent a large picture-frame, and the centre closed in with a very chaste and beautifully coloured drawing of the Masonic arms; from the centre is suspended a handsome gas-lamp, with several burners, which throws an abundant light over the apartment; the room is otherwise arranged so as to afford comfort, and display elegance of design. The temple is thirty-five feet in length; the walls made to represent exquisitely chiselled blocks of granite; the ceiling is, as in the ante-room, coned, and the centre filled up by a magnificent painting of the tracing-board, First Degree; from the corners depend four branches, each emitting a blaze of light; the tesselated border, and the other ornaments, shine out in bold relief; these, contrasted with the crimson drapery and gilded mouldings, give a *coup d'œil* to the whole. The pedestals are small, and exquisitely painted so as to represent the purest marble; the Wardens' chairs are in the Gothic mould; and the floor a just representation of the Mosaic

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pavement; while round the sides, and extending three feet towards the centre, is a rich Brussels carpeting. The Master's chair is a piece of very fine workmanship, forming a canopy, and ornamented with Masonic paintings. Round the walls are suspended the warrant of the Lodge, the Royal Arch Charter, and other Masonic paintings and engravings, gifts of different members of the Lodge. The remainder of the building is intended as a preparatory room, and fitted up accordingly. On the whole, this little Masonic sanctum is so conveniently arranged, both as regards taste and accommodation, as perhaps to surpass any thing of the kind in the north of Ireland; and it is a matter of congratulation to be able to make this known to the Craft in Ireland. Masonry may be said to be in a state of infancy here; but every hope is entertained that when so much has been done in so short a space of time (for the whole of this has been done within the last six months), the period is not far distant when the zeal of the Brethren will do much more towards carrying out the design of an institution so moral and virtuous in its principles, and so "god-like in its effects."

FOREIGN.

PARIS.—The demise of the Grand Master of England has had some effect in depressing active Masonry. We have also recently lost the most patriarchal Mason of the day, Bro. Des Etangs, whose latest efforts were marked by his characteristic energy. The union of the Grand Orient and Rite Ecossais is certainly not interrupted, but its more perfect advance to a systematic consolidation is devoutly to be wished.

CORFU.—Much anxiety is expressed at the part taken by a Brother, who, holding a patent as Grand Inspector General under the French system, is making Masons in the island without any regard to the authority of the Lodge here, under the constitution of England. Much confusion and difference of opinion have arisen; and as we believe that it is generally understood in all the settlements under the British crown, no other authority is admitted than what issues from the Grand Lodge of the triple kingdoms, so we look to the Grand Lodge of England for some exercise of its Masonic direction.

LIEGE.—Lodge "Parfaite Intelligence et l'Etoile Réunies."—At a numerous meeting of the Brethren it was resolved unanimously, to nominate a deputation, to proceed to London, to present to the Grand Lodge of England an address of condolence on the demise of H.R.H. the late Duke of Sussex, the Most Worshipful Grand Master, which had been passed and transcribed; but it having been intimated that such a course was not adopted even by the sister Grand Lodges of Scotland and Ireland, it was ultimately resolved that the address should be confided to Dr. Crucefix, requesting him to take charge of it. We are gratified since to learn that it has been delivered to the Grand Secretary, and ordered to be entered on the minutes of the Grand Lodge of England.

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The Brethren here are desirous of having it made public, that they request English, and Masons of all countries, to visit the Lodge, *en passant*. The certificate or diploma is, however, necessary for admission.

HAMBURGH.—The Most Worshipful the Provincial Grand Master Bro. J. G. Maltey, of this city, makes known that lately three separate certificates of Freemasons, purporting to be of the Royal York Lodge of Berlin, held at Hamburgh, with names inserted, have come before him. The same are false, as no such Lodge exists here.

ROTTERDAM.—They write, in the spring of 1842, the unpleasant discovery was made, that in the Lodge of the Three Columns several persons had been admitted as Brothers and relieved upon forged certificates, purporting to be issued at Lubeck and Hamburgh. No less than thirty-four such certificates have been discovered.

GOTTINGEN.—The Lodges Augusta and the Circle of the Temple of Friendship have united with the Pythagoras of Munden, to found an institution for the relief of orphans and widows of deceased Brethren.

GUSTREN.—Similar intelligence reaches us.

MAGDEBURGH.—The Master of the Harpokrates, we regret to say, died suddenly in his chair, while working the Lodge on the 18th of March.

TEXAS.—We have published our proceedings to June 1, 1843, in a pamphlet containing thirty-two pages, whereof the following are the chief points:*—

The reports of various committees; causes of irregularity considered; new warrant granted.

Commission prepared, appointing the R. W. Bro. RICHARD LEA WILSON, member of the Common Council of the City of London, and a distinguished member of the M. W. Grand Lodge of England, our representative thereat.

Regulations adopted to regulate the payment from Lodges in arrear.

A report from the Grand Secretary, relating to the mission to the United States and to Europe, observes among other matters—

That the Grand Lodge of New York was not in session at the time of his visit, but that the honour of a public Masonic entertainment was conferred on him as the representative of Texas, and that Bro. Herring, in particular, rendered much valuable assistance.

That when in England, he had the honour of submitting to the M. W. G. Master, H. R. H. the Duke of Sussex, his commission, at a long and interesting interview, when the proposal of exchange of representatives was agreed on, and he was assured that whenever the G. L. of Texas appointed its representative at the G. L. of England, that some Brother resident in Texas would in like manner be appointed to represent the G. L. of England; and that in consequence he had recommended the appointment of Bro. R. Lea Wilson, in accordance with which, the commission letter of credence and instruction had been forwarded.

Some observations follow respecting discipline, practice, clothing, &c., in which some arrangements are suggested, in close analogy with the English Constitution.

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* We are compelled, for want of room, to abbreviate much of these extracts, but the pamphlet is well arranged, and replete with Masonic intelligence.

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The report closes with the following extract of a letter from Bro. W. H. White to Bro. G. H. Teulon.

"I am commanded by the M. W. Grand Master, H. R. H. the Duke of Sussex, to request that you convey to the M. W. Grand Master of the Grand Lodge of Texas, the assurance of his brotherly consideration."

The thanks of the Grand Lodge were voted to Bro. Teulon, for his faithful services during his mission.

Bro. GREER, M. W. G. M., having announced his contemplated absence for some time from the republic, Bro. James Webb was elected Grand Master.

Balance in the Grand Treasurer's hands, 168,075 dollars, in government notes, worth two cents on the dollar!

Bro. Teulon resigned the office of Grand Secretary, much to the regret of the Craft.

The pamphlet concludes with an admirable address by the present Grand Master, Bro. James Webb.

☞ All communications to be addressed to the "Deputy Grand Secretary, City of Austin, Texas."

AMERICA, (UNITED STATES).

We acknowledge the receipt of several letters, and have, in the general language of petitioners, "a great favour to ask," viz:—that our friends will either defray the postage of letters, or confide them to private hands for delivery. The day we write this, two have been declined by reason of a charge of nine *shillings each, and another* three *shillings—in all, one guinea! This notification is probably necessary to be understood by excellent friends, and even brother journalists, who, if they will point out any feasible mode, by agency or otherwise, by which a reasonable expense will suffice to ensure intelligence, we will with great pleasure adopt some regulation, being convinced that the information contained in their publications will, by being extracted, equally interest the Masons in the "Old Country," as our own* F. Q. R. *will, by a similar process, gratify our Brethren on the other side of the Atlantic.*

*A letter on the subject of a paragraph that appeared in the public papers, headed "*THURLOW WEED *going to Europe," with reference to* GENERAL RUFUS KING *appears to have more of a political than Masonic inference, and is therefore declined. We are quite aware that the Anti-Masonic party in the United States were as equally opposed to good government as to common sense; but it would not now serve any good purpose to re-open unseemly differences.*

Our general correspondence is, in all respects, satisfactory; and if we do not enter into details, it is because they might not, for want of variety, be as interesting as usual.

NATIONAL CONVENTION.

A meeting of delegates from a majority of the Masonic Grand Lodges in the United States, assembled in the hall of the Grand Lodge of Baltimore, on the 8th of May last, in pursuance of an arrangement of the

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Masonic convention held last year at Washington. The delegates were twelve in number, but afterwards considerably increased.

Bro. J. Dove, *M.D.* President, made an admirable address on the objects of the meeting, to promote uniformity of action in every essential particular, and concluded with this expressive observation:—"Let us exercise Masonic charity for the errors and omissions of our officers; counsel, advise, and correct, when they are wrong; cheer and support when right."

May 9. The delegates submitted the following report:—

The Committee appointed to digest, systematize, arrange, and present to this Convention the various objects for which it is assembled, beg to report, that in their opinion, the objects of the Convention are twofold, viz:—

I. To produce uniformity of Masonic work.

II. To recommend such measures as shall tend to the elevation of this Order to its due degree of respect throughout the world at large.

[I.] To devise the best means of accomplishing the first of these objects, your Committee recommend the appointment of four standing Committees, to whom shall be referred the arrangement of the subjects to them respectively appertaining, in order that by suitable reports, this Convention may be the better prepared to act with due precaution, and yet as speedily as possible.

1. On the work and lectures in conferring degrees.
2. On the Funeral Service.
3. On the ceremonies of Consecration and Installation.
4. On Masonic jurisprudence.

[II.] And with a view to devise the best means of carrying out the second object of the Convention, your Committee recommend the appointment of three standing committees, viz.:

1. To report on the expediency of adopting a regularly authorized *Masonic Trestle-board:* and further to report on the propriety of publishing a work of antiquarian research and learning on the origin and history of the order, of such a character as shall exhibit the excellence and antiquity thereof in its true light.

2. To report on what further measures may be necessary to carry out the recommendation of the National Masonic Convention, held at Washington, March, 1842, in reference to Grand Lodge Certificates.

3. To report on the expediency of issuing a letter addressed by this Convention to the Fraternity at large throughout the United States, on the general state of Masonry, &c.

J. Delafield, Jr.
C. W. Moore,
J. H. Wheeler.

Four several committees were formed; *On Work, Funeral Service, Ceremonies of Consecration, and Masonic Jurisprudence.*

May 10. Lecture on first degree,—adopted.

— 11. Opening and closing first degree, adopted. Opening and closing second degree, adopted.

— 12. Opening of third degree, adopted. First, second, and third sections of lecture in third degree,—adopted. Brother E. J. Hutchins of the Lodge of Friendship, London, No. 6, P. Prov. D.G.M. for South Wales, on a visit in this city, invited to attend the convention, and witness its deliberations.

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May 13. Reports from Committee on Jurisprudence and Funeral Service received.

— 15. Another section of a lecture in the third degree, adopted. Report of Committee on Consecration, &c., adopted. Committee to arrange the publication of the proceedings of the convention appointed. Report of Committee on Funeral Service, adopted.* Committee on the "Masonic Trestle board" reported much valuable matter, and advised the publication of a work to contain archeological research into the history of the Fraternity in the various nations of the world. Committee on Masonic Jurisprudence made a very lucid and masterly report, ending in the consideration of two plans:—

I. A general Grand Lodge of the United States.
II. A triennial convention of representatives of the several Grand Lodges of the United States.

To which follow the proposed rules for organizing and establishing a "Grand Convention."—

Resolved,—That it be recommended to unite in sending a delegate to the Brethren in Europe, to lay a foundation, to promote a universal language and work, and extend the blessings of the order.

— 16. Committee on Prayer and Charges made a very extended report. Report of Committee on expenses and printing received.

The "FREEMASON'S MONTHLY MAGAZINE," edited and published by Bro. C. W. Moore, earnestly recommended as deserving the generous patronage of the Craft.

Thirteen members contributed each five dollars, to defray the expense of printing. Next meeting of the Convention appointed to be held in the city of Winchester, on the second Monday in May, 1846.

— 17. Votes of thanks to various Brethren. A fervid, eloquent, and pastoral letter was agreed on, to be addressed to the

MASONIC FRATERNITY OF THE UNITED STATES.

The business of this important Convention concluded by a fraternal address from the President to the meeting, which was eminent for the pure spirit of Masonry that breathed through every line.†

Although we have not been able to make copious extracts from this most important publication, yet we have endeavoured to give such an outline as may not only afford our readers at home some insight into the objects so laudably entertained by our Trans-Atlantic Brethren, but to disseminate them, far and wide, over the boundless empire of Freemasonry; and may the principles inculcated take deep root, and, in time, re-invigorate the weak, and encourage the strong!

We take this opportunity of thanking Bro. Hutchins for the presentation copy, and solicit his kindest consideration in forwarding us whatever "scraps" he can spare, "which will be thankfully received, and faithfully applied."

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* The forms in Webb's Monitor, as to all ceremonials, appear to have been very generally adopted, with some emendations.

† We hope in our next to give both the pa toral letter, and the President's farewell address.

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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.

Our general correspondence from all the Presidencies is unusually meagre—chiefly arising from the effect of the changes in the army. The Grand Master of Bengal is in England, where it is hoped he is engaged with Bro. Alexander Grant in maintaining our ground with the authorities at head-quarters. We are most anxiously awaiting advices from these zealous Brothers. The demise of the Grand Master of the Grand Lodge of England has caused a deep sensation in India, and much anxiety is felt on the subject of the future Grand Master. Unless some satisfactory reason is given for refusing a warrant for an Encampment, it is the intention of those qualified to seek other protection.*

The Lodge of Kindred Hope, Nusserabad, has met, and among its other excellent resolutions, subscribed 5*l.* 12*s.* 6*d.* in aid of the Masonic offering to the Rev. Dr. Oliver; which sum is remitted to Brother Alexander Grant, P. Prov. G. Secretary of Bengal—agent of our Grand Lodge, (and also our own agent), to be by him paid over to the Treasurer of the London Committee.

REVIEW OF LITERATURE, &c.

Latomia.† No. III. For January. Weber, Leipsig.

The editors and contributors to this excellent periodical are evidently men of learning and research; their information upon the state of Freemasonry on the continent of Europe, is very general and authentic. From the first number to the present, the editors of "Latomia" seem to be carrying out the system they laid down for their adoption—that of making the *real* objects of Freemasonry known, understood, and appreciated. We congratulate them upon their success, and hope it may be enduring.

The present number commences with the "History of Freemasonry, and its Statistics in Belgium and Holland." The author appears well acquainted with the subject he is treating upon: he, however, only admits *the possibility* of Lodges having been in existence there in the 16th and 17th centuries, and observes, that the only original, traceable, and regular Lodge is the Mons Lodge of Perfect Union, under the warrant of the Duke of Montague; from that nucleus it gradually increased, but principally in the south. In 1731, the Grand Duke of Tuscany (afterwards the Emperor Francis I.) was introduced into Freemasonry by the English ambassador at the Hague, Lord Chesterfield; but the Lodge, with one exception, consisted of Englishmen. It appears that on the 30th September, 1734, Brother Vincent de la Chapelle, held a

* This will be unnecessary, as a warrant has since been sent out.

† The third number of *Latomia* has not reached us, consequently our series is incomplete.—ED.

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Lodge under the title of the "Re-union of the Grand Masters of the provinces and the resort of the generality;" from which time may be dated the commencement of the persecution of the Order by the clergy and the populace, who supposed it to have a political tendency. The Order is traced through many ramifications, and with reasonable authority until the separation of Belgium from Holland.

An interesting anecdote is recorded, which we have detailed in another place.*

In 1830, a Grand Lodge for Belgium was formed in consequence of the provinces becoming two separate kingdoms, but at which only five Lodges were represented out of fifteen;—time, prudence, and good management brought the true and correct Masonic feeling. Masonry was, and is under the protection of King Leopold, who was an officer of the Grand Lodge of England.† The first Grand Master was duly installed 2nd May, 1835, viz., Baron Goswin Joseph Augustin Von Stassart. In 1837, an unfortunate prejudice manifested itself, which in the 19th century could not have been expected from such a quarter,—namely, the bishops and clergy refusing to administer the sacrament to any persons known as Freemasons; the dispute is not yet terminated, but doubtless, enlightenment and liberality will eventually succeed against selfishness and ignorance.

HOLLAND has not during the same period been idle, but has nobly emulated the Belgic Brethren; several centenaries were observed in various Lodges, and mention is made of many acts of charity, and the founding a school. The Grand Master is Prince Frederick. The working of Belgium and Holland was in 1837 assimilated, and is quite in accordance with the old ritual; all religious denominations are admitted. A list of all the Lodges follows, with the colours and dates of warrants; the oldest is 1759, the latest 1840. The colours are as various as the hues of the rainbow, as—red and green; white and green; blue and yellow; blue and scarlet; red, blue and white; sky blue; crimson and blue; purple and white; black and gold; red, yellow and black, &c.

The SECOND ARTICLE is headed the "The Masons' Work and Pay;" It is ably written, and well worthy a perusal. We may at some future period translate this article for the information of our readers.

The "CARBONARI" follows; but we cannot approve of giving the histories, misdeeds, and workings of secret societies which have for their object, either their own aggrandizement or political alterations. The Carbonari doings are well known, and in themselves interesting, but quite out of place in a Masonic periodical, more particularly as such meetings tended only to bring Freemasonry into disrepute, grafting (as they attempt to do) their illegitimacy upon our pure and holy doctrine; thinking to pass their unworthy object under the Masonic motto of *Brotherly love, relief, and truth.*

"THE SISTERS IN, AND THEIR RELATION TO, FREEMASONRY."—It is scarcely necessary to comment on the subject, though ably handled, so much has at various times been said upon it, that we are disposed to pass it in silence, contented to work ourselves as Brothers, and seek our rewards in the company of our Sisters.‡

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* *Vide* p. 393.

† King Leopold was probably initiated in the Alpha Lodge, but has not been reported as a Grand Officer.—ED. *F. Q. R.*

‡ The Earl of Durham (no mean authority) was an advocate for the admission of the Sisterhood, and *seriously* contemplated its suggestion.—ED. *F. Q. R.*

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"W. L. V. DUKE OF HENEKEL VON DONNERSMARK," is the title of an interesting biography of this brave and intellectual man; an engraving of a medal accompanies it, bearing his profile, and the reverse, a well-executed Masonic allegory. He is one of the most celebrated German Masons, still better known, however, as an able soldier. He was one of the last men who quitted France with the Prussian army, on the abdication of Napoleon, and one of the first to re-enter it on his return from Elba; was present at the battles of Ligny and Belle-Alliance. He is at present in the enjoyment of perfect health, living in Dessau, in the 68th year of his age. He was initiated in Konigsberg, in 1794; in 1796 he received his third degree; in 1811 became Master of a Lodge; is the founder of many Lodges, several of which are military; but the majority of them failed when he resigned them, from the impossibility of finding competent successors. In 1838 he was elected, at Berlin, Grand Master of the Prussian Lodges, working under the system of the "Landesloge," on which occasion the medal was struck. This illustrious Brother was the means of inducing the heir-apparent (Prince William of Prussia) to become the patron of Freemasonry, which event has had, and will have considerable influence upon the Order.

The POETRY in this number we presume to be from the same pen as before—about the average quality; the first, or as it is called the "Masons' Festival Song," is a superior composition.

Among the "Intelligence" is the correspondence from the interior and various provinces, much of which is interesting; that from Hamburgh authenticated as it is from Rotterdam, which we have transferred to another place.*

They seem extremely well informed upon Masonic doings in England, (as Brother Walker will find, page 295); and while we with pleasure receive their thanks for assistance rendered, we assure them we are gratified at the rapid strides Freemasonry is making among them, and will use our best endeavours to aid and guide it to its pure and holy purpose. France has likewise its share of report, and the visits of the Grand Registrar of England (Brother Hall) noticed. The matter from our continental neighbours occupies ten pages, closely printed.

Criticisms on published works.—"Masonic Hall." The first work they review, is spoken of in the highest terms of praise; we should, from what they say, suppose it to be the continuation of a work under a different name, viz., "The Altenburger Journal."—"The Calendar of the Mecklenburgh Provincial Lodge, and the Lodges under its control," commencing as it did its labours in 1821, 1826, and then from 1830, shows the necessity of informing the distant Brethren of what is going forward, although the work does not improve by age.—"The Last Hours and Death in all Classes, &c,." by H. Lauvergne, surgeon to the marine hospital in Toulon, requires an article to itself; but as it is a French and not a German work, we hope to see the original, it is far too good and valuable to be passed by with a cursory remark: we shall again allude to this, and give some extracts.—"The Book of Constitutions," by W. H. White, Grand Secretary. A brief history of the Witham Lodge, No. 374, and other works, are ably reviewed.†

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* *Vide* page 448.

† *Query!*—Has our Brother Reviewer really read the Book of Constitutions? if he has not, we question the power to review *ably* what has been *miserably done*, not by Bro. White, but by a Committee.—ED. *F. Q. R.*

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To the flattering encomiums upon ourselves, we can only say, " of their own merits modest men are dumb;" but the honourable testimony to the transcendant virtues and ability of the Rev. Brother Dr. Oliver, is worthy the pen of the editors of *Latomia*. Indeed, they respectfully draw his attention to the writings of Professor Jeyfarth, upon Astronomia, Ægyptiaca and Alphabeta, and Gemina, as he will there find the most astonishing and secret proofs of his surmises and views.

The critiques on the Globe Franc-Maçons, archives des initiations anciennes et modernes, revue Maçonique, journal consacré aux intérêts de la Franc-Maçon; le lien des peuples, &c. Status et règlements generaux de l'ordre Maçonique en France, &c. &c., prove that the greater the number of works on Masonry that are published, the greater becomes the desire to have them—the demand exceeds the produce.

In taking our leave for the present of the *Latomia*, we must remark we perfectly agree with them, that three Grand Lodges in Prussia are unnecessary, each having again its numerous dependent Lodges working upon different systems, independent and opposed to each other;—what would it be if under one head and control, united and universal? But if it is to be universal, why exclude men who are their equals in every respect, and differ only in their creeds? The examples our Brethren of the *Latomia* have selected, namely, England, America, and, we add, East and West India, France, Holland, Belgium, Leipsic, Frankfort, in short, everywhere where Masonry flourishes, no such distinction is known; only in Prussia is the bigotry in force to keep Jews from participating in the good and wise ordinances of our Order. On behalf of our own Brethren of that faith, we protest against refusing admission to a regular certified Mason, of whatever belief, as *we* admit and grant the highest honours, where honour is due, to Mahometan, Jew, or Christian, if deserving and proving himself entitled thereto; we believe this is the only law upon which the Grand Orients of Prussia agree. Masonry is universal, and so received; and we believe a Mason visiting a Jewish Lodge in distress would find relief and consolation, and would not be refused if he were even an excluding Prussian; to prove it we give the names of Israelitish Lodges held in London—the Lodge of Joppa, the Lodge of Israel.

The Antiquities of Freemasonry; comprising Illustrations of the Five Grand Periods of Freemasonry, &c. A new edition. By the Rev. George Oliver, *D.D., M.A.S.E., &c. &c.*

The Masonic Manual; or, Lectures on Freemasonry, &c. By the late Rev. Jonathan Ashe, *D.D., &c. &c.* A new edition, with Annotations and Remarks, by the Rev. George Oliver, *D.D., &c. &c.* Richard Spencer, London.

Our indefatigable Brother Oliver, of whose transcendant merit we have often to make mention, has presented two additional claims upon the gratitude of the Craft; and our Brother Spencer has given to the Masonic historian all the typographic aid and embellishment that can distinguish the Masonic publisher.

Of repetitions of previous publications we do not usually take notice; but so many years have elapsed since the former publication of these volumes, and there is so much that is new, in arrangement or additional matter, in both, that we are justified in speaking of them almost as if

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they were first emanations. No Masonic library can be complete without them; nor can any young Mason better commence a course of reading and study upon the foundation and principles of the Order, than by the purchase of "The Masonic Manual," and "The Antiquities of Freemasonry." They are pregnant with information, and as eminently calculated to improve the morals as to instruct the mind.

In the re-examination of the "Antiquities," our learned author has proved that he has not lived in vain to revise his own labours. The present edition is embellished by that strength of mind which graces intelligence, and imparts a charm to his masterly advocacy of truth. We miss the four maps that illustrated the former edition, and are sceptical enough to consider the omission an error in judgment.

The "Masonic Manual," under the supervision of the "Historian of the Order," has been materially improved in some points of construction; and would probably have been rendered still more so, but for the necessity of preserving the original suggestions of the author.

There are still some Masonic works out of print, which it is hoped may be reproduced by Dr. Oliver; but there is one thing essential to crown his Masonic labours, viz., to give to the world a succinct account of the "History of Masonry," that shall endure for ages—a record of the age, and the historian who adorns it. This, however, must be by direction and under the sanction of the Grand Lodge, whose attention we earnestly call to so important a subject.

On the proposed Freemasons' Memorial to the late M. W. G. M. His R. H. the Duke of Sussex. By Philo-Latt.

This brochure is addressed to the W. Brother the President of the Board of General Purposes, ostensibly for the reason that the excellent Brother alluded to speaks but seldom, and never unadvisedly; and is accustomed to take a sound common-sense view of the propositions he may discuss.

Does any one doubt this? Certainly we do not. We wish Philo-Latt (by the way, what is the *unde derivatur* of LATT?) who is remarkably nice in his distinction between the *nemine contradicente* and the *unanimous*, had been as generous in his construction of the motives of others, as he has been lavish in his compliments to the President of the Board. He (*Latt*) assumes that a few were impatient to do *something*, careless whether ill or well. Perhaps Latt may entertain a different opinion since the Grand Lodge has not only confirmed the resolution he denounces, but has sanctioned a further grant of £800 to give it still stronger effect. Our author affirms that "our Society is not sufficiently numerous, or wealthy enough, to compete with what ought to be done," &c. &c. Let him contrast the simple course taken in the Grand Lodge, and the united efforts of the numerous and the wealthy without its portals.

We of course treat our author as anonymous; he will therefore not quarrel with our freedom. The allusion to Judas Iscariot is out of place, and free from point; whereas the *facile princeps* has a point, and view to place. Our confidence in the committee is perfect; and no doubt the object of Grand Lodge will be fulfilled.

On the whole, this brochure is not unworthily penned; and, some few sentences omitted, we could not have charged it with want of generosity or high-mindedness. *Festina lente.*

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A Lithographic Engraving of the late Bro. Richard Smith. C. Mitchell, Bristol; R. Spencer, London.

The publisher of this spirited likeness of one of the most distinguished Craftsmen of his day, has laid the fraternity in general, but more especially in Bristol, under an obligation. Those who worked with the estimable Brother, now deceased, can preserve the visible recollections of his many virtues, Masonic and social; while those who only knew him by "good report," may, in possessing a vivid likeness of the late Deputy Provincial Grand Master of Bristol, thus faithfully pourtrayed, enrich their portfolios, and be the means of handing down to their survivors the features of a Mason of pure philanthropy, unsullied integrity, and unquestionable talents. The Engraving is from the portrait by Branwhite—(who, as an artist, has done justice to the subject of his pencil),—and may be had either in plain dress, or in full Masonic costume.

Rome as it was under Paganism, and as it became under the Popes. Madden & Co.

The author of this most singular, curious, and highly interesting work is at present anonymous. We have heard that he is a minister of the Roman Catholic Church, which may account for the general bias of his opinions, which, it is but fair to state, are never intrusive, or wanting in liberality. It probably may not yet be prudent to declare himself. It appears to us that a third volume is wanting, to make "Rome" complete, we ought to have a history of the Inquisition. That the prejudices of the Roman Catholic Church still exist in the present day, with a sad disregard to faith, hope, and charity, a paper in our present number too clearly proves.

However, to our author. He has attempted to dress his composition in a garment of fiction, and to create a scene of action with various characters; and he has only not perfectly succeeded from the extreme difficulty of condensing the great variety of the materials necessary to his extensive subject—thus he is as often elaborate in his delineation of subjects not so immediately embraced in his object, as he is occasionally brief in other points more immediately pertaining thereto.

His descriptions are full of life—they stand out so prominently that you believe yourself present. The "Triclineum," or Hall of Feast, can hardly be surpassed for its glowing dispay of luxurious effiminacy. The doctrines of early Paganism are examined and minutely discussed, and many aphorisms are brought forward with considerable effect, showing that, however distant in purity from revealed religion, the heathens of antiquity formed no indifferent code of morals, and proved their knowledge and intellect to be of a very high order. It is true our author does not admit this much, but the inferences are clearly deducible. Of the vastness of ancient Rome, computed by various authors as being fifty and even seventy miles in circumference, the descriptions are truly graphic; and that the Eternal City had attained a knowledge of engineering, and other useful sciences of no common amount, is shown, among many proofs, by the amount (no less than £250,000) spent by Cato, the Censor, in cleaning the subterranean channels of the city, wherein a wain, loaded with hay, might go below, and even vessels sail in them—they remain perfect to the present day. The aqueducts, baths, and palaces were all on the same scale of grandeur

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—in the latter, 25,000 guests could be accommodated! The wealth, magnificence, knowledge, and power of Pagan Rome are examined and commented upon with much care.

The arrogance of Nero—his power over the senate—the subserviency of that body, by actually offering a thanksgiving for his murder of Octavia; the crucifixion of St. Paul and St. Peter; and many other atrocities, are most fearfully told. We had almost omitted to notice the pathetic beauty of that chapter where St. Peter is made to recall the senator's son to life. At length 32,000 Goths invade Rome, whose decline commences with the further persecutions of the Christians. The appendix to the first volume is explanatory on many points otherwise not clear, and demands the attention of the reader, who will be repaid for his trouble. The author's research shows great industry.

The second volume opens with the progress of Christianity, and the reanimation of the Romans. Constantine unfolds his standard, with the portentous sign, "By this conquer." Its mysterious power and success are dwelt on.

In time follow tortures and murders, with the miracle of Sallustia, by Pope Cornelius, who, with twenty-one others, were beheaded by the emperor — but he became in time converted; and the triumph of Christianity was confirmed by the patience of the martyrs, who at length effected a change in public opinion. Still Rome continued a Pagan city, notwithstanding the foundation of the Basilica of St. Peter by the Emperor Constantine.

After him Christianity suffered relentless persecution; and Rome at length yielded to the unceasing attacks of Alaric the Goth; and to such distress were the inhabitants reduced, that the climax of horror scarcely allows the record of mothers eating their children!

Alaric, however, by the intervention of the same Providence that saved St. Peter from spoliation, was arrested in the violence of his course by the power of a virgin nun. Notwithstanding, Rome was pillaged, and some time after became further destroyed by the Huns—who, as a nation, are described in the most hideous terms as to personal appearance and national character. Pope Leo mediates, but with very moderate success; his sermon on the occasion is a masterpiece. Nothing, however, could save Rome—the great mass of the inhabitants reverted to Paganism. Totila the Goth completed the work of devastation alike for Paganism and Christianity—the institutions of both were destroyed; and in the act of reducing Rome to a desert, fifteen millions of beings are stated to have perished! Many harrowing incidents are described with fearful interest.

Christendom once more emerged from the chaos, and St. Benedict appeared on the scene as the benefactor of mankind, and a wondrous change was worked among the barbarous nations. The conversion of the Anglo-Saxons by Gregory the Great was followed by that of St. Patrick, and the gradual spreading of Christianity cheered and enlightened the world. Pope Sisimus resolved on the restoration of Rome, and St. Peter's, which had been seriously injured by an earthquake, was restored to great splendour.

The forlorn hope of the senate and the people at length rested on the popes, and by the moral power of their sway, Rome, from the chaos caused by paganism and completed by barbarians, under papacy, started into Christendom.

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We have already stated the necessity of a third volume, as without it the work is incomplete. Our author has exhibited undeniable proofs of praiseworthy industry; the political character of the various "Dramas" which detail the gradual overthrow of paganism in Rome, and the many episodial descriptions of the statistics, habits, and tremendous power of its empire, are graphically sketched, and most of the incidents are drawn in the pencilling of an accomplished artist. If we do not altogether agree with the author in some of the mystical reasoning of faith, it is because we fear he has not sufficiently dwelt on the probable leading cause of the chaotic dismemberment of the empire of the pagan mistress of the world. While the Roman people lost their faith in superstitious reliance on the system that formed their centre of existence, the seat of Europe was removed, and from that time Rome fell. Rome, to the pagan Roman, was like Jerusalem to the Jew. The splendour of Rome was sullied, her citizens lost the charm created by the traditional prophecies of eternal greatness; the destruction of the temple of Jerusalem has never ceased to be the lamentation of the Jew.

We fear we have not done full justice to the author, by not following him exactly in his course; but he has set us the example, by not being strictly anxious to preserve continuity in the series of events; but the impression the work has left on our mind is, that to renew our acquaintance with it will be the business of early leisure.

Post-Office Map of London. Wyld.—To call this *chef d'œuvre* of the mapping art a *vade mecum,* is not sufficiently expressive of its excellence. Mr. Wyld has succeeded in making the "stranger at home" in London—while to the resident in the modern Babylon he imparts information no less important. The map, like a ready reckoner, gives the result at a glance with surprising facility of reference; and is all that could be wished for.

The Dangers of the Water Cure, and its Efficacy, examined and compared with those of the Drug Treatment of Diseases, &c. By James Wilson, M.D., &c., and James M. Gully, M.D., &c., Cunningham and Mortimer, London.

Some time since we had the pleasure of noticing a very clever work on the revulsive and expectant systems of medicine, by Dr. Gully, calculated to enforce a more extensive preference for what is popularly known as the simple treatment of diseases. In that work, this experienced medical writer pursued his enquiries, and demonstrated the results in a calm and even philosophical tone—in a manner admirably adapted to overcome the prejudices of those of his profession who had been most favourably inclined to active treatment, and to obtain the entire confidence of the non-medical reader. But in the treatise before us, excellent as it is in many other respects, the author, or joint authors, Dr. Gully, or Dr. Wilson, or the *duo in uno,* would appear to have fallen into the too frequent error of personal invective towards those whose ability might consist in personal abuse alone; instead of retaining that dignity of thought and expression, which, belonging to minds of the highest order, should ever distinguish them from the multitude. Lamenting this, we must give great credit to their labours in the cause

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of simple elements as the bases of simple treatment. Their proofs of the absence of danger from the use of cold water externally and internally, under the advice and supervision of perfectly educated medical men, are most conclusive. The cures reported by them are extraordinary; and it cannot be doubted that, in their classification of treatment according to the nature of the disease, and the constitution of the patient—in their application of the means of cure in an almost infinite variety of forms—they have reduced to a system what has hitherto been as vague and uncertain as the qualifications of the uneducated practitioners who have daringly jeopardized the lives of their fellow creatures. Making, therefore, large allowances for the natural tendency every man has to speak well of his own efforts, and being ourselves non-medical, and therefore unbiassed by professional feelings, we strongly recommend this work to our readers of every class.

The Illuminated Magazine, edited by Douglas Jerrold.—We were among those sceptics who presumed to consider an *Illuminated* Magazine for a shilling as a vision of Utopia—beyond the power even of Douglas Jerrold and his "*fidus Achates*," Kenny Meadows. The appearance of five numbers, however, prove that the Shilling Magazine must have reached a circulation far exceeding that of any contemporary. It can scarcely be under 10,000, to cover the outlay, as any one conversant in such matters is aware. Ainsworth commenced boldly with a somewhat similar object, but soon changed his plan; and he was right, for to lose money is hardly good policy. But to our subject, no one can be dissatisfied if they get for a shilling what is worth five. We congratulate Jerrold and *his* public on their appreciation of each other—to write for the many, and not for the few, is worthy of authorship; and to be understood by the many, is a point of acclimation that sound editorship alone can attain. It is a mutual consent of the first order. The editor is well supported by his literary cohort. *The Chronicles of Clovernook*, by himself, excellent as they are, have a powerful rival in the *Old Problem* of Mr. Horne, which the curious only can solve; there is interest enough in both to bear more than a second examination. Most of the articles of the later numbers show that the pen and the pencil have been used by Masters of Arts.

The Herald of Peace. Ward and Co.—We can only notice this periodical in general terms; its pages are especially devoted to those subjects in connection with a title beyond all others acceptable to the Almighty Being, and the creatures of his blessedness. War is eschewed as the demon that distracts mankind—who are taught by the words of truth and holiness, that to live in peace is to obey the command of "The Maker." To have said, in our youth that the objects of this periodical were Utopian, might have been a venial trespass against the power of mind; but in these times when, in the march of intellect, the mind is continually benefiting by fresh draughts of the pure spring of knowledge, enabling it to "seek fresh fields and pastures new," why should it reject the promise held out by "the Herald of Peace!" The proceedings of the Peace Convention have been received. A perusal not only justifies the preceding remarks, but leads us to regert a want of time to give a condensed report.

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Freemasonry, a hand-maid to religion.—A Sermon preached by the Rev. Geo. Roberts, B.A., Vicar of Monmouth, and Chaplain to the Loyal Monmouth Lodge. Farror, Monmouth; Spencer, London.

The dedication of the Silurian Lodge, in Monmouth, on the 16th of August last, afforded our Rev. Brother an occasion to deliver his sentiments on an order of which he is a worthy member. He did not lose the opportunity. It seems to us that he has imbibed the precious truth with an earnest desire to promulgate it. We have seldom perused a discourse where the conceptive thought has partaken of deeper inspiration, where language has been more effective in giving vent to thought, and where the sentiment has been arranged in a holier, purer, garb of simplicity. The text is taken from Acts vii. 47-50. The eventful mystery of chaos dispersing, the birth of "Light," the development of systems, the creation, and consequent allusions to Masonic epochs, are marked by the spirit of a master mind. We can almost identify our talented author as a disciple of the Masonic Philosopher, so characteristic is the sermon before us of the comprehensive magnificence of Freemasonry.

We thank him most sincerely in the name of the Craft.

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TO CORRESPONDENTS.

MASONIC TOASTS FOR 1843-4.—To oblige an old correspondent, and a truly social wit—not over fond of, but never shirking his glass—we give the following list:—

"Water and the Constitution."—"Union is strength; and so is the Grand Junction."—"War to the bottle."—"The turncock the true friend of the people."—"Our homes and our cisterns."—*Presumed Extracts from Punch.*

A MOTHER.—The letter is well written, but as the excursion did NOT take place, it need not be published. We should have been on the look-out for the "itchy palm."—*Shakspeare.*

AN E.A.P.—The song, as reprinted by Bro. R. Spencer, is not strictly that by Matthew Birkhead, which is to be found in the first edition of Anderson's Constitutions, 1723, p. 84; nevertheless, it is the song in present usage, and we thank Bro. Spencer for his liberality in giving it such general and gratuitous circulation.

A PROV. MASON.—We hardly envy your connection with so supine a body, never famed for public energy. The exception proves the rule, and it may not yet be too late for *shame* to effect what *servility* has hitherto prevented.

P. G. OFFICER, (Lincoln).—The paragraph relating to the procession to church on the day of the funeral of the late Duke of Sussex, appears to have been incorrect: there was no procession—no house of prayer open for the occasion. Our informant probably read in a local paper a paragraph expressive of a desire for the procession, and mistook the motive for the fact. "We admonish him to be more cautious in future." Not being absolutely ubiquitous, we are dependent on the reports we receive.

A SOMERSET MASON.—The party is not a Masonic Solomon; but he might have rewarded zeal without betraying an irate feeling on subjects he is ignorant of.

HARRY OF MONMOUTH is a wag; the couplet is too rich for publication. We do not know why the P.G.M. did not attend, but we guess that the substituted authority was to Harry's advantage.

MANLIUS.—The pretended "Revelations" are well calculated to lighten the pockets of such as are willing to be duped.

A PAST MASTER.—Fear not! The true rulers of the Craft may bring in a bill "to alter and amend." The few opponents of order become fewer. Spies are consumptive. The late Lord Churchill used to observe, "Give me one volunteer before a dozen pressed men." The vessel will right itself, and again proudly plough the waters of Freemasonry.

A WARDEN has no excuse; if present when the foul libel was hazarded against the most honourable Mason that ever lived, he became "particeps criminis," by not refuting the calumny. Why, because others refused to subscribe, should he decline an act of justice? if fearful of being known, why not subscribe anonymously?—Pshaw! When the bones of the present age are rotting in the earth, the works of Oliver will be enlightening future ages, and his revered name, with those he has commemorated, will be remembered with gratitude.

HERCULES.—"Buy a broom," and we will help you to cleanse the Augean stable.

LYNX.—A testimonial for one would be a laughable affair,—for the other, a serious matter. If Lynx be in earnest, let him set about the business by stealth; it will never go on openly.

HOOKEY.—Ask some German Brother to interpret the past Nos. of Latomia, and he will find the case of the recent drama of the "rich and the poor Mason," given freely and at length.

A BATH MASON.—The Earl of Zetland may be, or may not be unfavourable to the publication of Masonic information; we have no means of ascertaining the fact.

MONS PARTURIT—NASCITUR MUS.—Capital fun this, but too late. Our author *assumes* that the recent landslip was actually a mountain from Sumatra to the cosmorama in Regent-street, from whence the "Singing Mouse," with difficulty saved, is now attracting crowded audiences. The "Entered Prentice" song the little dog-mouse (for such it is) knew by heart; it has been tutored since its arrival to warble "Lewis le Grand" in fine style—a good spec!

L. B. must authenticate. "Swindling" is not a Masonic term, and we hope he has been misinformed.

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A SUBSCRIBER TO THE NEW SERIES.—The published circular of October 30, 1840, in many respects is grossly incorrect and partial; but the time may not be far distant when the transactions of a darker hour may be dispassionately re-considered.

BRO. PEEPING TOM.—We are not members of the Gallant Corps (*e*); (is our correspondent aware that the *e* is *his*, not *our* addition?) We cannot announce what took place in the "orderly room" last year, as the windows were barred, and the key-holes plugged; the debate was no doubt warm enough. Prince Albert has been balloted for "secundum artem," and being approved by Bro. Adjutant Bossy, of course became Captain-General. King George the Fourth, when Prince of Wales, was made Captain-General in the 8th year of his age. Thus Bro. Adjutant Bossy has still the chance of the Colonelcy;—he is, a rare shot; the bull's-eye has scarce time to wink when he "cocks his gun." He is above 75 years of age, was not at the siege of Seringapatam,—but of his services to the state hereafter.

A MONMOUTH MASON AND OTHERS, should communicate direct with the Editor.

BRO. CUMMINGS.—Many thanks.

BRO. CRANE.—The same.

BRO. LLOYD'S communications are always welcome.

PETER BLUNT.—It may well be doubted whether there be any organised system of figures that forms means of Masonic correspondence. The Lodge No. 2 has a "farrago" unintelligible to all but itself.

A GOVERNOR'S indignation is but the expression of an honourable mind. We hope in our next to give some more decisive information.

LECTOR does not state that the review of the Freemason's Monitor is written by himself.—Does it refer to "Webb's Freemason's Monitor?"

GHOST!—The eulogium is out of place. The Grand Lodge *quietly* allowed the report of the Board containing the silly remark to be inserted on their minutes. The same Board now would wince at such folly. "Praise undeserved is censure in disguise;"—*tempora mutantur et nos.*—

A SUBSCRIBER.—The report of the Committee, and that published in an evening paper not being the same, we decline being parties to what is not correct. When vanity shall yield to truth and common sense, we shall endeavour to forget its inconsistencies.

A BIRMINGHAM MASON should enquire nearer home for the long-promised Masonic history of that town from 1822 to 1840.

W. E. F.—As no infidel can be admitted, apprehension is groundless; if any sceptic dares to violate his obligation, close the Lodge and proceed to expulsion—nay, even cease to meet rather than pander to unholiness.

BRO. E. J. HUTCHINS will please to accept our very grateful thanks. Perhaps he will point out some mode of exchanging with the Editor of the Freemason's Monthly Magazine at Boston, U. S. Small parcels for us, care of Wiley and Putman, New York, would reach us.

PILGRIM'S last was too late; our Scottish article having gone to press.

BRO. HAGGETT.—Too late, except for a few verbal corrections.

A MEMBER NO. 1.—We are obliged by the caution, which, however, did not reach us until the "Holy Inquisition" was worked off. Should the article turn out a hoax, we shall regret the circumstance, but it came from a correspondent innocent of such.

THE KILWINNING ARCHERS in our next.

CHRISTIANITY AND MASONRY—We decline as inconsistent. To true Christianity it has scarcely a claim; being modelled on Tractarianism; from Masonry it is as "far as the poles asunder."

A MEDICAL BROTHER.—The *Lancet*, or the *Medical Gazette*, will be the best medium. The Masonic remarks are merely episodial.

A WIDOW.—We are truly glad that a few words have saved her from future destitution. 'Abandon all hope, ye who enter here," should be remembered as strictly applicable. Did not the law of libel deter us, we could warn many men of respectability from sanctioning a worthless delusion. Are they blind?

T. P.—Too late.

DISCIPLINE AND PRACTICE.

A PAST WARDEN.—There is no law against wearing the emblem of your office on the badge; but we do not recommend it.

AN OBSERVER.—Non-payment of fees of honour invalidates the patent. More than one P.G.M. is thus circumstanced.

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ONE PRESENT enquires if the permission of ladies to witness a certain portion of the Masonic ceremony, as was the case at Newport on the 15th, is constitutional? *Answer:*—Ladies cannot be present during any part of the Masonic ceremonial; and however desirous we may be of some arrangement in this respect, still the law must be respected. The Board of General Purposes will deal with the question.

A MEMBER OF THE CRAFT, on the same day, enquires why the G.R. did not conduct the proceedings? *Answer:*—There is a P.G.M. (although residing abroad); the G.R. only takes charge on the demise, removal, or resignation of the P.G.M.

A MEMBER OF 423.—We must, for the present, suspend any remarks.

ARCH MATTERS.

A MASONIC BARRISTER suggests the establishment of Masonic Inns of Court, to qualify non-legal Brethren to practice Masonic Jurisprudence with tact and safety. *Very good.*—Now to begin: We presume a certain number of dinners must be eaten during the Masonic term. *Very good again.* Aye, but do not Masons already eat too much during term? Marry they do! Try again: Suppose fewer dinners be eaten. Case: a good dinner is a marvellous sharpener of wit, when it may not be in the ascendant. *e. g.*—What escaped the attention of seventy-four members of No. 25, and the Committee of G. P., was spirited forth (like a champagne cork) from the G. R. who rose to "order," and enjoyed with a keen relish the informality which sobered the spirits of seventy-four petitioners. If Benchers be really wanted, we hope they will be restricted to those Grand Officers who, having no qualification as "principals," may not bother themselves at first about "principles," but may in time acquire a knowledge of them.

Z. is wrong. *Vide* p. 13, "Constitutions." The exact quorum was present.

A COMPANION.—Had No. 1 succeeded in obtaining a charter, it would have preceded No. 2 in rank—and "that's a fact!"

A DANCING COMPANION.—The mess is welcome to him.

R. A. M.—Three making a quorum, the objection cannot be taken.

R. A. and M. M.—The Royal Arch in England is not essentially a degree, but the perfection of the third. An unpardonable inconsistency was committed in suffering a doubt to exist. The entire system requires careful re-examination.

PETER BLUNT.—If we receive real name and address, a satisfactory reply shall appear in our next.

TEMPLARS.

JOHN JONES, PETER BLUNT, and another with a mystical mark—all without address.—By the Articles of Union, the regulations of Masonic chivalry *are* acknowledged. Prince Albert has not yet been initiated, consequently is ineligible.

A CAPTAIN.—The Marquis of Salisbury is not a Masonic Templar. We are uncertain as to the Earls of Zetland and Fortescue.

AN IRISH KNIGHT.—Apply to Sir Knight T. Wright, M.D., 26, Ship-street, Dublin, who can give every information on the "Council of Rites." For obvious reasons, we decline the letter, as well as any reference to the party addressed.

A TEMPLAR.—We are not able to give the names of the Commanders and Captains of all the London Encampments. Sir Knights Crucefix, Goldsworthy, and Rauner, fill those offices in the Cross of Christ.

ASYLUM.

A SUBSCRIBER has been misinformed. The report of the Treasurer was satisfactory, and the correspondence very generally so.

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THE

FREEMASONS' QUARTERLY REVIEW.

NEW SERIES.—DECEMBER, 1843.

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

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

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

THE GRAND LODGE.

THE nomination of the Grand Master, at the Quarterly Communication in December, has always occasioned considerable interest in the Masonic mind, and usually caused the assemblage of a large number of members, and especially of Grand Officers. More than common interest was excited at the last Grand Lodge, with reference to this ceremonial, and the attendance, on the whole, was unusually numerous; although there was a comparative paucity of Grand Officers.

That the Pro-Grand Master would be first in nomination was assumed, as a matter of course; his long standing in the Craft, the high offices he has so honourably and efficiently filled, and the prominency of his position, rendered his nomination a matter of justice, if not a proof of grati-

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

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tude. Who more fitting for such a dignity than the noble and most worshipful Brother who had for so many years been associated with the Craft, and who had behaved so well in every previous office? Who so peculiarly pointed out by associated recollections of his predecessor? Who less objectionable in any point of view? And who less deserving of the indirect but undeserved and heavy censure that must have been implied, under the peculiar circumstances of the case, by putting even a more worthy Mason—if such could be found—to say nothing of one of merely equal merit, over his masonically-revered and time-honoured head? And in conformity with *universal* expectation, (for none could have fancied otherwise,) the Earl of Zetland was nominated in due form, and according to modern usage, by a Past Master in the Craft, undistinguished by the purple badge. Would that we could here terminate our notice. But we are compelled to add, that this nomination, which, on every account should have been responded to unanimously, was followed by the nomination of the Deputy Grand Master, not by a wearer of the blue but of a purple collar—by the R. Worshipful Brother who sat as the Junior Grand Warden.

Of the eminent services of the Marquis of Salisbury as a member of the Craft, of the zeal and efficiency of which he has given proof in the performance of every Masonic duty, from the period of his initiation to his latest wearing of the equally honourable and honoured costume of Deputy Grand Master, we are fully sensible. We are amongst his warmest admirers. But as friends not less to the whole fraternity than to his Lordship, we could never desire him to be placed in so false a position as his more personal adherents would appear to wish. Highly as we estimate him, we are at a loss to discover the existence of that preponderance of Masonic merit, which, warranting such an excess of honour in him and through him to the Craft, as, in the case in question, would cause a decided preference to be otherwise than discreditable to his predecessor. And these more

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individual considerations apart, what could be more impolitic, as well as unfair, in the members of Grand Lodge, to make such a preference?

To our simple notion the best course, indeed the only proper course to be adopted by Grand Lodge, is that of electing the Pro.-Grand Master to the Grand Mastership, and of retaining him in that position for a couple or three years; then to promote the Deputy Grand Master for a similar period; and so on, to take the highest officers in turn, that no undue preponderance of power may accumulate in any single member of the fraternity, however high his rank—however great his talent.

We regret very deeply to hear, that on the day succeeding the Quarterly Communication, the Marquis of Salisbury resigned every office in the Craft, that of Deputy Grand Master, Provincial Grand Master of Herts, and even of the membership of private Lodges. His motive for this extraordinary step has not yet been disclosed; but we doubt not that this will obtain publicity in due time. The Most Honourable and Right Worshipful Brother owes this not less out of respectful and fraternal consideration for the Craft than to himself, as preventing misconception if not misrepresentation. But this retirement, after all, can only be of limited effect. The late Duke of Sussex, as Grand Master ruled, and was responded to by Grand Lodge, that "Once a Grand Officer, ALWAYS a Grand Officer;" and his nomination is to all intents and purposes as good as if no change had occurred in his Masonic rank. He is quite as eligible for election as a Past Deputy Grand Master—his present virtual rank—as when in active office. Hence, whatever his own wishes or intentions may be, his indiscreet and wayward friends may still submit his name to the vote; although we rely upon the good sense of the fraternity to carry the election of the Earl of Zetland by an overwhelming majority.

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PROVINCIAL GRAND LODGES.

WHOEVER steps forward with simple single-heartedness of purpose in Grand Lodge, as an improver or strengthener of the Masonic laws—whether his object be to get rid of the most absurd anomaly, or efficiently to carry out that which is imperfect or inoperative, however essentially important—must make up his mind to every species of opposition short of personal insult. He must be ready to repel the unworthy sneer—he must be prepared to endure the puny objections of those who see danger in every change, and would retain, without reason, an acknowledged evil, rather than risk the uncertain quality of a promised good—he must be content to be opposed by sophistry and special pleading, in substitution of frankness and fair argument—he must expect the exercise of every underhand influence to defeat his undisguised and straightforward purpose—he must look for hyper-criticism where he would more naturally expect fraternal courtesy—and he must patiently submit to the necessity of again and again renewing his labours, for the same object, after the wished-for result has appeared to have been finally accomplished. For whatever credit may be given to him for honesty of intentions, or general ability, however discreetly he may conduct himself, and however efficient he may be as a practical Mason, or however self-evident may be his proposition, if official assistance from *any* quarter could aid him it would be withheld; but if cunning could over-reach him it wonld be certainly exercised. In short, if he be determined to do aught that is serviceable to Freemasonry, he must calculate upon every species of unmasonic opposition.

That such have long been our conclusions will be nothing new to the readers of the *Freemasons' Quarterly Review.* In some form or other we have very frequently reiterated them; but had there been no previous occasion for a reference to such an unpleasant subject, the treatment of the Worshipful Brother who had undertaken the task of enforcing the pro-

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per performance of Masonic duties in the Provinces, would bear out all that we have premised.

For upwards of three years has that sturdy reformer of abuses in the Craft had notice of motion upon the business list of Grand Lodge, whenever it has stood a fair chance for discussion, with a view to insure the holding of Provincial Grand Lodges, in each District, every year, either by the Prov. G. Master or his Deputy. Of the necessity for such a measure the most ample proof existed. There were Provinces in which Grand Lodges had not been held for years, not one or two, as merely discreditable (if not disgraceful) exceptions to a general rule, but many, both far and near. And so grievous had this evil become, that in some districts the propriety of contributing at all to the Grand Lodge itself, or of being subject to such inefficient rule, was made a grave question of discussion. Privately and very urgently we were asked, as the best advisers in such matters, how private Lodges should proceed to form Grand Lodges among themselves, irrespective of other provincial or general government. And loud and manifold were the complaints we have had to attend to, and strong the expression of feeling we have had to mollify and to appease with the flattery of hope, after our neglected Brethren had wearied themselves with fruitless and most frequently entirely neglected representations in other quarters!

And what has resulted from all this? Why, up to the present moment, any permanent cure for the evil may be just as far distant as ever! It is true, some temporary advantage has been obtained, from the effect of the resolution passed by Grand Lodge in September last, since which period several Provincial Grand Lodges have been held in districts that had been more or less neglected for years before. But the rescinding of that resolution by the Grand Lodge in the present month of December, leaves the matter, for all future purposes, just where it was.

The motion to rescind that resolution was made by the

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Grand Registrar—the officer whose especial duty it is to provide for an efficient and Masonic government in the Provinces—and principally upon the grounds that there might be many reasons why a Provincial Grand Master could not hold a meeting every year; and that according to the terms of the resolution, it might have an *ex post facto* application. And it was chiefly in consequence of the latter objection, that the Grand Lodge rescinded the previous vote. But what shall we say for the candour or courtesy of the Grand Registrar; what for his desire to advance the interests of Freemasonry in his particular department;—when we inform our readers, that the existing evil having been made so manifest as to be indisputable—to have remained undisputed—at the Grand Lodge in September, and the Grand Registrar having then objected to the *time* expressed in the resolution, and in general terms to the wording of it, he was at once respectfully asked by the mover to amend the proposition in either particular, but which he expressly declined to do! Was it not most unmasonic and unfair—was it not an absolute dereliction of duty on his part, thus purposely to refrain from amending the resolution in terms and detail, that he might afterwards defeat the proper application of the principle it involved? Upon his "dexterity," in defeating the object of the original mover, he may safely pride himself without having, we believe, a single member of Grand Lodge at all anxious to share with him such a questionable honour. He was "dexterous" enough in September, not to utter a word about the *ex post facto* application of the resolution, but to keep that back as a *dernier ressort* until December; and in the latter meeting he was equally "dexterous" in keeping from the view of Grand Lodge the fact, that every Prov. Grand Master has the aid of a Deputy, to hold for him, if it be inconvenient to himself, annual or other Prov. Grand Meetings. For the unseemly exercise of that "dexterity" he had, we will admit, more punishment administered to him in the discussion at the last Grand Lodge, than usually

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falls to the lot of an erring Grand Officer. The reproof administered to him by the Deputy Grand Master was keen and searching — the reprehension applied to him by the original mover was sharp and forcible. It was well observed to us by a friend on leaving the Grand Lodge, that "the dissection was most complete — the Marquis was incomparable with the scalpel—the Past Grand Steward was an able assistant with the saw."

But this castigation of the successful opponent to a most beneficial principle leaves the subject to be considered *de novo*. And we very sincerely hope that the Worshipful Brother who has already bestowed so much time and trouble upon it, will not abandon a question of so much importance, however justly he may complain of the treatment he has received. He must follow up the effort with renewed vigour, and take full advantage of the hints that have been thrown out by all parties—especially those which fell from the Pro-Grand and Deputy Grand Masters; and he must console himself, under temporary disappointment, with the recollection, that the glory of a creditable achievement is proportionate to the difficulties surmounted.

ANNUITIES TO WIDOWS. — The consideration of this subject stands deferred, in consequence of the protracted discussion on previous questions.

THE GRAND CONCLAVE met on the 22nd; the proceedings were of a very satisfactory nature.

EDINBURGH.—The Grand Mastership of the Templars is the subject that chiefly engrosses attention in this quarter, where it is assumed that the claims to superiority properly exists; be this as it may, it is to be hoped that good sense and discretion will unite in avoiding unpleasant discussion.

DUBLIN. — The differences existing between the two sections of the higher orders, demand the Masonic interference of the noble Brother at the head of the Irish Order, whose power is supreme, and whose admonitory influence,

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in directing each party to a sense of duty, cannot be without effect.

AMERICA, (U. S.) — We invite the serious attention of our readers to the intelligence from this part of the world.

PRAYER

OF JOSEPH, THE EMPEROR OF GERMANY.*

O Thou eternal, incomprehensible Being! who art the fountain of mercy and the source of love:—Thy sun lights equally the Christian and the Atheist: Thy showers equally nourish the fields of the believers and the infidels: the seed of virtue is found even in the heart of the impious and the heretic. From thee I learn, therefore, that diversity of opinion does not prevent Thee from being a beneficent Father to all mankind. Shall I then, Thy feeble creature, be less indulgent? Shall I not permit my subjects to adore Thee in whatever manner they please? Shall I persecute those who differ from me in point of thinking? Shall I spread my religion with the point of my sword? O Thou! whose mighty power and ineffable love embrace the universe, grant that such erroneous principles may never harbour in my breast! I will try to be like Thee, as far as human efforts can approach infinite perfection. I will be as indulgent as Thou to all men whose tenets differ from mine, and all unnatural compulsion in point of conscience shall be banished for ever from my kingdom. Where is the religion that does not instruct us to love virtue and to detest vice? Let all religions therefore be tolerated. Let all mankind pay their worship to Thee, thou eternal Being! in the manner they think best. Does an error in judgment deserve expulsion from society? And is force the proper way to win the heart, or bring the swerving mind to a true sense of religion? Let the shameful chains of religious tyranny be parted asunder, and the sweet bonds of fraternal amity unite all my subjects for ever. I am sensible that many difficulties will occur to me in this bold attempt, and that most of them will be thrown in my way by those very persons who style themselves Thy ministers? but may Thy almighty power never forsake me! O Thou eternal and incomprehensible Being! fortify my holy resolutions with Thy love, that I may surmount every obstacle; and let that law of our Divine Master, which inculcates charity and patience, be always impressed upon my heart. Amen.

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* This prayer is extracted from an old German work under the title of Joseph's Gebetbuck, (the Emperor's Prayer Book,) and forms a striking contrast with the intolerant address of the R. C. Bishop of Malta, p. 508.

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ON FREEMASONRY.

THE NUMBER THREE.

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

(No. 3.)

In these dissertations on the mystical Number Three, I have condensed my materials into the smallest compass. The subject is inexhaustible: volumes would not contain it. But I have designedly comprised my observations within the characteristic number of THREE papers. I proceed therefore with a detail of the extraordinary coincidences of this Number in China, where the same regard for its occult properties appears to have prevailed. Indeed, the Chinese entertained a most superstitious veneration for odd numbers generally, as containing divine properties. Thus, while the sum of the even numbers $2+4+6+8+10=30$ designated the number of *Earth*, the sum of the odd numbers $1+3+5+7+9=25$ was dignified with the appellation of the number of *Heaven*. And they say *Tao*, or Reason, produced *one*; one produced *two*; two produced *three*; and three produced all things. They had a talisman in the form of an equilateral triangle, which was reputed to afford protection in all cases of personal danger and adversity. The mystical symbol Y was also much esteemed, from its allusion to the tri-une Deity; the three distinct lines of which it is composed forming one, and the one is three. And the sacred ceremony of the Kow-tow was performed by three times three prostrations.

An ancient institution has been recently discovered in China which is called Tien-ti-huih, the Triad Society, or Peach Garden Association. "It has been called, by the Chinese," according to Newbold and Wilson, "the three united, from being composed of the members of a sacred triad, viz., Heaven—Earth—Man, to whom equal adoration is offered, being all considered of equal dignity and rank; but to man only after death, under the name of ancestors. Heaven and earth are worshipped as the father and mother of mankind. They are styled the three dominant powers, and supposed to exist in perfect harmony. There appears

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to be some mystical importance attached to the number Three by the Chinese. Three is the number of the officials, or elder brethren; of the drops of blood which are shed during the inaugural rites; of their days of meeting during the month, and of the prescribed prostrations before the idol, viz., *pae*, *kwei*, and *kow*, bowing, kneeling, and placing the forehead in the dust; the last, in some ceremonies, is thrice repeated. The grand day is the ninth of the moon, equal to three times three. The secret manual signs are made with three fingers.* The characters on some of the mystical seals are grouped in triads. One of them is in the form of a triangle. The symbol on another appears to have been selected for its triune character, resembling the trisula of the Hindus; and three is generally the number of the personages forming the group in the picture worshipped by almost every Chinese." To the above very clear account of the use of the number Three in China, we may add that the Sacred Books delivered to Chang Kiok by a messenger from Heaven were three; and a passage in the oath of the Society commences, "Let us swear to be like the ancient and sacred Society of the three surnames. Heaven is father; earth is mother; ancestors are stems; children and grandchildren are leaves. Trees have a root; waters have a fountain. The stem, flowers and fruit all spring from the root."

The Egyptians, with whom the triad appears to have been more distinctly understood, used the equilateral triangle as a symbol of their *numen*, τριμορφον, the threefold deity;† and placed another expressive emblem over the portals of their temples, viz., Globe — Serpent — Wings; while the Druids of Britain constructed entire temples of this form. The most ancient of the Cabiri or Dioscori, had a temple at Memphis; and are said by Cicero to have been in number three; and their names Tretopatræus, Eubuleus, and Dionysius. All that can be with truth averred concerning them is, that they were esteemed as the Three mighty guardian genii of the Universe, or rather the various

* Goguet asserts, from M. Condamine, (Relat. de la Rivière des Amazones, p. 67,) that the Yameos were incapable of counting further than three. They might have ideas of greater numbers, but they were expressed by circumlocution: and the word used to express the number three (poetarrarorincourooc) would naturally suggest an idea of nine, because it is composed of so many syllables.

† Kircher in Œd. Ægypt., vol. ii. p. 24.

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parts of that universe physically considered, and that they were worshipped in Samothracia with rites which were among the most mysterious and profound in all antiquity. One curious circumstance, however, concerning them it is in my power to relate; for as Hecate, from her threefold nature or office, was honoured in Greece with an anniversary festival, celebrated in a place where three ways met, so were the Anakes, or gods Cabiri, honoured with another, called from them, Anakea. The sacrifices offered at this solemnity, says Potter, in his account of the Grecian festivals, were called *Zenismoi*, because those deities were strangers, and they consisted of three offerings, which were denominated τριτται.*

The hieroglyphical device, says a modern writer, styled *Vesica Piscis*,† appertained to the Platonic system. Plato and Proclus refer repeatedly to this figure, which they had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. It referred to the doctrine of the Egyptian priests on the subject of their trinity, and represented geometrically the birth of Horus (the sun, or monad of the world,) from the wedding of Osiris and Isis. It constitutes the chief element of the figure seen on the thrones of the Pharaohs, especially Memnon, the colossus of the Theban plain, which appears there to represent materially, a knot of love, but scientifically, the birth of Harmony out of the contending elements of Discord. The Vesica Piscis entered into the design of the structure of the central room in the great pyramid, and was connected with the entire train of Egyptian Masonry which that pyramid, internally and externally, embodied and comprised.‡

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* Maurice. Ind. Ant., vol. iv. p. 708, with authorities.

† This was the geometrical sign of recognition amongst the Epopts, and the Platonic emblem of the divine trinity, symbolizing the monad—duad—triad. It was derived from Egypt; and it is remarkable that the sarcophagus in the central room of the great pyramid was placed on the foci of this universal sign.

‡ In the earliest era of the history of Freemasons, this geometrical figure was adopted in all sacred buildings, its import being hid from the vulgar. We may trace it from Egypt through the church of St. John Lateran, and old St Peter's at Rome, to the church of Bath, one of the latest buildings in the pointed style 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. (Bardwell's Temples, p. 59.)

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Pausanias takes notice of a promontory in Brasia, on which were placed three large hats; but he has not recorded whether they were emblematical of the Dioscori or the Corybantes: nor is it material to my argument to settle the probabilities that these fictious deities were the same persons under different appellations, for the hats were in reality a representation of the triad.* The breastplate of Agamemnon had for a device a three-headed serpent; and the Thracians buried three silver images as a charm to prevent the incursions of barbarians. On the three peaks of Mount Olivet, king Solomon, in his dotage, erected shrines to the infamous Phœnician triad, which was a personification of Murder—Lust—Hate; the centre peak being occupied by the temple of Ashtaroth, the Paphian Venus, whose symbol was a white pyramid; and hence a subterranean adytum or crypt was excavated in the rock, precisely of that form, for the secret celebrations of the libidinous goddess. Even the virtues of eminent individuals gave occasion for the exercise of the same distinction, as in the case of Isocrates, to whom the Athenians erected a statue, in commendation of his Perseverance, Prudence, and Independence.

If we pass from the east to the west, we shall find the same system in active operation. The Celts and Goths had each their triads of deity; and the Lithuanians possessed a private triad of their own, consisting of Fire—Wood—Snake; and the Celtic Druids found the trinity in the mistletoe, because its leaves and berries were formed in clusters of three united in one stalk; and also in the trefoil or shamrock leaf, which was in like manner an emblem of three in one. Religion was considered under a triple denomination, viz., mythological—civil—philosophical; so universally did this principle display itself; and its tenets were based on three fundamental articles, reverence for the deity—abstain-

* When the Greeks took an oath they sacrificed one of these three beasts, viz., a boar, a ram, or a goat; thinking that by this practice they did honour to the god in whose name the oath was recorded. Sometimes they killed all the three; and at others three of one of the sorts, as Adrastus was recommended to do in behalf of the Argives. The Romans used to sacrifice three pigs at the confirmation of leagues and truces; for this animal was considered particularly sacred. Amongst the Greeks, these animals were sacrificed during the initiations; because Jupiter, they say, being nursed by a sow, was concealed by the noise of its grunting. The Grecian Dionusus was styled *Trigonos*, thrice born; and *Triphues*, of three natures.

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ing from evil—courage in battle. The rule for the preservation of health was a triad consisting of Cheerfulness—Temperance—Exercise.

The Druids ascribed the origin of all things to three fountains, salt water—rain—springs. During the initiations three hymns were chanted before the fire to the deity, called Trigaranos, the triple crane. The primary bards were called Plennydd—Alawn—Gwron, or in other words, Light—Harmony—Energy. The hierophant of the mysteries was Mâth—Mengw—Rhuddlwmgawr, or Eiddic—Gôr—Coll; and so on through a number of triads, to the amount of some hundreds. It was engraven on their coins in the form of a bird—a boat—a man. The arrangement of classes, both in civil and religious polity, partook of the ternary form. Nothing could be transacted without a reference to this number. On solemn occasions the processions were formed three times round the sacred enclosure of Caer Sidi; their invocations were thrice repeated; and even their poetry was composed in triads. The ternary deiseal, or procession from east to west by the south, accompanied all their rites, whether civil or ecclesiastical; and nothing was accounted sanctified without the performance of this preliminary ceremony. In a word, the triad formed the spirit of the Druidical religion; it was introduced into their poetry; it pervaded their philosophy, politics, and morals; and, like the property for which the number Three was venerated by all antiquity, it formed the beginning—middle—end of all their policy, whether civil, military, or religious.

Now how could it have been possible for all this uniformity to have arisen, except from some ancient tradition, which was universally received before the separation of the great family of mankind? The coincidence so widely disseminated could not be the effect of accident; and reason would never have discovered a doctrine so abstruse and difficult of comprehension that the wisest philosophers were divided in opinion whether to consider the triad as three separate deities, three hypostases, or merely three simple qualities of the same divine being. The correct knowledge which the ancient philosophers and sages possessed, was however admitted to be *derived*, and not *discovered*. And this is a most important distinction, which ought never to be lost sight of. Plato himself—the divine Plato, as his admirers styled him—speaks so very confusedly on this

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subject, that his followers were not agreed whether he admitted three or more hypostases into his theory of the divinity.* And the style of reasoning adopted by his disciples abounds with such subtleties, that it is difficult to gather from their writings whether they themselves really understood their own arguments. Plato taught, according to Porphyry, that the divine essence may possibly extend itself to three hypostases, viz., the Supreme Divinity—the Creator—the Soul of the World. But in another place he says, "We must not consider the Supreme Divinity as one of the hypostases, because he is incapable of accidents, and has no communication with any other being; and therefore, in considering the Divinity, we must begin with the Spirit or Creator." Hence Parmenidas, the Platonist, makes the deity εν και πολλα, not confining the hypostases to any specific number; although Plotinus, in his Enneades, explains the expression by affirming that he meant a triad of archical hypostases. But the same philosopher, in another place, asserts that the trinity consists of more than three hypostases; whom, however, Porphyry, his pupil, does not follow, but confines the triad to its legitimate number, in conformity with the ancient belief. Aurelius makes the trinity to consist of three equal *persons;* while Jamblichus, and a few of the later Platonists, endeavoured in vain to extend the number of hypostases, and to exalt the first to a rank high above the rest.

Having thus shown that the knowledge of a triad of deity existed in the heathen world long before the birth of Plato, it will fully refute the assertion so boldly promulgated in these days, that the doctrine of the trinity was introduced into Christianity by Justin Martyr, who, before his conversion, was a Platonic philosopher.

The perversion of the primitive doctrine of the trinity before the coming of Christ was so complete, that the heathen philosophers "confessed unanimously that the sun is an emblem or image of the three great deities jointly and individually; that is, of Brahm, or the supreme ONE, who alone exists really and absolutely; the three small divinities being only Maya, or illusion."† In another point of view

* Indeed, he appears to have taught that in addition to the great το ἐν, there were three other principles, viz., the το ἀγαθον, νους, and ψυχη.

† Asiat. Res., vol. iii. p. 144.

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the triad was referred to the triple offspring of Noah, and it was dramatized in the Spurious Freemasonry, by the funereal ceremony of initiation; for, as the infernal regions consisted of three parts, Elysium—Purgatory—Tartarus, so the initiations were divided into three degrees, Preparation —Initiation—Autopsia. The preparation was also threefold; so careful was the hierophant that a veneration for this sacred number should be inculcated in all the forms of initiation.* The candidate was placed in the pastos on the evening of the first day; remained an entire day enclosed or dead, in the language of the Spurious Freemasonry, and was liberated for initiation, or in other words, restored to life on the third. And this ceremony produced a series of triad references. It was symbolical of Noah, who entered into the ark in one year, remained enclosed a year, and was emancipated from his confinement, or reborn, in the third year. Much confusion arose, in the mythology of the ancient world, from this doctrine. The aspirant, like Noah, is supposed to have lived in the old world, and was hence esteemed a venerable old man; but he was new born from the mysteries, as Noah was from the ark, and hence he was considered but an infant. Noah formed the ark, and it was consequently represented as *his daughter;* but he was united with the ark, and hence she was taken for *his wife;* and ultimately he was born from the ark, which from this circumstance sustained the character of *his mother.* Again, when he is said to die, the ark is *his coffin;* when a child, it is *his cradle;* and when he is supposed to sleep in deep repose during the prevalence of the waters, it is *his bed.* The confusion this would necessarily create, could not be reconciled without having recourse to a plurality of deities; and therefore in Greece, as the father of the female principle or ark, Noah was termed *Saturn;* as her husband, he was termed *Jupiter;* as her son, *Bacchus;* and when the

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* Pierius, after a copious explanation of several Triads, thus sums up:

Hebræ	Hu	Ehieh	Esth.
Græchi	ζευς	αθηνη	αφροδιτη.
Latini	Jupiter	Minerva	Venus.
Theologi	Idem	Ens	Ignis.
Antiqui	Nox	Cœlum	Æther.

Denique Deus, inquit Apostolus, qui dixit in tenebris lucem splendescere, ipse illuxit in cordibus nostris, ad illuminationem notitiæ claritatis Dei, in persona Jesu Christi. (Pier., edit. fo. 1575, lib. 18, fol. 136 F.)

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solar and the arkite superstitions were connected, he became Apollo, and soon branched off into a number of collateral deities which peopled the imaginary heaven, and tended to mystify the system of religion, and place it entirely out of the reach of ordinary comprehension.*

To wade further through this disgusting mass of absurdity and error will be unnecessary. Enough has been said to evince the fact that THREE was a number venerated by all nations; emanating, as it is not improbable, from the notion of a divine triad, which prevailed throughout the heathen world, with striking marks of uniformity amongst tribes which were separated from each other by such impassible barriers as to render it clear that the idea must have been derived from some remote tradition of a similar doctrine, which was prevalent and well understood when mankind dwelt together as one family. And this could be nothing but the doctrine of a trinity in unity. In process of time, the most absurd fancies respecting its use and application became engrafted on the naked doctrine, until it puzzled the wisest philosophers,† who confounded the properties ascribed to the various persons, attributing them indiscriminately to either of the three forms of the sacred triad; and the true meaning was lost amidst the darkness and difficulty which surrounded the interpretation. The notion, however, of a triad resolving itself into a monad, how obscure soever it might be, was undoubtedly propagated; that being familiarized to the mind by the direction of an overruling Providence, mankind might be prepared to receive the true doctrine, when it should be propounded to them by authority, in that glorious dispensation, which, in God's good time, will constitute the universal religion of the whole habitable globe.

Hence we deduce the wisdom and utility of suffering this sublime doctrine,—vague and unsatisfactory as it appears to have been, in the degenerate form which it subsequently

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* See History of Initiation, p. 201, with authorities. New edition.

† Virgil has given a curious illustration of the number Three in his description of the materials which the Cyclops used to form the thunderbolts of Jove.

> Tres imbris torti radios, tres nubis aquosæ
> Addiderant; rutili tres ignis, et alitis Austri:
> Fulgores nunc terrificos, sonitumque metumque
> Miscebant operi, flammisque sequacibus iras.

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assumed in the several branches of Spurious Freemasonry which existed in different nations,—to constitute a part of all those systems of false worship which the pride, or ignorance, or folly of man's heart induced him to establish and practice, in the vain hope of rendering a service acceptable to the Deity, or of propitiating those imaginary beings whom vanity had elevated to the doubtful station of mediators between God and man. Nothing could have better served the purpose of making the revelation of Christianity acceptable to both Jews and heathen. They possessed indistinct notions of a trinity in unity, and anxiously awaited the explication of a doctrine which had been equally sublime and incomprehensible. That which had been an impenetrable mystery was clearly explained at the incarnation of the Messiah; and the enlightened Gentile as well as the pious Jew, at once saw and acknowledged the propriety of a doctrine, which had formerly been to both a subject of confused theory and unsatisfactory speculation. "Come and see," exclaims the Rabbi Simeon Ben Jochai, in the Book of Zohar, as cited by Allix, "come and see the mystery in the word Elohim. There are three degrees, and every degree is distinct by himself; yet notwithstanding they are all one, and bound together in one, nor can they be separated each from the other."

I conclude, therefore, in the language of the late Bishop Tomline, "that nearly all the pagan nations of antiquity, in their various theological systems, acknowledged a kind of trinity in the divine nature, has been fully evinced by those learned men who have made the heathen mythology the subject of their elaborate inquiries. The almost universal prevalence of this doctrine in the Gentile kingdoms must be considered as a strong argument in favour of its truth. The doctrine itself bears such striking internal marks of a divine original, and is so very unlikely to have been the invention of mere human reason, that there is no way of accounting for the general adoption of so singular a belief, but by supposing that it was revealed by God to the early patriarchs, and that it was transmitted by them to their posterity. In its progress, indeed, to remote countries, and to distant generations, this belief became depraved and corrupted in the highest degree; and He alone who brought life and immortality to light, could restore it to its original simplicity and purity. The discovery of the existence of this

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doctrine in the early ages, among the nations whose records have been the best preserved, has been of great service to the cause of Christianity, and completely refutes the assertion of infidels and sceptics, that the sublime and mysterious doctrine of the trinity owes its origin to the philosophers of Greece. If we extend our eye through the remote region of antiquity, we shall find this very doctrine, which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorially flourishing in all those countries where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with Jehovah, and the angels —the divine heralds of his commands."

The reflections arising from this subject are of the most awful and impressive nature. They should operate to throw us unreservedly on the mercy of the true trinity in unity, that we be not lost in the path of presumption on the one hand, or in that of infidelity on the other. They should strengthen our FAITH, invigorate our HOPE, and animate our CHARITY. Thus will our grateful praises and thanksgivings ascend to the throne of grace, like the smoke of an evening sacrifice; and our piety and devotion be more acceptable than the richest incense of the altar. Three times will the Almighty visit the world in wrath. First, God the Father destroyed all created life, except a favoured few, by a flood of waters, to punish the iniquities of men. Then a more awful manifestation took place. In the midst of justice remembering mercy, He accepted a substitute to appease his justly excited anger, in the person of his only begotten Son; who, when the atonement was made, commissioned the Holy Ghost to dwell in the hearts of men as a Comforter, that they might avoid the consequences of the third display of vengeance. Lastly, our planetary system will be dissolved by a terrific manifestation of the Trinity; our earth will become the prey of elemental fire, and condemned to wander for ever a blazing comet through universal space, as a beacon to warn the creatures of other spheres how dreadful is the wrath of an offended God.

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ON THE KNOWLEDGE OF FREEMASONRY BY THE DRUIDS.

BY BROTHER C. GOODWYN, No. 327.

(*Concluded from p.* 378.)

It will be almost unnecessary to extend the comparisons of the principles of religious belief, and their attendant ceremonials, as adopted by the Druids, with those of the spurious mysteries, to any further extent, although it would be easy to do so, to induce something more than a doubt in the mind of the most sceptical, whether our order was known to the Druids; but it may not be amiss to adduce some of their "heathenish practices," with a view to confirm the impression that the principles which have ever been the unerring landmarks of Freemasonry formed no part of their creed: and it is almost impossible, as it seems to me, I can commence with a more powerful one in favour of the hypothesis I have ventured upon, than the practice of the Druids of "*offering human sacrifices to their gods,*" which, on particular and solemn occasions, Cæsar states, were of a most extensive character; "they making huge images, whose limbs, formed of osiers, they filled with living men, and sometimes other animals, to which they set fire;" and Strabo confirms Cæsar's statement, "that although malefactors were preferred, if these were found wanting, innocent persons were forced to supply their places." This practice, it need scarcely be said, is, and ever has been, so totally opposed to, and inconsistent with, Masonic ceremonials, or religious belief, that it is impossible for Freemasonry to have existed, much more to have been practiced amongst a class of men by whom so horrible and revolting a practice was even tolerated.

It has been assumed, probably upon the authority of Diodorus, who states, "that condemned criminals used to be reserved for five years, and on a certain day all burnt together;" that the persons sacrificed by the Druids were those persons *only*, who would otherwise have been liable to the punishment of death as malefactors; and that, therefore, these sacrifices were only the Druidical mode of public execution. This seems, however, to be too liberal a construction of their acts, to be consistent with truth; inasmuch, as on a comparison of the statements of the authors to whom I have referred, although one may be more minute in particular details than another, no positive contradiction of the assertion that the Druids did offer innocent persons as sacrifices, will be found: and the great similarity in the ceremonies used at the Druidical sacrifices, to those used by some of the idolatrous nations in the East, would seem still further to weaken the assumption that malefactors alone were sacrificed; but admitting that a doubt does exist of the truth of the statement that innocent persons were thus sacrificed; the fact (which forms the foundation of its inconsistency with regard to Freemasonry), that the victims executed by the Druids, were offered, in a heathenish character, as *sacrifices to their gods*, either as a propitiation for offences committed, or, as would seem to be the much more probable conjecture, in the vain hope of obtaining some particular favour from their cruel divinities, has never been disputed.

In Egypt, which, like the Phœnician colonies, was peopled by the idolatrous descendants of the denounced Ham, the offering of human

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sacrifices to their gods was common till the reign of Amasis, 525 B.C. The Phœnicians themselves offered similar sacrifices to their gods Baal and Molech, (which are, indeed, supposed to be one and the same idol), to whose attractive influence even our G. M. Solomon, and also Manassah, were for a time led from the pure doctrines of Masonry, and induced to pay their impious devotions, notwithstanding the denunciations, given through Moses, against all who should defile the sanctuary of the Almighty, by dedicating their children as a sacrifice to these gods. The language of Jeremiah, "they built high places of Baal to cause their sons and their daughters to *pass through the fire to Molech*," bears strongly upon a similar practice of the Druids, who, on certain occasions, used to kindle fires in every village through which the men and beasts intended to be sacrificed were *obliged* to pass.*

It has been questioned whether the "passing through the fire," can be interpreted to mean that the children were actually burnt, or whether it was a mere consecration to Molech; but it would seem probable both were in use, for both are spoken of in Leviticus,† and the description of the idol‡ would seem to bear out the same conclusion; and T. Scott, in a note on the 18 chap. Leviticus, further states, that at times "children were consecrated to him by passing through the fire; but at others, one in a family was sacrificed in a most cruel manner, in order to secure the idol's favour and protection to the rest."

The Druids appear to have used their "sacred fire" for the double purpose of purification and sacrifice, particularly at their great festival in May, when "they celebrated the praise of the holy *ones*, (implying a plurality of divinities), in the presence of the *purifying* fire, which was made to ascend on high. On the Tuesday they wore their dark garments: on Wednesday they purified their fair attire, (supposed to be done by passing it through or between two fires); on Thursday they truly performed their due rites; on Friday the *victims* (those intended for sacrifice) were conducted round the circle; on the Saturday their united exertion was displayed without the circular dance; on the Sunday the men with red blades (the sacrificing priests) were conducted round the circle; and on the Monday the sacrifice was completed:"‖ which can only be understood to mean, that the victims which had before been led round the fire, were cruelly destroyed by that element. And the circumstance of their making huge images in which to immolate their victims, has very much the appearance of a rude imitation of the Phœnician idol Molech, though it does not appear they regarded these images with any particular attributes.

The opinions are various concerning the relation which Molech had to the other Pagan divinities: some have supposed him to be Saturn, whose description certainly much assimilates to that of Molech's,§ and to whom it is well known human sacrifices were offered by the professors

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* Toland's Druids. † Lev. xx. 2; ib. xviii. 21

‡ He was an image of brass, and had seven chappels, and he was placed before them, having the face of a bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for it was hollow: and every man severally entered according to his offering. After what manner? Whosoever offered a fowl went into the first chappel; he that offered a sheep, into the second; a lamb, into the third; a calf, into the fourth; a bullock, into the fifth; an ox, into the sixth; and whosoever offered his son, into the seventh.—*Jalcut, Jer.* 7, p. 97.

‖ Davies' Druids.

§ It was made of brass, wonderful for its greatness, whose hands, reaching towards the earth were so hollow (ready to clasp) that the youths which were compelled to come to him, did fall, as it were, into a mighty ditch, full of fire.—*Eusebius.*

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of the Arkite mysteries, amongst whom the Druids may be fairly classed. Others have supposed him to be Mercury, whom Cæsar calls their "tutelary god;" but, although allusions may be found in the ceremonies of the Druids to identify the "Hermes" of the Britons with Mercury, that deity was evidently considered a secondary object of their veneration only; and would therefore not be likely to have those sacrifices offered to him which were considered to belong alone to their greatest god "Hu the Mighty."

The identification of the patriarch Noah, in his various deified representations by the Druids, is in no case more plainly delineated than in the history ascribed to the pagan Saturn; and a careful comparison of their attributes leads to the conviction that they originated in the Arkite rites of the Cabiri, but probably became corrupted from time to time, in their passage through the various nations who adopted this system of idolatry.

The sun was frequently worshipped by the Phœnicians; and both Molech and Baal, which signifies "lord or prince of the planets," was worshipped as representing that luminary; and the star painted into the forehead of Molech has been considered as representing the "star of Remphan," one of the titles of Hercules, who, from "Hiercol illuminavit omnia," was also a representative of the sun; and the chariot of Hu (the Noah of the Druids) has been thus described, as composed of the rays of the sun,—"light is his course, and swift, *a particle of lucid sunshine is his car*;"* and hence it may be presumed Hu was worshipped by the Druids in conjunction with, if not as representing that luminary.† The eagle also, which was likewise typical of the sun, was frequently confounded by the Druids with the Arkite deity *Hu*; and Talasin, in one of his poems, styles him, "Hu with the expanded wings;" in which state the eagle was represented, as one of that deity's symbols, when used on great occasions, and more particularly when carried (which it always was) in the sacrificing processions of the Druids. The eagle and his progeny are further described, in one of the old Welch triads, as belonging to Gwenddolu (a supposed priest or divinity in one of the superstitious establishments of the Britons), and as "being in the habit of daily consuming two persons." This latter allusion, it is considered, intended to imply a practice of offering human sacrifices to that bird, as typical of the sun, to which all the idols, to whom sacrifices of this horrible nature were offered, bore particular reference.

The Phœnicians, with the view of identifying their idolatrous ceremonies as nearly as possible to incidents which were venerated as sacred, by the professors of the *true worship*, and making them appear more consistent and attractive, lost no opportunity of applying those incidents to their own base purposes; and with this object, they denoted their worship of Molech by carrying him up and down in a tabernacle or ark,‡ after a solemn manner of procession, in an unwarrantable imitation of the tabernacle of Moses, which, in their ignorance, they conceived to be a mere representation of the ark of Noah, instead of what it really was, the repository of the tables of the law.

The Phœnician patron of agriculture, "Agruerus," was no other than the deified patriarch Noah,‖ under another attribute, and his statue was much revered: he had also a shrine or tabernacle, which was drawn

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* Davies' Druids, p. 110.
† Davies' Druids, p. 599—606.
‡ Amos, v. 26. Acts vii. 43.
‖ Fab. Mys. Cab., v. 1, p. 35.

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from place to place by a yolk of oxen. And a practice precisely similar to this was observed by the Druids; for, in the descriptions of their solemn processions, they make frequent mention of the "car of the lofty one, Hu," the patriarch god, to whom two oxen were consecrated; and a ceremony held most sacred by them, and one which affords most striking proof of its Cabiric origin, was that of drawing of the "Avanc," or shrine of the deified patriarch out of a lake, as emblematical of the mighty waters of the deluge, by the oxen of Hu.

All these incidents would seem to confirm the presumption, that the practice of human sacrifices and the ceremonials used in connection with them by the Druids, were derived to them from the Phœnicians, or some other idolatrous nation, amongst whom the mysteries and practices of the Cabiri flourished; and that it is impossible to consider them otherwise than as diametrically opposed to the elements of our more pure science,—the existence of which it was the most jealous desire of the Cabiric priests to hide from the knowledge of the people, amongst whom they held so unlimited and unbiassed a controul; and the more effectually to do this, they neglected no opportunity that presented itself, of copying and incorporating any of its symbols and ceremonies into their own heathen mysteries.

It has been advanced, as an important argument in support of the assertion that Pythagoras visited these shores, that he taught the Druids the doctrine of Metempsichoses, or transmigration of souls. This however seems to be by no means conclusive; the doctrine of transmigration of souls was originally Egyptian, and was connected with the idea of the reward and punishment of human actions: and it is quite as possible that it found its way to the Druids through the Phœnicians, to whom it was well known at a period long prior to Pythagoras, as that he, who learnt it during his sojourn in Egypt and Phœnicia, first disseminated it amongst them.

Plato honoured the Metempsichoses of the Egyptians by adopting it into his system as one of the moral purifications of human nature; but the Egyptians themselves did not make so accurate a distinction between the spiritual and corporeal as this philosopher,—the idea of the soul as a pure intelligence being unknown to them, as it also seems to have been among the Druids; and the Pythagorean doctrine, as delineated by Aristotle, seems equally devoid of any *moral* sense. And although it may be urged that there is nothing in this doctrine that may be advanced as opposed to the practice of Freemasonry, yet it must be admitted as being rather inconsistent with any doctrines based, as Freemasonry has ever been, on the simple moral code of laws delivered by Moses, which, taken either in the abstract or entire, presents no difficulty in its application to the capacities of the human mind.

There was, however, another practice of the Druids; that of Divination,* which must be taken to be perfectly irreconcilable with the precepts of Masonry, and will tend to increase the impression that their doctrines were more idolatrous than Masonic.

The practice of divination would appear, from the denunciations and prohibitions of Moses, to have arisen with, and to have formed part of,

* That the Druids did use sortilege, or divination by lots, which seems to have been a branch of magic, is another historical fact, ascertained by the testimony of Pliny, who says they exhibited the vervain in the exercise of that superstitious rite.—*Davies' Druids*, p. 43.—See also p. 275—277. 213—247—490.

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the system of worship of the Phœnician gods, Baal and Molech;* and these references are still more strongly marked in the Book of Kings† as distinctly connecting it with idolatry.

Of the several sorts of divination practiced by the Druids, that most venerated by them, was by sprigs or tallies, which, on the eve of any important event, were broken with the view of foretelling its result;‡ and this description of divination is easily identified with that denounced in Hosea,§ as practiced by the idolatrous Hebrews, and which is further illustrated by Jerome, who says, "That if doubts were between two or three cities which should be first assaulted, they wrote the names of the cities upon staves or arrows, which being shaken in a quiver together, the first drawn out determined the city." Others thus describe it:—"The consulter measured his staff by spans, saying,—I will go, or, I will not go; I will do, or, I will not do such a thing, and as the last span fell out so he determined."‖ There seems, therefore, reasonable ground for supposing this art was obtained by the Druids from the same source from which they derived their entire system of idolatry, and that, indeed, it formed part of that system, and was consequently regarded by them with a veneration equalled only by that which they entertained for their gods, placing all dependence in their oracles, which originating in fraud and the natural disposition of men to deceive themselves, ultimately became a fruitful source of imposition; and living in perfect ignorance, or wilful blindness, of the existence of that "One with whom none else will bear comparison, the universal and incomprehensible Deity," in whom alone the Mason, from the first of time, has, "through all the various and uncertain incidents of his life," been taught to place his sole trust and confidence.

The custom of the Druids of celebrating their worship in the open air, and in groves or woods, has been not improperly assumed as unopposed to Masonry; and it has been further considered that, inasmuch as such a practice is admitted to have existed from the earliest of time amongst Masons, that therefore the same practice by the Druids was followed by them, in a Masonic spirit; but it is by no means easy to find evidences, sufficiently satisfactory or reliable, to aid in arriving at a conclusion that such was the fact: indeed, the evidences capable of being adduced, rather tend to a contrary result; for, although there may be found abundant testimony, in the Old Testament, to prove that groves were held sacred by the first practisers of pure Masonry, yet a more than equal weight of evidence will be found, to show that groves and woods were subsequently used for the practices of idolatry, particularly those connected with the worship of Baal. Indeed, from the many passages to be found in the Books of Judges and Kings,¶ it would seem that that idol was usually worshipped in "the groves." Some writers have asserted that the *consecration* of groves and woods arose with the ancient heathens,** who, not content with the simple forms of divine worship inculcated by Masonry,—but imitating one of its earliest customs in selecting "the highest of hills" as a spot peculiar for the celebration of Masonic rites,—beset those hills with trees for the purpose of

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* Lev. xx. 5, 6; Deut. xviii. 10, 11.
† 2 Kings, xvii. 16, 17.
‡ Davies' Druids, p. 359
§ Hosea, iv. 12.
‖ Godwyn's Moses and Aaron, p. 177.
¶ Judges, iii. 7; ibid. vi. 28; 1 Kings, xvi. 32, 33; 2 Kings, xvii. 10.
** Godwyn's Moses and Aaron, p. 75.

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beautifying them, and then set about their consecration and dedication to some fancied deity; so that at last a grove became the very idol itself;* and subsequently this led to the selection of some choice tree, which in its turn received a special consecration; and that hence may be traced the *worship* of the oak by the Druids, the holm-tree by the Etrurians, and among the Celts the adoption of a tall oak as the idol or image of Jupiter.

The *worship* of the oak, or of any other tree or *shrub*, is an act which cannot be traced amongst any Masonic custom or ceremony, unless the veneration accorded to any such, as emblematical of Masonic tradition, should be so construed: but by the Druids no such innocent object seems to have been entertained: theirs appear to have been an absolute and positive worship, similar to that adopted in the celebration of the "Grecian mysteries," wherein it formed one of its most ancient attributes;—these latter mysteries were also derived from the Phœnicians, but subsequently varied and adapted to the peculiar notions of the Greek priests, who, amongst other additions, established the goddess Feronia, to whom they dedicated the ancient grove Terracinia, near Anxus;—and at Dodona there was a similar sacred grove, wherein was a prophetic *oak*, from which the priestesses were in the habit of issuing their oracles; and these priestesses are also reputed to have been in the habit of prophecying from the sounds of a brazen vessel, suspended from the pillars of their temple;—and to the Druids the use of a similar bronze vessel has been imputed, which they are stated to have used for the purpose of summoning the priests and people to their temples on the delivery of their oracles, and on all other particular and important occasions.

The Druidical temples, particularly that of Avebury, before noticed, bear the most undoubted proof of having been erected by persons well conversant with the religious rites and symbols of the Egyptians; for in their erection the symbol of the serpent and circle used by that people is too evident to be questioned; and the manner in which the symbol of the serpent was sometimes used by the Druids would seem to infer a Phœnician origin, and in some respect to identify it with their Æsculapius; for we find that the Coluber Æsculapii, a healing and prophetic serpent, was brought by them from Egypt to Epidaurus, the chief seat of the god, and was worshipped by the whole of the Chaldean race.

The preceding comparisons of the various points of Druidical ceremony with those followed by the Egyptians and Phœnicians in their practice of "the mysteries," or spurious Freemasonry, which (although there were some splendid exceptions) were in almost universal use amongst those people, and an examination into the moral principles and religious belief of the Druids, would appear to encourage the conjecture that they were strangers to the Pythagorean doctrines, as derived from him; and were, moreover, entirely ignorant of the elemental principles of pure Freemasonry until they were introduced into this country by the Romans; and further, that the mystical rites of the Druids were based upon those established by the Cabiri, but disguised by such alterations in their celebration as were dictated by the natural impulses of a rude and barbarous nature. When the Cabiric

* 2 Kings, xxiii 6.

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rites were first introduced amongst the Druids it is not easy to determine; but the most probable conjecture that can be formed is, that they accompanied one of those emigrations which were common amongst the Phœnicians, and to which the fixed arrangement of casts existing amongst them so frequently gave rise, even in their earliest times. And in their attempt to disseminate a new doctrine amongst the Britons, it is probable they found it politic to conform to many of the habits which were found existing on their arrival, and trust to future opportunities for making them conformable to their own, rather than attempt any such radical change as would be likely to create jealousy and mistrust in the minds of those whose friendly intercourse it was so greatly their object to propitiate.

It is an important proof in illustration of the purity of Freemasonry, that so long as the pure worship of the "Grand Architect of the Universe" was practiced, so also did Freemasonry flourish; and as the one declined, so also did the other immediately follow it: thus, during the three or four centuries prior to the present era, the Mosaic laws were in their most neglected state, and idolatry and the doctrines of spurious Masonry held their most unlimited sway; so also, during the same period, did Freemasonry "become a prey and derision to the heathen;"* but with the rise of Christianity it became regenerated, and as the evidences of the one began to be made manifest, and progressed with gigantic strides into almost every civilized part of the globe, so did the other go hand-in-hand with it, disseminating its beauties and propagating its excellencies wherever an opening offered itself.

Notwithstanding that the truths of Christianity at first received from the Romans an opposition attended with every species of cruel persecution which the bigotry and fanatical zeal of a priesthood, who felt its approach with the same terrors they would an earthquake which was to shake their empty and unintelligible doctrines to their very base, could suggest; yet none were more early convinced that "theirs was an instruction to the foolish, a teaching of babes, which had the *form* of knowledge and of truth in the law, and that in teaching others they taught not themselves,†" than that people; amongst whom, indeed, Freemasonry had been partially introduced, though in a very imperfect state, by Numa, in whose character its principles are to be distinctly traced; and although he laid such a foundation for its cultivation as caused it, during his life, to be entertained with favour, yet so difficult was it to eradicate the fascinating mythology and polytheism generally practiced by the Romans, that Masonry became subsequently much neglected: but on the introduction of Christianity amongst them, it again raised its standard, and under the title of the Collegia, co-operated most powerfully in propagating the sciences, arts, and laws of the Roman empire; and it was hence introduced into Great Britain by the Roman generals and dignitaries of the church, who visited these islands immediately subsequent to its invasion under Cæsar. It has been said that Cæsar himself was the first to introduce it; but with the very little intercourse, of a pacific character, which he had an opportunity of having with the natives, it is impossible he could have aided much in its development, particularly opposed, as it is natural to expect he would

* Ezekiel, xxxvi. 4. † Romans, ii. 20.

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be, in his attempts to establish any custom or doctrine emanating from an invading foe, amongst a rude and naturally obstinate people, but just conquered by the sword of war, and with the recollection of all its recent horrors still fresh in their minds. So pertinaciously, indeed, did the Druids adhere to their heathen practices, that they had not, so late as the sixth century, been radically converted from their natural superstitions,—but having blended with those superstitions a few shreds of Christianity, they continued to practice many of their original customs. But this, amongst a people so strongly attached to their national doctrines, as the British were, is not much to be wondered at,—or even, indeed, that when nominally Christian, they should continue to speak with veneration of their temples, in which they were wont, even then, to celebrate such of their own mysteries as were permitted to them by the Romans. The laws and edicts of the Romans had, however, for a long period prior to that to which I have alluded, restrained the more cruel customs and bloody sacrifices of the Druids in those parts of the provinces immediately under the inspection of the government, but these do not appear to have been entirely suppressed until about the sixth century.

The Romans, finding it next to impossible entirely to abolish the code of mystical doctrines and symbolical rites practiced by the Druids, and moreover finding that some of them bore a strong analogy to those connected with the pure science, and that others were more harmless than inconsistent with it, contented themselves, at first, with selecting the sanctuaries of their heathenish predecessors as the places of their own religious and Masonic establishments, with the view of diverting the attention of the people from the objects of their idolatrous superstitions, and cultivating an acknowledgment of that divine belief so essentially necessary to be implanted in the minds of all candidates for initiation into the pure mysteries of Freemasonry; and finding it probable such a desirable end would be best and most speedily attained by permitting some of the least objectionable parts of the formula which had distinguished the Druidical mysteries to be retained, did not therefore object to make such a compromise as, whilst it was not inconsistent with the tenets and practices of the craft, would tend more rapidly to obtain converts to that belief in the Supreme Cause of all things, "who as Creator of the universe pervades all things by his virtue, and governs all things by his providence." If, therefore, any of the ceremonies observable in the practical Masonry of the present day are capable of identification with those in use amongst the Druids, it should not seem to be matter of much surprise, and should be advanced at least with much caution as affording any proof that therefore the early Druids were themselves, either in practice or precept, Freemasons.

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ON THE ANTIQUITY OF FREEMASONRY.

WERE the beautiful science of Masonry even but of yesterday, it would be equally entitled to the consideration and esteem of all good men; as being a system of morality, so pure and appropriate to the wants and weaknesses of man, as to be productive of a greater amount of happiness than would otherwise fall to the lot of creatures so blinded, by unruly will, to the true enjoyment of their nature. But laying claim, as it does, to the most remote antiquity, it thus becomes, supposing that claim allowed, clothed in that mysterious veil of awe and veneration, with which man loves to invest those things upon which the sun shone when strong in the youth and freshness of his glory. Having had an existence when history is lost in surmise, and still flourishing in our own times, they become marked, as it were, with the seal of immortality, and claim a homage, which the strongest and most sceptical minds cannot altogether withhold. I am disposed to allow to Masonry an existence coeval with the first created man: not only from the light of its own tradition, but also from what appears to me the corroborative testimony of history. It is not consistent with all the known attributes of the Deity, to suppose He would leave man—the creature of his hand—entirely ignorant of his nature, and the mode of worship which would be acceptable to his divine will. This being admitted—as I suppose it readily will—it then only remains to discover the form prescribed. To presume, after the lapse of five thousand years of ceaseless change, to map out a detailed form of devotion, and affirm it to be the precise code as delivered from the Creator to the creature, would be little short of madness. In this short essay, I merely state my opinion of the claims of Masonry to be the primeval religion; and my reasons—making allowances for the innovations which time would make in the institution—for supposing it to be so. God's first care would be to guard against Adam's forming an incorrect idea of *his* attributes and will; and the most effectual means of preventing such an occurrence, was to reveal so much of his nature as would be necessary, and prescribe a certain form of worship.

This Adam would carefully hand down to his children; and Noah as zealously promulgate, after his merciful preservation from the ruin which overtook the apostate world. By the dispersion of his descendants over the face of the globe, were formed the different nations of antiquity; they all springing from one common original. By a careful examination of the theology of the ancients, we discover that, although disguised by the mass of fable in which it is enveloped relative to the Deluge, and the origin of the different nations, the great doctrinal points of each system of theology bear the plain marks of having been built upon the same foundation, and of having sprung from one and the same root; though perverted from their original reference, in proportion as man retrograded from the knowledge of the only true God—wilfully perverted, in many instances, it may fairly be presumed, by ambitious, unprincipled men, to further their own ends. To these ancient mysteries Masonry bears so striking a resemblance, as to induce some to imagine it to be formed from the ceremonies of those depraved systems of theology. The disagreement of those systems, however, in certain points, although

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an affinity can be traced in others, clearly proves that none of them can have any claim to originality, but that they are all derived from a system which preceded them. This takes us back to the time when the true religion, as practised by the antediluvian patriarchs, was the religion of the world. And if I were asked what was the original of these idolatrous mysteries,—I should, without hesitation, answer, "The form of worship practised by Adam and his immediate successors;" and would claim for Masonry the honour of being that plain, undeviating course, marked out by the great Architect of the Universe, for the guidance of his fallen, though still beloved children. For, as there are in every system of ancient idolatry, one or more symbols or ceremonies bearing evident marks of connection—a family likeness, as it were, to corresponding symbols or ceremonies in Masonry, though warped from their original reference,—are there not strong grounds for affirming that the science to which they all have a stronger resemblance than either of them have to each other, is the great original from which they all emanated?

From no one of the mysteries could the system of Masonry be founded; and even their whole collective bulk would not form the complex body of that beautiful science. Their signs, symbols, and ceremonies have a corrupt and disgusting reference; our corresponding rites can be proved by the square of God's word, and found perfect. Does truth spring from error? Do we gather grapes from thorns? Has the true Light of Masonry sprung from the deluding beams of the mysteries? No; rather say that the effulgent rays of Masonry became lost in the fogs and mists of human ignorance and depravity—that its outward and visible signs were preserved, when their hidden meaning was perverted and tortured into the horrid religion of the mysteries—that this change was not the work of a moment, but the silent, mole-like working of Ignorance; upon the god-like foundations of Wisdom. As the landscape upon whose beauties the eye has gazed with pleasure fades into indistinctness, when our receding steps have placed distance between us and it, leaving the imagination to fill up what to the eye has become obscure—so as time rolled on; and the increasing families of the earth spread over its surface in search of territory. Masonry, through the negligence of men—too much occupied in secular pursuits and schemes of aggrandisement, to bestow that care upon it necessary to preserve it intact in doctrine and discipline, gradually changed from its pristine truth into that system of idolatry which was a disgrace to human reason, and a shame to its votaries. It would then have become extinct, had not God—who has never left Himself without a living witness of his might—treasured it in the hearts of a few faithful servants, who handed it down to us, to be the handmaid of Christianity—a humble, yet zealous instrument in the hand of God, for the welfare of man.

CATO, (25).

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OBSERVATIONS ON THE DEGREE OF "ROSE CROIX."

THIS is also called the *Red Cross;* but it is neither the Red Cross of Constantine nor of Babylon,—the first of which is scarcely more than fifty years old, and the latter not more than a century,—and it is a mere English translation of *Rose Croix:* it is moreover an improper translation, because *Rosy Cross* is not only more correct, but it is well known to all that the Templars were the real Red Cross Knights. The name Rose Croix, again, has no connection with the ancient Rosicrucians, who were alchemists, and quite ignorant of Freemasonry: and it is first used in Masonry in a charter or bull given by Prince Charles Edward Stuart, in 1747, to the town of Arras in France. This bull is printed (with some trifling errors) by Thory in his "Histoire du Grand Orient de France," p. 184. It is there stated: "Nous, Charles Edouard Stuard, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualité S. G. M. du Chapître de H., connu sous le titre de Chev. de l'Aigle et du Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix—créons et érigeons, par la presente bulle, en la dite ville d'Arras, sur S. Chapître primordial de Rose Croix, sous le titre distinctif," &c. From this it may be inferred—1st, that Charles Edward assumed himself to be the Sovereign Grand Master of H., or H.R.D.M., one of the degrees of the "Royal Order" of Robert the Bruce,* of which the reigning monarch of Scotland, (now of Great Britain), if a male, is the Hereditary Grand Master,—also, that it was as King he claimed the Grand Mastership; 2ndly, that the same degree which he conferred the power of granting, was previously known by the title of "The Eagle and Pelican;" 3rdly, that he believed that degree to be the same as the order or degree of H. or H.R.D.M.; 4thly, that the degree of "The Eagle and Pelican" only obtained the name of "Rose Croix" *after* his misfortunes, (in 1745-46); 5thly, that the Chapter of Arras was created the first and head Chapter of the degree in France, and consequently, that the degree, whether it was the Eagle and Pelican, or Rose Croix, or H.R.D.M., was not originally a French degree, although known to the Prince and his adherents. Indeed, the accurate Thory proves that Freemasonry was unknown in France in the year 1725, when a charter was granted to a few individuals for St. John's Masonry, by the Grand Lodge at London, and hence all degrees not afterwards imported into France, must have been invented there since 1725; 6thly, that the degree of Rose Croix was either a British or Irish degree, or corrupted from some one previously practised, under another denomination, in Great Britain or Ireland.

Now there is not the smallest proof that the degree of Rose Croix was known, or any where practised in Britain, till more than twenty years after 1747; and it was not introduced into Ireland till brought there by a French gentleman forty years afterwards, viz. in 1787. Moreover, every English form of the ceremonial, however much modified or altered

* Nisbet, in his old and curious system of Heraldry, takes notice of the Royal Order as having been revived by Bruce. Nisbet, however, does not know it to be a Masonic order, but considers it to be the Order of the Thistle; while some maintain the Order of the Thistle to have been unknown to Bruce, others incline to think that the Thistle was at one time a secret order, and combined with the Royal Order, but that through time they became separate. These points are not likely ever to be settled.

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from the original of the Rose Croix, is so full of Gallicisms, or references to other degrees, notoriously of French invention, as to prove, without doubt, that they are derived from some French ritual. We are therefore forced to conclude, not only that the degree of Rose Croix of 1747 did not previously exist, in its present form, in England or Scotland, but that it was a corruption of some other degree *then* practised. The name Rose Croix being a translation of Rosy Cross, at once points out that the Royal Order, composed of the two degrees of H.R.D.M. and R.S.Y. C.S., was that on which the piracy was made. And, indeed, all who know the Rose Croix of 1747, and also the Royal Order, will at once perceive, notwithstanding the great dissimilarity between the two, infallible tokens of the one being a *perversion* of the other. When Prince Charles Edward stated the Rose Croix to be synonimous with H., or the Royal Order, he might have supposed the difference to be immaterial: but these differences are in reality so important, as to lead to a suspicion that they are not accidental; and that the original degrees of the Royal Order were *intentionally* altered, as well as the name; although after 1745 it was found expedient to resume the translated appellation of Rose Croix along with the ceremonial invented for it, as the Eagle and Pelican. Several reasons may be assigned for the alteration of the ritual, secrets, &c. The Royal Order was for the first half of the last century almost extinct in Scotland; and such portions of it as could be collected by the Chevalier (John Michael) Ramsay and others, (to heighten the political importance of the Prince among the Masonic Fraternity, in France), were either unconnected, or displayed too much a spirit of Protestantism for Roman Catholics of that period. In fact, the Royal Order breathes the purest spirit of Christianity; and while St. John's Masonry can be given to one of whatever sect or religion he belongs to, the Royal Order can be given to any one who is a Christian and Trinitarian,—it gives no offence to either Protestant or Roman Catholic; while, on the other hand, the Rose Croix of 1747, and as still practised in France, Ireland. and many other countries, introduce a middle chamber, (borrowed from the doctrines of the Popish church), through which a candidate is supposed to pass before he can be admitted to the state of a *perfect* Mason: the introduction, also, of the conductor R——, savours likewise of the Roman church. But there can be no doubt that the concoctors of the Rose Croix did not know perfectly the Rosy Cross, nor its preceding step of H.R.D.M., also of the Royal Order; and that out of the detached portion to which they had access, or recollected (for some *may* have been initiated), they framed not only the Eagle and Pelican, or Rose Croix, but also the "Knights of the Sword," and many other of the degrees now called, abroad—"Scotch Masonry," but which were all, at least in their present form, invented in France or Prussia, during the last century.

Whether then we view the Rose Croix, or rather, as it ought to be called, the Eagle and Pelican, as an invention of the last century, or as a Roman Catholic perversion of the genuine Scotch or Royal Order, it is to be regretted that it has now gained ground in this country; one reason for its having done so is, that many Encampments or Chapters which practise it, suppose it to have been almost coeval with Christianity itself! Others (for in most of the old modes of working it, it distinctly alludes to the powers conferred by the Metropolitan Chapter of H.) suppose it to be the degree of H.R.D.M. itself, of which the Grand Chapter is at Edinburgh; and hence they date the degree from 1314, the year of

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the battle of Bannockburn, when the Royal Order was understood to have been established. Another reason is, that it has got some way interwoven with the complicated system of Masonic Templarism; and liberty to practise it under the name of H.R.D.M., or H.R.D.M—K.D.S.H.,* was granted to the Encampments, in charters for Masonic Templars, during the long period the late Duke of Kent was at the head of the higher orders of Masonry in England.

The Royal Order at one time flourished in England; but soon after the middle of last century, about the time it was revived in Scotland, it seems to have disappeared; and not long after that, the Rose Croix was introduced from France. In 1787, there arose a Chapter of Harodin in London, but that seemed to have been composed of Lodges and Chapters of Instruction for all the grades of Masonry; and had no relation either with the Eagle and Pelican, or the Royal Order;—it is said by some to have been instituted by Preston.

The genuine H.R.D.M., or R.S.Y.C S. has, at present, no Chapter or Lodge in England or Ireland. But as late as 1750, there was a Provincial Grand Lodge for South Britain, which met at the Thistle and Crown in Chandos Street, and also a Provincial Grand Master's Chapter at the same place: the date of their constitution was then so ancient, that they supposed themselves to have been from "time immemorial." There was also a Chapter at the Coach and Horses, in Welbeck Street; and another at the Blue Boar's Head, Exeter Street, these were of similar antiquity. From the dormant state of the Royal Order in Scotland, the Provincial Grand Lodge of England seems to have obtained permission, from the Deputy Grand Master, to grant charters; and accordingly, the Prov. G.M., on December 11, 1743, did grant a charter to some Brethren, to meet at the Golden Horse-shoe, Cannon Street, Southwark; and on 20th December, 1744, to some others, to meet at the Griffin, at Deptford, Kent. On 22nd July, 1750, (in the ninth year of his Prov. Grand Mastership), he also granted a charter to one William Mitchel, for a Chapter at the Hague, but that was never made use of; and Mitchel, by birth a Scotchman, returning soon after to Scotland, re-established, with what assistance he could get, the order in that country, where it flourished until the end of last century; and, although it has since declined much, is now, under the auspices of some zealous Brethren, again raising its head.

The Royal Order is not only the ancient order from which the modern Rose Croix has been stolen, but that from which all "Scotch Masonry" has been derived. It is, moreover, a genuine Masonic order—Masonic from its origin, (which the Masonic Templar was not), and intimately connected with the three degrees of St. John† Masonry; indeed, Blue Masonry seems to have undergone considerable alteration about the time the Royal Order was instituted, and much of it can only be properly understood by a member of the Royal Order. In a late number of the *Review*, a regret was expressed that the Scotch Lodges did not adopt

* Perhaps the true K.D.S H. was at one time practised in England, even in London; and the engraving at the head of the certificates granted by the Grand Conclaves of England to Masonic Knight Templars, so late as 1816, shows that the K.D.S.H. meant, was the degree with the *mysterious ladder*. That, however, as originally invented at Lyons, in 1743, was a barbarous degree, and quite irreconcileable in the one, being a Knight of Malta; it is therefore never given now in any Encampment in Great Britain. Even in France a philosophical (?) degree has been substituted for it; and that is now sometimes granted in Ireland and Scotland, in connection with the order of Mizraim, but it has no connection with Templarism.

† It is not generally known that the battle of Bannockburn was fought on St. John's day; perhaps a more rational interpretation might be got of the term St. John's Masonry from his, than the silly one usually given in Lodges.

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the same Lectures as in England: whoever wrote that seemed to forget that the Lectures given in England were concocted by Preston, not very long ago, and that *wanting antiquity*, they *want authenticity*. In the oldest Lodges of St. John's Masonry, no Lectures of the kind were ever thought of; and it were better to refer a Brother at once to the Royal Order, where much will be explained in a very different way. This, indeed, is one reason why no Lectures were ever attached to St. John's Masonry in Scotland, the Chapters of H.R.D.M. being the real Lodges of *Instruction*.

The Royal Order consists of two steps, H.R.D.M., and R.S.Y.C.S., the latter only is an order of knighthood; it is, besides, the oldest, and perhaps only genuine order of *Masonic* Knighthood; as in it there is an intimate relation between the *sword* and the *trowel*, which others try to shun. There is a peculiarity about this order which distinguishes it from nearly all other Masonic orders of Knighthood—no Lodge or Chapter, in short, no *charter* is legal unless emanating from *The* Grand Lodge (in Scotland), or unless the Grand Master, or the Deputy Grand Master of the whole order, himself grants one, or empowers, under very peculiar circumstances, a Provincial Grand Master to grant one. The moment a Provincial Grand Lodge, or any Chapter throws off its allegiance, it ceases to be a legal one; and it would be as impossible for an illegal one to advance Brethren to the degree of H.R.D.M., or promote them to the Knighthood of the R.S.Y.C.S., as it would be for the Emperor of Russia to create Knight Companions, Knight Commanders, or Knight Grand Crosses of the Bath. Illegal Lodges and Chapters may grant degrees of their own invention, but they cannot make Brethren, or Knights of the *Royal Order of Scotland*. This, indeed, may have been a reason why, on the French soil, it was found impossible to set the genuine Scotch order a-going in 1747, and why the Rose Croix was substituted for it. A successful attempt was made in 1786, a Provincial Grand Master of France (M. Matheus, of Rouen) was appointed, and a vast number of Chapters got charters; but partly through the jealousy of the Grand Orient of France, and from the war, the greater part had been suppressed or died a natural death by the time of the peace in 1815; and at this moment, and for nearly twenty years, not one has been in a state of activity in that country, while the Rose Croix is still retained. Not only does the required constant allegiance of a foreign Chapter to the Grand Lodge of the order in Scotland, militate against the spread of the Royal Order abroad, and even in England and Ireland, but the Grand Lodge never grants powers to any Chapter to give a degree higher than that of H.R.D.M., which we shall suppose is only the rank of Esquire. A Provincial Grand Lodge has of itself no powers to create Knights, but in every case the Provincial Grand Master, if he desires it, receives during his life, letters enabling him and his deputy to do so; and these are renewed to his successor on a trifling fee. All Brethren and Knights must be registered in Scotland.

Such, then, is the degree or order from which the Rose Croix, or the Eagle and Pelican, has been derived. The Rose Croix, or Red Cross, at present practised in *England* and *Scotland* as a degree of Templarism, is an alteration of the Eagle and Pelican, having still less of *Masonry* and more of *chivalry* in it; and therefore is a still *greater* corruption of the original degree—so *great*, indeed, that scarcely one trace of the genuine order remains. It has, moreover, at least in England, got interwoven with it the principal portions of a separate degree

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with one another, but that does not take Masonry, as a social and moral system, out of the perpendicular of its fair proportions, any more than one or many Judasses deteriorate the divine character of Christianity. It is now ten years since I had the privilege of being made an Entered Apprentice; and I can most conscientiously say, that I have never had reason for one moment to regret taking that step in my career. On the contrary, I hail the recollection of it with peculiar happiness as the primary cause of my finishing this day—the proudest and happiest of my life—one of the Masonic duties laid upon me in the ceremony of my initiation. We might tell almost, in the language of romance, of the magical offices of Masonry: how, in the din of battle, it has stayed the uplifted sword ready to descend upon the head of a fallen foe, when he discovers himself, by the mystic sign, to be a Brother; how it has succoured and released from the prisons of war an entire ship's crew, from happening to have amongst them a Freemason, who, as they were being marched up the streets to their dungeon, hailed his invisible Brethren with a peculiar sign of distress, shouting in the language of the country—Help to the widow's son! An old naval friend of mine related this fact to me. His frigate was captured during the late war and taken to Martinique, where they were all cast into dungeons, suffering the loss of everything. Providentially, a Freemason was among their messmates, and through his secret agency they were all comfortably provided for, and a ship actually chartered, which conveyed them home to England. My friend was so struck with this marvellous phenomenon, that he took the first opportunity afterwards, in Scotland, to become one of our ancient Craft. We might boast of the hospitality and introduction into respectable society which the Masonic Fraternity commands upon the Continent. I have been credibly informed by a foreign Brother who is present, that at Gottenburg, in Sweden, there resides a wealthy physician of high reputation, whose mansion is daily open to entertain his Brother Masons, provided they have not soiled the honourable distinction of their spotless badge. But why travel abroad for proofs of the utility and benefit of Freemasonry to mankind? We may gather superabundant testimony at home. We know, and may glory in the fact, that it has its institutions for the maintenance and education of the Mason's orphan, patronised by a Royal Mason's widow, the good Queen Adelaide; institutions conferring incalculable advantage upon the community at large, among whom the children are eventually thrown by their various pursuits in life. There is also the grand Fund of Benevolence, through the fraternal aid of which I alone, as Master of my Lodge this year, have been enabled to relieve a very aged and distressed Brother of our district, to a considerable amount. Then, again, there is the Worthy Aged and Decayed Masons' Asylum, whose eminent, benevolent, and talented founder, Dr. Crucefix, we welcome as an honoured guest at our festive board. That foundation will prove a college of refuge and solace to the worthy old indigent Brother. May the great Architect of the Universe prosper its most humane design! It rejoices my heart to announce to you, that our R.W. Grand Master has pledged himself to preside at the next annual festival of the Asylum in June. It received the cordial support of his honourable mother, the Viscountess Anson, and it deserves the support of every generous being. To that new channel of our Masonic benevolence are we indebted for its twin-sister, the Royal Masonic Annuity Fund, by the agency of which I am again happy to acknowledge, as Master of my Lodge, I had the privilege of assisting

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with my votes a worthy and infirm Brother at Birmingham to become a successful candidate for an annuity at the last election, and I trust I shall succeed in placing another on the list at the ensuing election. May unity and harmony ever characterise the progress and proceedings of those two excellent and admirable adjuncts to our works of charity and brotherly love! Cases of the private exercise of Masonic bounty and relief are as general as they are innumerable. Not a sojourner presents himself to the Treasurer of St. Peter's Lodge, craving pecuniary assistance, but who has it, if he prove, on proper examination, a good and true Brother in distress; for indiscriminate relief only encourages vagabonds who are outcasts of the fraternity. In citing the example of my own Lodge, I am but illustrating the practice of every other. Not a forlorn stranger, be he countryman or foreigner, (and applications of that nature are very frequent), has ever applied to me, either as Master of my Lodge, or as an individual Brother, but I have felt myself bound by the solemn obligation of our fraternity, to succour his wants, and relieve his necessities, to the very best of my ability and circumstances. I mention my own conduct as being the rule of every Master and Brother in the Craft. Such are the benignant deeds of Masonry—such its sacred object—such its truly catholic principles. It respects neither clime nor creed in the distribution of its relief. It excludes none, be he Jew, Turk, heretic, or Pagan, from receiving the embrace of its fraternal sympathy and succour. The expansive system of Masonry has been eloquently described to be in height reaching even unto the heavens—in depth, to the centre of the earth—in width, extending from pole to pole. Thus taking into the arms of its good-will and regard the whole human family as the offspring of one common father. To Masonry I am personally indebted for the acquisition of several very worthy and estimable friends, of such various walks in life, that without that attractive level of equal intercourse, we most probably should never have discovered one another's good qualities, so different are our conventional positions in society. To the secret and winning fellowship of our Craft, I owe the honour of making the personal acquaintance of the honourable Brother who graces the President's chair, as well as of the Officers and Brethren whom I have the pleasure to see around me. May the present meeting prove the earnest of an early future one! In short, for I have trespassed too long upon your attention, to dilate upon the excellencies of Masonry, as a useful social institution one might justly write a book. When pursued for its legitimate purposes—the instruction of mankind under palpable symbols and emblems—now adopted in certain branches of education as the best mode of conveying and fixing knowledge on the mind—in the hidden mysteries of nature and science and the ethics of the purest morality, and not debased to the profligate celebration of bacchanalian orgies—it is deserving the countenace of every good and wise man. The gentler sex, too, need not view it with suspicion or disdain. On the contrary, were the adyta of our ceremonies permitted by our antique customs to be penetrated by their inquisitive thirst for information, they would find nothing to abash the most modest, but everything that can teach and encourage virtue. The young man, who may not frequent church or chapel, if he be a Brother, must obey the summons to attend his duties in Lodge, and he will there hear a sermon from the Chair which, if he be a Christian, will most likely lead him to his place of worship; or, if not, he will equally be taught the duties of his station in life, the worship of his Creator, and

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the mutual aid we owe to one another as brethren of one blood and flesh,—"to be pitiful—to be courteous." He may add to those sacred precepts, the improvement of his mental faculties in all the liberal arts and sciences, as a duty likewise inculcated from the chair—the necessity of obedience to the laws of the country in which he lives, and how adverse to the glory of God, the goodwill of man, and peace on earth, are the actions of faction, fanaticism, bigotry, and intolerance. These are the principles of Masonry; these are the conclusions I have deduced from it as an intellectual science. Its text-book is Preston—its history and philosophy the works of Oliver—its periodical of intelligence and literature the *Freemasons' Quarterly Review*. But it has been asked, cannot Christianity accomplish all this? Aye! and more! But while Christians are contending about the mode and the form best suited to execute the mission of our elder Brother, his followers as Masons are trying to ameliorate the hard lot of human nature, and mitigate by one universal bond of union the asperities, political and religious, which at present separate and dissever man from man in the social sphere.

The Rev. Doctor sat down under reiterated rounds of applause.*

ATTACK ON FREEMASONRY IN MALTA.

TO THE EDITOR OF THE TIMES.

SIR,—I beg to enclose you the pastoral letter of the Catholic Bishop of Malta to his diocese on the subject of Freemasons' Lodges, together with a translation of the greater part of it. After the edict published the other day against the Jews of Ancona, you cannot be surprised by any act of bigotry, folly, or craft that may emanate from the Romish church, even in this age of information and enlightenment. The only cause for astonishment is, that such a document should be published in a British possession.

It is not an impotent instrument of malice, for the excitement caused amongst the ignorant population of Malta is likely to be followed by serious consequences. Denounced as a Freemason, your life is no longer safe. With the Maltese a Freemason is now not only avoided as a mad dog, but he is in imminent danger of being treated as one. The police have been called in to protect several persons suspected as Masons. Those denounced are refused all attendance and consolation, and placed under the ban of society with their countrymen.

Very few Maltese are Masons: I cannot hear of more than four or five. Some few Italian refugees have at times attended the Lodge. Nearly all the members are Englishmen of great respectability, either residents here, or military and naval officers who may be for a time stationed in the island or port. The Freemasons' Lodge has been established for nearly thirty years; therefore, it is not, as the precious letter would insinuate, a thing of yesterday. A branch meeting or Lodge is held at Senglea, for the convenience of those living across the water, distant from Valetta. It is to this particularly that the Bishop refers.

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* For the general proceedings *vide* Provincial Intelligence.

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I am not a Mason myself, but I have reason to believe that it is attended by a very quiet and orderly class of persons, chiefly English artizans employed in the dockyard. No act can have been committed that in any way deserves the slanders contained in the intemperate letter of this ill-advised old man. It is merely conjectured, that the Bishop has published this letter to show at home how zealous a servant of the Pope he is, and how watchful he is over the interests of the church. It is a bugbear, which he has raised for the sole purpose of exciting alarm, and of showing his power as an exorcist.

As the chief of that power which protects us against all that would enslave the human mind, I feel it my duty to put you in possession of the above circumstances. I enclose a pamphlet which I have published. It may give you some idea of our climate, population, and resources.

I have the honour to be, Sir, your humble servant,

Malta, Oct. 28. S.

"Nos Don Franciscus Xaverius Carnana, Venerabilibus Fratribus et Dilectis Filiis, Capitulo, Clero, Populoque Diocesis Melitensis, salutem in Domino Sempiternam.

"We feel it to be the duty of our pastoral ministry to conceal as much as possible such sins as may be committed by a few persons in secret, so that the bad example of these may not be made known to or followed by others, to the scandal of the church and corruption of good manners. Up to this period this policy has been followed by us, for our ecclesiastical doctrine teaches us, through the holy spirit, to listen for a time silently, and meanwhile search diligently;—'*audi tacens simul et quærens.*' We now draw your attention to that iniquitous congregation that detestable lodge; for we are at a loss by what epithet to denounce a meeting held in a building in an obscure corner of the city of Senglea. After long suffering, we are still grieved to see that the several means which, with evangelical prudence, we have hitherto adopted to overturn and eradicate this pernicious society have proved futile; so that at length we feel ourselves under the necessity of publicly, loudly, and energetically raising our voice to exhort, in the name of our Lord, all our beloved diocesans to keep far away from this infernal meeting, whose object is nothing less than to loosen every divine and human tie, and to destroy, if possible, the very foundation of the Catholic church. We also threaten with the thunders of that church any persons who, unhappily for them, may belong to any secret society, whether as a member or in any way connected with, helping or favouring, directly or indirectly, such society or any of its acts.

"We, with anguish at heart, heard long ago, almost immediately on its first assemblage, of the creation of this diabolical lodge, and being very desirous that the land under our spiritual domination (these islands of Malta and Gozo) should continue in ignorance of what was doing, under the veil of darkness, in an obscure part of the city of Senglea, by a few ill-advised individuals, and that none of our flock should by chance, or from motives of interest, be tempted to join this pestilential pulpit of iniquity and error,—we have as yet only adopted the evangelical advice of secretly warning and admonishing, hoping always that the attacks made on the human and divine laws established among us might be foiled, and become harmless; but seeing now, that in spite of all our silent workings, the meetings of this lodge still continue, we

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openly, and with all that apostolic frankness characteristic of the Catholic clergy, in the name of God Almighty, and of his only true Roman Catholic and Apostolic Church, and authorized as we are expressly by the Papal authority, denounce, proscribe and condemn, in the most public manner, the instalments, unions, meetings, and all the proceedings of this lodge of abominations; as being diametrically opposed to our sacred Catholic religion, as destructive to every celestial law, every mundane authority, contradictory to every evangelical maxim, and as tending to disorganize, put to flight, and utterly destroy whatever of religion, of honesty, and of good there may be in the holy Catholic faith, or among our peaceful citizens, under the deceitful veil of novelty, of a badly understood philanthropy, and a specious freedom.

"We therefore believe it to be our duty, most beloved diocesan, to address you under these deplorable circumstances; to incite you to entertain the most profound horror and the deepest indignation for this lodge, union, or society, by us this day publicly condemned—to regard it as a common sewer of filth, and sink of immorality, which endeavours, although as yet in vain, to vomit hell against, to stigmatize the immaculate purity of, our sacred Catholic religion. Its pernicious orgies anticipate the overthrow of that order which reigns on earth, promote an unbridled freedom of action, unchecked by law, for the gratification of the most depraved and disorderly passions. Do not allow yourselves to be deceived by their seducing language, which proffers humanity, fraternal love, and apparent reform: but, in reality, tends to discord, universal anarchy, and total ruin, the destruction of all religion, and the subversion of every philanthropic establishment. Their agents industriously hide their malignant intentions by deceitful and never-to-be-redeemed promises. The great solicitude evinced to conceal every action of this society under a mask will make you distrust its word, for honourable undertakings are always manifest and open, courting observation and inquiry; sins and iniquities alone bury themselves in secrecy and obscurity. Fathers of families! and you, also, to whom is entrusted the education of youth, be diligent, and be careful of your precious charge; see that they be not contaminated by this plague spot, which, although now confined to one domicile, yet threatens to spread the pestilence amongst us; scrutinize the books they read, examine the character of their associates. It is a well known practice of this secret society to seduce over youth, under the specious pretext of communicating to them, disinterestedly, scientific knowledge. Flee, then, O beloved diocesan, as from the face of a venomous serpent, the society, the very neighbourhood of, and all connexion with these teachers of impiety, who wish to confound light with darkness, trying if possible to obscure the former, and make you embrace and follow the latter. You cannot possibly gain any thing good from disturbers of all rule and order, who show no veneration for God and his religion, no esteem for any authority, ecclesiastical or civil;—men, deceitful and feigning, who under a show of social honesty, and a warm love for their species, are stirring up an atrocious war with all that can render human society honourable, happy, and tranquil.

"Consider them as so many pernicious individuals, to whom Pope Leo XII., in his often repeated bulls, ordered that no one should give hospitality, not even a passing salute.

"Instead of such persons, bring around you honest and just men, who

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'give unto God that which is God's, and unto Cæsar that which is Cæsar's,' endeavouring to do their duty to God and to their neighbour.

"Finally, we absolutely prohibit persons of any grade or condition from having any connexion with this lodge, from co-operating, even indirectly, in its establishment or extension. We order them to prevent others from frequenting it, or giving to its members a place of meeting, under any pretext. We place every one under an obligation to denounce to us all persons who may belong to this lodge in any capacity, either as members or agents of a secret union, founded by the Devil himself, &c.

"Datum Valettæ, in Palatio nostro Archiepiscopali, die 14 Octobris, 1843."

POPERY VERSUS FREEMASONRY.

TO THE EDITOR OF THE MORNING HERALD.

Sir,—My attention has been drawn to a most extraordinary document, purporting to be a "Pastoral Letter" from the Bishop of Malta, in which the whole Masonic body is fiercely vituperated, and every individual composing the Fraternity denounced and excommunicated.—A more complete specimen of jesuitical bigotry has seldom appeared. It is, however, calculated to injure its promulgators rather than the unoffending and widely spread body against whom its vain thunders have been fulminated—for it is useless for Roman Catholics to talk of any amelioration in the spirit of modern Popery, when edicts so fierce and intolerant as the ridiculous composition in question prove the present existence of a rancorous spirit of persecution and bigotry unsurpassed in the darkest ages of Papal supremacy and power. In this vile document the most atrocious calumnies are heaped upon the Masonic Fraternity, which is described as "the common sewer of all filth, endeavouring, though continually in vain, to vomit forth the things of hell against the immaculate purity of the holy Catholic religion," and the Brethren are represented as seeking to convulse all order which reigns upon earth. The whole production is imbued with the worst spirit of bigotry, and contains throughout the most atrocious and abominable falsehoods. It is a base libel upon the memory of that benevolent Prince who for so many years presided over the English portion of the ancient fraternity, a base libel upon those respected prelates of the Protestant Church, who have adorned and supported the order, and a gross libel upon the Monarchs of the royal House of Brunswick, who for so many years have been amongst its warmest and most constant patrons.

Similar edicts have been before, at various times, given to the world; whence then arises such bitter hostility, and why does Popery dread the progress of Freemasonry? It is because the two systems contain antagonistic principles. The pure doctrines of Freemasonry—its principles of universal beneficence—its charity and brotherly love, and the truly Christian duties which its practice inculcates, are utterly at variance with that system of superstition and bigotry which, under the denomination of Catholicism, seeks to perpetuate ignorance and error, fetter the conscience, and enslave the mind. Protestantism cherishes and promotes Freemasonry—Popery would persecute and suppress it. To put the question, however, between Popery and Freemasonry at issue, and

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to show how far the latter is calculated, as represented by the Bishop of Malta, "to shake off the light yoke of religion," and "to disturb the exercise of legitimate authority," it may not be amiss to refer to the charge which is delivered to every Freemason at his initiation, and which, as comprehending the principles taught in the "detestable lodge," will, perhaps, form the best answer to the atrocious calumnies contained in the Pastoral Letter.

The Freemason is also specially exhorted to imprint indelibly on his mind the sacred dictates of *truth*, of *honour*, and of *virtue*.

Masons are thus particularly directed to venerate the volume of the sacred law; upon its sanction they are obligated, and from its inspired pages all their Masonic teaching is derived. This sacred volume, which is designated the first great light of Masonry, is never closed in any Lodge, and the emblems of moral rectitude are at the same time displayed. Such being the principles upon which Freemasonry is founded, teaching as it does, peace on earth and good-will towards mankind, its professors may bid defiance to the slanderous attacks of bigotry, and rest assured that the light of truth will prevail, and eventually overcome the powers of darkness. Much might be said upon this topic, but I am fearful of intruding upon your space, and therefore remain, Sir,

ONE OF THE EXCOMMUNICATE.

December, 1843.

(*From the Malta Times, Oct.* 31)

It will scarcely be believed that in the nineteenth century, in a British possession, where many of the government officers, as well as officers of regiments in garrison there, and of the ships of war in port, are Freemasons, so bigoted, calumnious, and scandalous an edict should have been posted up on the doors of, and read in every Catholic church and chapel, as the following, which is termed a "Pastoral Letter," and purports to be issued by the Bishop of Malta, though, in reality, it has been concocted by the Jesuitical *clique* about him, for it is well known his lordship is in a state of second childhood. We sincerely hope to see the matter warmly taken up by the British press, and feel confident that an inquiry will be made in parliament as to how the local government ever permitted such an unlawful assumption of authority, understanding, as we do, that the Ecclesiastical Court signified its intention beforehand, and why the Crown lawyers have not instituted an action for libel against all concerned.

We have given the abridged account of the Pastoral Letter from the *Times*, and offer no other comment on the above, than to express a hope, that if the most holy (!) Lord Gregory XVI., by divine Providence the tenant of St. Peter's, on being made acquainted with the unholy conduct of this said Don Francisco Xaverius Carnana, by the favour of God (!) Archbishop of Rhodes, &c. &c., does not in a Christian like manner provide for the poor lunatic, he, the said Gregory XVI., not only will neglect his duty to a fellow-creature, but will render himself responsible for all future acts of the wretched maniac.

Blessed Freemasonry! the best proof of thy moral influence and purity is, that only maniacs and infidels bay at the LIGHT they comprehend not.

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We revert now to another scheme of these notables. In our last number we published an Edict from Ancona, and would fain hope that the following extract from an Anglo-Jewish periodical may be correct. But let the Jews be on their guard; for it seems that "certain clauses had already begun to be acted on."

THE DECREE OF ANCONA SUSPENDED.—We have sincere pleasure in announcing, from an authentic source, that the atrocious decree of the Roman inquisition, first issued under the authority of Leo XII., and recently put in force by the Inquisitor General of Ancona, has been again suspended. We learn from various quarters, that the utmost consternation had been produced, not only throughout Italy, but everywhere in the Mediterranean; not only among the Jews, but among Protestant Christians, either subject to Catholic governments, or surrounded by Catholic populations, at this revival of the fearful inquisition. Some misapprehension has existed as to the genuineness of the decree; we have reason to know that certain of its clauses had already begun to be acted upon.—*The Voice of Jacob.*

"By toleration is meant conformity, safety, and protection, granted by the state to every sect that does not maintain doctrines inconsistent with the public peace, the rights of the sovereign, and the safety of our neighbours."—*H. R. H. the late Duke of Sussex.*

THE ANNALIST.

DEATH OF THE PAST GRAND TYLER.

BROTHER BENJAMIN ALDHOUSE, the Father of the Order, is no more; a Masonic link that connected the living Fraternity with the earliest recollection, has descended into the tomb, full of years. He completed his 97th year in August last, having been born at Norwich on the 29th of August, 1746, "old time," as he used to say.

He was married in 1767, at Stepney. He died on Thursday, the 23rd November, at 31, Eaton Street, Moorfields. He left no property, but named two executors to his will, viz., Bros. George Paradice and John Dalton, the former the Collector to the Boys' School, the latter the well known respected Tyler of many London Lodges. Although approaching so near his centenary, he was not "the lean and slippered pantaloon" —so plump was his flesh, and clear his skin, that a medical gentleman who was called in after his death, requested other friends to observe the healthy looking state of the body; albeit, however, he had been no disciple of Priessnitz, for in his opinion what water he did take was none the worse for a little rum or other comfortable compound, which said compound he considered was always the worse for water, however limited the quantity.

He was initiated in the Modern or Prince of Wales's Society in 1768, in the Queen of Hungaria Lodge, Norwich; several years afterwards he was desirous of joining the Athol Masons in the St. Mary's Lodge, but at the time the differences between the two societies were so great, that he was obliged to be made over again. In time he became the Grand Tyler, in which character an excellent portrait of him was

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taken, and a copy engraved for general circulation; he was a handsome tall man, with good well marked features.

He was at one time Serjeant Major of the Royal Artillery Company; and in the awful riots of '80, he passed five nights and days without changing his clothes: this circumstance has been doubted, but in the presence of a member of the company who was sceptical on the point, old Ben said, "Oh! how should you remember what took place before you were born?—did'nt I pay £5 as my share of a public dinner?—Answer me that." The old Mason's wife died in 1831. She had exacted a promise from him not to bury her alive. Ben adhered to his word, and after he had kept her better than three weeks, it was with the greatest difficulty he could be persuaded to the interment. They had been man and wife for 63 years!

Soon after the union of the two Societies, Brother Ben was pensioned, and also received an allowance as retired messenger, from the fund of the Boys' School; the amount was sufficient for his own wants, but being shared by some family dependents, his necessities were sometimes urgent, and latterly that he might be better attended to, a Member of the Grand Master's Lodge, Bro. R. H. Giraud, was kind enough to arrange the appropriation of his stipend, and undertook also to see that the funeral was respectably conducted.

The deceased Brother witnessed many interesting transactions in the order, and from time to time as he looked in on us, would narrate them: we regret having neglected to take notes. His last public appearance was at the Boys' Festival, on the 9th March, 1841.

In 1784, the furniture of the Athol Grand Lodge being at the Half Moon, Cheapside, and a distress warrant being in the house for rent, Brother Ben applied to the Lord Mayor for an order to remove the furniture, which was granted, and the furniture was conveyed safely to the Horn, Doctor's Commons, in one of the town carts which at that time plied for hire, standing as hackney cabs now do.

AS FOUNDER OF THE BOYS' SCHOOL,

The deceased Brother always claimed for himself the honour of having been the founder of this excellent charity. Whether this be the fact or not, we feel it our duty to give the following particulars from a paper in our possession, signed by himself, and given under a promise, in case of survivorship, to publish the fact.

"*October* 1798. Statement of the Institution of the Boys' School, King's Arms, Green Bank, Wapping.

"After three or four previous meetings, the following Brethren came to a resolution to endeavour to found the school:—

Benjamin Aldhouse.
William Burwood.
Henry Margate.
John Webber.
Solomon Winter.

"At the first meeting, Benjamin Aldhouse put down half-a-guinea; Mr. Burwood went up stairs and brought down ten guineas; my not being able to answer it, I took up my half-guinea; we met on the Saturday following, and began the subscriptions. Mr. Burwood then paid. We agreed to form a Committee, and to have it published. Being

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members of the United Mariners' Lodge, then No. 23, now No. 36, it was agreed it should take sanction from the above Lodge. This, to the best of my recollection, is a true statement.

"8, Baker's Row, Whitechapel. "BENJAMIN ALDHOUSE."
"Sept. 14, 1832."

Nov. 10.—The remains of the deceased Brother were interred in the burial-ground of St. James, Clerkenwell; they were followed to the grave by the principal London Tylers, viz, Bros. Barton, (G. T.), King, Dawes, Nichols, Quinton, Rice, Dalton (executor), and Paradice, the Messenger of the Boys' School and co-executor with Bro. Dalton. There were also present, the three sons and son-in-law; Bro. Rule, (G. P.), and the following Past Masters: Bros. J. Davis, 33, W. B. Dawson, 78, Thorne, 228, Purdy, Ede, James, Barnard, Crabtree, 264.

THE LATE BROTHER FRANCIS ADAMS STRADLING,

Father of the Province of Somerset.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR AND BROTHER,—It would be ungracious, at least, to omit noticing the decease of the above-named venerable and interesting person, or forbear from relating those historical circumstances which render his name as honoured, as his character was exemplary, during a life unusually prolonged. Francis Adams Stradling died at the age of 93, in the same house, at Chedzby, in which he was born and always resided; and it is a remarkable fact, that the fire which was first kindled by his ancestor, John Stradling, A. D. 1672, *still burns on the hearth!* If repairs have been requisite, the fire has been collected in a metal pan, and replaced on the hearth when ready to receive it. The recreation and healthfulness of hunting contributed to his strength and long life, having kept a pack of crack hounds for upwards of twenty years, in the best style of a "fine old English Gentleman." The venerable huntsman carried the banner of his deceased master floating over the honoured remains as they were borne to the family vault on Monday last. Mr. Stradling was sole commissioner for enclosing many of the lands of this county, and he was wont to exult in the proud enthusiasm of a sincere patriot—that his last public act was conveying 100 acres on the Blackdown Hill, for the erection of a testimonial to the Duke of Wellington. The generous and noble-minded are not unfrequently the victims of the subtle and selfish; thus were the latter days of *this* estimable gentleman much embittered, by his being compelled to pay to government between 3000*l.* and 4000*l.* as surety for one of this world's "friends," who proved a defaulter. To the Freemason it will be interesting to learn, that Bro. Francis Adams Stradling was the oldest among the Brethren of the "mystic tie" in this Province, and that he received his regular Masonic degrees *from the hands of the celebrated Bro. Dunkerly,* a name familiar to all Members of the Craft; while his much respected relative, William Stradling, now holds the distinguished office of Grand Treasurer for the Province. The deceased was the lineal descendant and representative of the ancient family of Stradling, who resided and inherited the celebrated castle of St. Donatt's upwards of 600 years. The history of this renowned family abounds in romantic incident; consequently, I may be excused if I select a few interesting and anti-

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quarian particulars. The family chapel of the castle (St. Donatt's) is enriched with numerous monuments, so curious and elaborate, as to have induced that judicious antiquary, Sir R. C. Hoare (the friend of the present representative, William Stradling, Esq., of Chilton Priory), to send artists twice for the purpose of making drawings. Sir Thomas Stradling is entombed under a stately marble monument, with this inscription :—

"Here lies Sir Thomas Stradling, the 2nd Baronet of England, *and the last of the name;* he was the second son of Sir Edward Stradling, Bart., by Elizabeth, daughter of Sir Edward Mansell, of Margam, Bart., and younger brother of Edward Stradling, Esq., deposited within this tomb. He died at Montpelier, the 27th of September, 1738, N. S., and was buried here the 17th of March following: by his death, the title and family, after its continuance near 700 years, *became extinct.*—Ætatis Suæ 28."

The reason for inscribing this falsehood is thus explained: this Sir Thomas was a vicious and dissipated youth, who died at Montpelier, whither he went for the recovery of his broken constitution; a rival in excesses, a Sir John de la Fontaine Tyrwhit, accompanied him, both agreeing that the survivor should inherit the estates of the deceased—an agreement which the right heir could, of course, altogether demolish.

Sir Robert Stradling, Knight, great grandson of Sir William L. Esterling, and the first who wrote the name in that manner, married Howisia, daughter of Sir Hugh Brin, Knight; "A chieftain of Welsh blood, by his mother's side; who was the lawful heiress, from failure of male issue, to the castle and manor of Llanddunwyd, or St. Donatt's. Through her, the Stradlings acquired a rightful title, by just heirship, to their estate." Sir Robert, by his lady Howisia, had a son, whose name was Sir Gilbert Stradling, Knight, by whom the succession was carried on.

Sir Edward Stradling, Knight, the twelfth in descent, married Jane, daughter of Henry Beaufort, son of John of Gaunt, Duke of Lancaster and King of Castille, and grandson of King Edward the Third. It appears that this Henry Beaufort, who was afterwards Bishop of Winchester, and a Cardinal, was, when young, betrothed to Alice, one of the daughters of Richard Fitz-Alan, Earl of Arundel. The betrothment of that day was, of course, much more solemn than that which is now allowed by law as marriage at the Registry Office; but as a fair opportunity offered for promotion in the church, he was ordained soon after the birth of his child.

Sir Edward Stradling, the famous second Baronet of the name, and the 19th in descent, at the commencement of the civil war in the time of Charles the First, raised a regiment of 1055 men, and armed and clothed them at his own expense. As their Colonel, he led them to the battle of Edge Hill, where he was taken prisoner, and conveyed to Warwick Castle. He died at Oxford, and was buried in the chapel of Jesus College, where he was educated. To this college he gave a massive silver bowl. Whilst a prisoner, he had his portrait taken by Jansen, which he sent to his friend, the then worthy owner of Keven Mabley. He is represented in full dress of buff, with gauntlets of the same; over a steel cuirass is a black sash, as mourning for his father, with a gold-hilted sword. On his right hand is a shield, bearing Argent and Azure, on a bend gules three cinque-foils, or crest, a stag, trippant, with the motto "Dyw a dygon" beneath, 1643, Ætatis Suæ 43. On the left is the Castle of Warwick, with the red flag flying on the turret, and the gallows below it. On the bastion is "Warwick Castle." This portrait was presented to Mr. W. Stradling a few years since at Keven Mabley,

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by his friend, Colonel Charles Kemeys Kemeys Tynte. His brother Thomas was Lieutenant-Colonel in the regiment. Another brother, John, was a Captain in the expedition sent by Charles the First against the Isle of Rhe, in France, where he fell.

His eldest son, Sir Edward, whom Charles the First created a knight, led a body of foot to Newbury, in support of the king; he soon after returned to Oxford, and there died, before his father, and was buried at St. Donatt's. His brother, John, was major-general under Charles the First, and, at the battle of St. Fagan's, was taken prisoner, and conveyed to Windsor Castle, where he died. In a chamber of the Norman Tower are still to be seen his arms, surmounted by the name of Stradling, carved by the prisoner on a stone tablet. His brother, Thomas Stradling, was Colonel of Infantry in the reign of Charles the Second, and was appointed a Captain in the Guards by James the Second.

At the breaking out of the civil war of 1648, the Welsh immediately armed themselves in favour of Charles the First, and the Prince of Wales; Sir Edward Stradling, Bart., of St. Donatt's, Sir Nicholas Kemeys of Keven Mabley, and Colonel Powell, raised, armed, and clothed 1000 men each, in the county of Glamorgan, at their own expense; and marched to join the forces of Major-General Langborne and Colonel Poyer, raised in the counties of Brecon, Caermarthen, and Pembroke. The whole force amounted to about 8000 men. As soon as Cromwell heard of it, he sent Colonel Horton, with 3000 horse, and 2000 foot into Wales, and soon after followed with all the troops he could muster. On the 8th of May, 1648, the armies met at St. Fagan's, a village in the vale of Glamorgan, and on the banks of the river Ely. Colonel Horton, engaged by Langhorne and Stradling, soon gave way; but being joined by 3000 men, and a heavy train of artillery, he charged the Welsh forces, and after a bloody conflict, the royal army was routed, 3000 being slain, and many taken prisoners. Sir Nicholas then occupied Chepstow Castle, and defended it with remarkable intrepidity for three weeks. Colonel Pride hotly bombarded it, a breach was effected, and, in the assault, Sir Nicholas was barbarously put to death; the young baronet, Sir Edward Stradling, more fortunate than his uncle John, escaped. It is said that this battle made six widows in the little village of St. Fagan's, and the river was reddened with human blood. Several others of this distinguished family performed extraordinary feats of valour, both by sea and land: and although descended in the female line from the royal blood of England, yet I am unable to state that any of them have ever received any remuneration from the crown.

The Great-Great-Grandfather of the subject of this memoir, John Stradling, was three times mayor of Bridgwater, during the reign of James the First, to whom a handsome tribute is recorded in the north aisle of the church of that town. The present mayor is the highly-respected nephew of the deceased, viz., Edward Stradling, Esq.; and now, in conjunction with his brother, and my revered friend, William Stradling, Esq., of Chilton Priory, represents this distinguished and ancient family. Chilton Priory * abounds in "rich and rare" objects of interest, art, and antiquity, including an assemblage of various weapons, &c., illustrative of "Monmouth's fight." In justice, I should add that the courteous kindness of Mr. Stradling in cheerfully submitting these valuable collections to the inspection of the curious, is equalled

* A delightful little volume has been published, entitled "A Description of Chilton Priory and its Contents," which will amply repay the purchaser by its perusal.

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only by the boundless hospitality of his house, which is so situated, that, aided by a telescope, he can gaze across the channel on the interesting castle and glorious domain, which rightfully and lawfully belong to him and his heirs. I am, Sir, your faithful Brother,

EALES WHITE, P.G.W. for Somerset, &c.

Taunton, October 14th, 1848.

DEATH OF BROTHER THE REV. DR. NAYLOR.

(*From the Wakefield Journal.*)

He died on the 21st of November, in the 80th year of his age, at the Rectory of Crofton, entitled, we firmly believe, to be designated what the poet has called "the noblest work of God," an honest man. No better eulogium can be engraven on the stone which is to cover his remains, and whenever it shall be looked upon by those who knew him, the truth will be acknowledged with the tear of sorrow, that he is no more.

Batley Carr, near Dewsbury, gave birth to this excellent man, who received the whole of his education at Batley Free Grammar School. In due time he proceeded to Queen's College, Cambridge, was third wrangler of his year, and was bracketed indeed with the second; was fellow of his College, and fulfilled the duties of Proctor at a time which called forth peculiar firmness of character in preserving the peace of the town. From college he came to Wakefield, being appointed afternoon lecturer at the parish church; was chosen head-master of the Grammar School, and afterwards had conferred upon him the vicarage of Penistone. Both the latter situations he resigned, after having resided at Wakefield and the vicinity for nearly half a century, on becoming the rector of Crofton. He still continued chaplain to the West-Riding Lunatic Asylum, having only recently vacated that duty. In 1810, he published a volume of Discourses on the Evidences of Christianity, in which the argument is correctly, powerfully, and satisfactorily stated. Also several occasional sermons and addresses, chiefly on Masonic occasions, which always afforded the greatest gratification to its several members. He was their Provincial Grand Chaplain, and so ably filled the office, as to command that veneration which will now be followed by many a sigh of deep regret, that his animating presence can no more be seen at their friendly festivals. In this respect, Providence may be thought more mysterious than any of their own rites, but both we should believe are designed for good. Perhaps we ought not to forget, that for thirty years, he was editor of the *Wakefield Journal* during the time it was published by the late Mr. Rowland Hurst.

To these few remarks we may add, that as the Christian minister, the husband, the father, the friend, and the neighbour, he was truly exemplary, and accordingly endeared to, reverenced and beloved by, all towards whom he sustained those several relations.

In the first of the above capacities, the faithful preacher, he was greatly distinguished, and most assuredly, had he sought for Episcopal distinction by those accommodating sacrifices which sometimes conduct to the Mitre, he might have been successful, but his head, we have heard him remark, he believed was something in the shape of poor Yorick's, no one could be found to fit him, were they poured down as thick as raindrops. He was, in truth, cast more in the mould which Goldsmith has

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pictured out to us in the pastor of "Sweet Auburn, loveliest village of the plain." The Doctor might have sat for his picture to the poet, when in the following lines, he so pleasingly to the very life describes the worthy rural divine—

> Unpractised he to fawn or seek for power
> By doctrines fashioned to the varying hour,
> Far other aims his heart had learned to prize,
> More skilled to raise the wretched than to rise.

To raise the wretched indeed his warm, benevolent heart was ever prompt, for his pen and his purse too, as far as it could go, were ever at the service of the needy petitioner. Who, disposed for a similar kindness is not familar with the Doctor's autograph for charitable purposes?

Named after Martin Luther, the great reformer, whether with any foreboding paternal presentiment or wish, we know not, but he seemed to have imbibed no small portion of the same spirit, equally firm in what he esteemed duty, but mingled with the milder spirit of a Melancthon or a Zuingle—and as was said of the latter, even by his bitterest enemies, that, "he was a good man," so in the present instance may the truth be repeated, good in all the qualities which make a man valued and beloved. That such a man should view his last moments with a cheerful calmness is to be expected, and we are happy to know, was most pleasingly exemplified amidst those filial and tender regards, which occasioned him to say to his medical friend, as he gazed upon his family, that his bed of sickness was attended by kind ministering spirits. How appropriately hence may it be said—

> ——— ——— Sure the last end
> Of the good man is peace! how calm his exit!
> Night-dews fall not more gently to the ground,
> Nor weary worn-out winds, expire so soft.

Here, the present writer takes leave of his venerable friend, perhaps, from an approaching age, only for a short time, and with the hope of meeting him again in that better world, where the good of all persuasions may look to be assembled—such, assuredly, was the belief of the departed, and joining in that belief, though ranking in this world of a somewhat different religious faith, he who now records the circumstance, is willing to think, yet with all Christian humility and trust in the goodness of the Great Father of all, that the sublime and consoling hope will be realized.

> Sic placet Deo!
> Care Amice! Scquor, tamen inferior.

T. J.

M. CLAVEL'S PICTURESQUE MASONRY.

(*Continued from No. I. p.* 30.)

We resume our translation of this interesting work from the point at which it was dropped, having the whole volume now before us:—

"The Abbé Grandidier has preserved, following the registry of a list of Masons at Strasburgh, valuable information relating to the Association which erected the cathedral of that city. This edifice, one of the masterpieces of Gothic Architecture, was commenced in 1277, under the direction of Hervin of Steinbach, and was not completed until 1439. The masons, who took part in the erection of this building, consisted of masters, fellow-crafts, and apprentices. The place where they assembled was called *hütte* lodge, which has the same meaning as the

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Latin word *maceria*. They made an emblematic use of the utensils of their profession, and carried them on their standards. The principal of these are, the square, the compass, and the level. They recognised each other by private signs, and they called the sign by which they knew each other, by word, *das wortzeichen;* they called their salute *der gruss.* The apprentices, the craftsmen, and masons, were received with ceremonies which were kept secret. They admitted, as affiliated brethren, persons who did not belong to the trade of masons. This is seen from the well-known sign  which served as the mark of John Greininger, Architect of Strasburgh in 1525, at which date the Corporation still existed in all its rigour in that city.

"The brotherhood of Strasburgh became famous throughout Germany. All other Lodges acknowledged their superiority, and it received in consequence the title of *Haupte Hütte,* or Grand Lodge. The Lodges which thus united with her were those of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the Moselle. The different masters of these lodges assembled at Ratisbon in 1459, and on the 25th of April drew up the act of confraternity, which established as sole and perpetual Grand Master of the general body of Freemasons of Germany, the head of the Cathedral of Strasburgh. The Emperor Maximilian confirmed this act by the diploma which he gave in this city in 1498, which Charles the Fifth, Ferdinand, and their successors renewed. Another Grand Lodge, which existed in Vienna, and from which sprung the Lodges of Hungary and Styria, as well as the Grand Lodge of Zurich, which had, in allegiance to it all the Lodges of Switzerland, had recourse to the brethren of Strasburgh in all cases of a grave and doubtful nature. It possessed an independent and sovereign jurisdiction, and judged, without the power of appeal, all causes which were brought before it, according to the rules and statutes of the society. These statutes were revised and printed in 1563.

"Heldmann and Tiller have collected curious details relative to the history of the Masonic corporation in Switzerland during the same period. According to their authority we find it commencing, in 1421, the construction of the Cathedral of Berne, under the superintendence of Matthew Heinz, of Strasburgh, and continuing it successively under Matthew Œsinger, who built the dome of Ulm, and his son Vincent Œsinger. Berne was then the seat of the Helvetic Grand Lodge. After the erection of the Cathedral of this city was completed in 1502, the Grand Lodge was transferred to Zurich. In 1522, the brotherhood having mixed itself up with matters unconnected with the art of building, the Grand Master, Stephen Rülzislorfer, of Zurich, was summoned in consequence before the Diet; and, as he did not appear to defend himself, the system was suppressed throughout the whole Helvetic Confederation.

"There are hardly any documents left which speak of the Corporation of Architects in France. However, it is easy to find in the greater part of the churches of the country numerous traces of their existence; and the history of England states that, on various occasions previously to the eleventh century, many of them were invited to that country to co-operate in the construction of churches, castles, and fortifications. According to a German writer well versed in the history of the brotherhood of architecture, these societies had very much increased in France, and were in existence up to the sixteenth century. At this period, and

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in consequence of their dissolution, the jurisdiction of the Grand Lodge of Strasburgh, on which latterly they had been dependent, had almost ceased, and in 1707, it had become extinct throughout Germany. In fact, the Diet of the empire passed an act on the 16th of March, abrogating their jurisdiction, as well as that exercised by the Grand Lodge of Vienna, and that of Magdeburgh, which was more recently established, and ordering all future trials that might arise among Masons to be submitted to the decision of the civil tribunals.

"The great confraternities for whom these tribunals had been instituted, did not after this long continue in existence; and the courts of jurisdiction established at Strasburgh, Vienna, and Magdeburgh were thenceforward called on to adjudicate only in such disputes as arose between individuals and private workmen on the subject of breaches of contract or badly executed work. In shaking the Papal power to its very foundation, the Reformation of Luther had also given a heavy blow to the Masonic associations. Doubt had penetrated to the minds of all, and the construction of those vast churches was no longer undertaken, the spirit of religious fervour which produced them having ceased. The incorporations were thus left without any object, and they were soon dissolved. The richer members became architects, and took the poorer brethren into their pay in the quality of workmen. It was at this time was first established amongst them an institution (the companionship) which had existed from time immemorial amongst other trades, and even among the Masonic workmen who were kept excluded from the great privileged associations, and confined to the construction of non-ecclesiastical buildings.* These societies had been formed from the fragments of the Roman colleges. The vices of the feudal system had compelled them to modify in many particulars their original organization; but they had preserved, nearly untouched, the antient mysterious ceremonies.

"We have already said that all systems of initiation, and all secret doctrines, are to be found in the Roman colleges. From this fact has arisen the diversity of mysteries amongst the companionship. The mode of initiation used in the case of the early Christians was pursued until very recently amongst classes of workmen unconnected with the art of building; the candidate represented Jesus, and the initiated made him pass through various ceremonies, representing the different stages of the Saviour's passion. Amongst the workmen connected with the art of building, who were kept excluded from the privileged associations, and who called themselves *compagnons passant,* and *loups-garoux,* their mysteries formed a mixture of Judaism and Christianity. It related to the death of the Master, James, one of the constructors of the temple of Solomon, who was, as they represent, assassinated by five fellow-crafts at the instigation of a sixth, called Father Soubise.

"In the companionship which issued from the privileged associations, the members of which called themselves *compagnons étrangeres,* and *loups,* the mysteries were exclusively Judaic, and as in the Lodges of the Freemasons, they commemorated the allegorical murder of the Grand Master H——. According to the confessions of the other companionship, this of the Masons is admitted to be the most ancient of all. It is

* The members of the companionship which emanated from the association of builders privileged by the Pope, are described in the old municipal documents of Germany, *schrift-maurers,* (Masons by writ or diploma); the others are called by way of distinction *wort-maurers,* (word masons.)

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not difficult to suppose that the sanguinary conflicts which were continually taking place between the various orders of workmen, originated in the natural jealousy which the superior advantages enjoyed by one over the other engendered."

[The remainder of the first chapter of M. Clavel's work is devoted to a sketch of the rise and progress of Masonry in the British Islands, to which we may possibly hereafter refer.]

MASONIC ANECDOTES.

MASONIC FRIENDSHIP.

To the Editor.—Sir and Brother,—My appreciation of the high dignity of Freemasonry grew with my earliest impressions of morality; but the following circumstance fixed its power in my heart. At the time of its occurrence I felt thunderstruck; and now that time has mellowed the recollection of the most interesting moment of my life, I follow the example of many of your communicants, and offer my contribution to the stores of your truly excellent publication.

The son of a Portuguese nobleman and myself spent some few years of our early youth together; the friendship of boyhood was interrupted by the changes consequent on our relative stations. He returned to his family; I was embarked in commercial pursuits. In 1828, my engagements directed me to Lisbon, where our former friendship was renewed, and if possible, with increased warmth on both sides. My friend was aide-de-camp to Don Miguel; and as a mark of respect to my feelings, he became a Freemason, and paid very considerable attention to its observances and dictates. If not altogether inseparable, we were mutually bound by a tie of deep interest; our tastes agreed in every particular; he delighted in my prospect of commercial success; and although, as an Englishman, I did not approve of the policy of Don Miguel, the position of my friend led me to look on that policy with less severity than might otherwise have been the case.

My friend one day called on me, evidently in a disturbed state of mind, and told me that he was about to prove to me, as a Mason, how powerfully he reverenced his obligation. "The King," said he, "has decreed the arrest of forty gentlemen now on board the Duke of York steamer: they are liberals, and are of your opinions. When taken, there will be no chance of their lives. The order is now in my office, awaiting my signature; I will take care not to return until you shall have had time to apprize them of their danger: there shall be three hours clear for such purpose, and a boat with four men is ready. One hug—it may be the last!" We did not speak—he left me. I hastened to fulfil his command, reached the boat, and being an Englishman, my dashing through a number of armed boats was merely ascribed to some frolic. I gained the steamer, and as may be expected, surprised the party by my information. They immediately left in boats, and rowed to the Pyramus, and were received by Captain Sartorius, who protected them, and thus their lives were saved.

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Some years after I landed at Madeira, and as is customary, left my card at the governor's office. Calling a few days after to pay my respects, the governor hastily advanced, and looking me full in the face, asked me if I was not the gentleman who boarded the Duke of York steamer on a particular occasion. On being answered in the affirmative, he told me that every one that had been proscribed owed their lives to me. At the time I was obliged to keep the fact a secret, on account of my friend; but had afterwards an opportunity of doing justice to him, and the principles of the order he so worthily promoted.

A PAST GRAND STEWARD.

THE COLLECTOR, THE HUMORIST, AND THE UNDER-SHERIFF.

MR. EDITOR,—Although a very humble brother, I have derived so much moral aid from a perusal of the *Freemasons' Quarterly Review*, that I feel bound to offer my share of service, however small, in evidence of the value and importance of Freemasonry.

On the 11th of last October, I had occasion to attend a meeting of one of our charitable institutions, and after giving my report, I was requested to withdraw for a time. The waiter showed me into the coffee-room, in which two gentlemen were sitting. Their decanter was nearly empty: they had been probably discussing the important topics of public elections, and did not seemingly relish the intrusion of a stranger; for one of them eyeing me somewhat askance, inquired of me whether I wanted either of them?

"Indeed, no," said I, "my business is to await a summons from the adjoining room, where a charitable meeting is held. I am the COLLECTOR."

Whether my manner being respectful softened the inquirer, or that he was satisfied that I did not in reality intrude, is not a question to be now settled; but his manner *was* changed.

"A charitable meeting, eh!—and a good dinner, too, I'll be bound."

"Not so," was my reply, "neither bit nor sup. The party are Freemasons."

"Indeed! then as the enjoyment of the table is general by the object, it is very strange that no refreshment is allowed to-night. I suppose Brother —— is among you?"

"He is in the chair."

"I thought so; and who else are present?"

"My sight being indifferent, I cannot tell; but I know the chairman."

I found that I was under examination, but would not shrink from it. My inquirer then observed, that Masons confined their charity to their own sect—it would not be easy to dispute that. Only by a case in point was my reply, and thus it happened.

"I was not always poor. I had left home, and was returning from London to Oxford, to which place I had ordered my servant to take my horse and gig, and took my place outside the coach. The day was pinchingly cold; and I observed an old man, apparently a beggar; his garments were tattered, and his appearance emaciated. On arriving at the inn to dine, he was at the door before me, but merely under the roof of it: his appearance denoted hunger as well as poverty. I took him aside, and fearing the passengers might not like him as a companion, I took him into the kitchen, saw him provided with a good

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dinner, and that the cold might be guarded against, I added a glass of hot brandy-and-water. We resumed our places on the coach, and in time arrived at our destination. To my surprise he followed me into the Angel, and nodding to the bar-maid, he told her to put me into a certain room, and then turning to me said, "What is your business here?"

"To see Mr. ——."

"Very well; I will bring him."

"To my room I went. Wax candles—port and sherry—hot and cold water—brandy—sugar and ingredients, were all arranged before me. Not having ordered them, I naturally thought the waiter had shown me into the wrong room. However, before I could well recover from my astonishment, in came my friend the beggar, who had thrown his cassock over him, and had a trencher cap on his head. I was really bewildered at his masquerade, and he seemed to enjoy my position.

"A glass of wine soon made us friends. A few minutes afterwards the gentleman with whom I had business entered; the HUMORIST withdrew. Our business ended, my friend and myself were politely ushered into a room splendidly lighted, at which were present about twenty-five members of the University, many of them gentlemen commoners, sitting at a table spread with a sumptuous and inviting supper. There were two vacant seats on the right of the HUMORIST, to which we were bidden. After supper, and before any toast was proposed, the Chairman stated, as the gentleman on his left was about to be united to his daughter, he had invited the present party (two only excepted) to partake of a farewell supper; that he had gone to London expressly to sell out stock, and had secreted £30,000 about his person, and preferring, for security's sake, to avoid the danger of robbery, he had travelled in the garb of a beggar; he had, however, taken the precaution of being warmly under-clad; and was just debating as to the propriety of taking any refreshment at all until reaching Oxford, when he was accosted by a stranger, who, taking compassion on his seeming wretchedness, acted the part of a Samaritan. "And now," said he, "we'll drink his health, and God bless him!" The company rose; the rest of my story is brief. I sat some time, went to bed, and in the morning found my servant, horse and gig, waiting for me. A hurried but hearty breakfast was soon dispatched; and I need not say, at the bar, "nothing to pay" was the order of the Humorist."

"I am not a Freemason," observed my inquirer; "and at my time of life, to become one would endanger my perpendicular; but your tale is a pleasant rebuke of a hasty expression." And with that remark, wishing me good night, he left the room with his friend.

"Do you know that gentleman?" I asked of the Waiter.

"Oh, yes! he is the UNDER-SHERIFF."

IN proof of the advantages of Masonic secrets, suffer me to relate one or two facts of recent occurrence.

A gentleman of my acquaintance, who is a member of the Fraternity, came from the upper part of this State, during last summer, with a drove of cattle for sale: as he passed through a small village, a man, who had all the appearance of being rich, came out of a very fine house, and enquired the price of the cattle; and finally, on a short credit, proposed buying the whole drove; the gentleman acceded to the proposal, and

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was on the point of closing the trade, when a citizen of the village, who was a Mason, and who, by some means, had heard that the owner of the cattle was a Brother, came down in great haste to where they were; caught his attention, and warned him of approaching danger. The drover was alarmed, and stepping aside, enquired of his strange friend, what was the matter? The stranger informed him, that the man whom he was trading with, was a bankrupt! Of course the information was the means of saving him his cattle. The same individual told me, that a few years ago, he had occasion to visit New Orleans, where he was an entire stranger, on important business; respecting which, it was necessary he should get information when he arrived there that he could depend upon. He knew, if he could find Masons there, he would find friends in whom he could confide, and who would do all they could to assist him. He, therefore, as the boat neared the wharf, on which was standing a large number of persons, gave a sign, (which was a language all Masons could understand, whether they were Spaniards or Italians, Frenchmen or Americans,) it was answered by some six or seven, who, as soon as he went on shore, gathered around him, greeted him as a Brother, and gave him all the information and assistance he needed. He said that he had no doubt but a knowledge of Masonry had been hundreds of dollars advantage to him in his business. And so it has been with many others; when strangers in a strange land, by being able to make themselves known as Masons, they have found homes and friends, yea, frequently the best of friends, where they had reason to believe they were surrounded by the worst of enemies. An old gentleman, living in an adjoining county, related to me, not long since, the following circumstance. Said he, "Masonry is a great mystery to me, and always has been: I have been a good deal with the Masons, though I have never joined them. My father was one a good many years before he died. I remember standing with him, when I was a boy, on the wharf in the sea-port town where he lived, looking at a vessel from some foreign country, that was coming up the harbour. On board I noticed two very strange, outlandish looking men; I believe they were Turks. But to my surprise, as soon as the vessel got to her moorings, these men came on shore, made their way through the crowd to my father, shook hands with him, and seemed the gladest people in the world at meeting with him. He took them home to our house, and they staid a day or two with us, though we could not understand a word they said. But I understood they were Masons, and by some means they found out, as they came up the harbour, that my father was one too."

Many present have, probably, heard of the French officer in the battle of Waterloo, who was so badly wounded that he was unable to keep up with his regiment; and in that situation was discovered by a Scotch Highlander of the British army; who, with his blood-stained weapon drawn, his teeth clenched, and his eyes flashing fire, put spurs to his horse and galloped up to dispatch him, but just as he was on the point of striking the fatal blow, the officer gave a Masonic sign of distress—it was well understood by the Scotchman, whose giant arm was immediately unnerved, love and sympathy were depicted in his countenance; and, as he turned his horse to ride off, was heard to say, "The Lord bless and protect thee, my Brother!" These facts, together with many others that might be mentioned, show the use and very great importance of Masonic secrets.—*Masonic Mirror.*

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On the memorable 16th June, 1815, at the moment when the allied army commenced a retrograde movement, a Scotch field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived our patrols, who came to succour the wounded. Rallying the little strength that remained, he endeavoured to raise himself on his knees, and at all hazards, and in a faint voice, he called on the brethren for aid. Notwithstanding the darkness, the feebleness of his voice in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a brother, hastened to his aid. His wounds were numerous—the means of transport insufficient—necessity made our compatriot brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried him to the sick quarters—placed him on his own pallet—watched by his side—directed him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.—*Clavel's Masonry.*

The 17th Chasseurs, entering the town of Genappe, made prisoners of all they found. Several musket shots, fired from the windows of a house, struck several of the soldiers, who instantly attacked the house, vowing revenge, and determined to put to the sword nine wounded enemies that were lying there. The chief of the Chasseurs was at their head; at the critical moment he observed one of these poor wounded fellows, a Brunswick officer, who made the "sign of distress." Vengeance ceased—war lost its vigour—the Masonic appeal conquered. He threw himself between his own soldiers and the wounded men, and then generously saved their lives. This noble action was not unrewarded, for on the morrow, he was wounded, in his turn and taken prisoner by the Prussians; he was recognised as a Mason by an officer, who took him under his care, attended to his wants, and restored to him the money of which he had been despoiled as a booty.—*Clavel's Masonry.*

AN OLD MASONIC TRACT.

"The Beginning and First Foundation of the most worthy Craft of Masonry, with the Charges thereunto belonging. *By a deceased Brother, for the benefit of his Widow.*

"London: printed for Mr. Dodd, at the Peacock, without Temple Bar. MDCCXXXIX. (Price sixpence), pp. 20, small quarto."

This is a quaint production, evidently written with good sense, and not without taste or fair pretension to that knowledge of his profession which a Mason of that time might lay claim to, who had profited by the limited opportunities of consulting printed works. Masonic giants were scarce in those days, for even the work of Anderson, which has been handed down as a text book of circumstance, is not without its faults, and some of these have very materially been engrafted on the late Bro. Dodd's pamphlet.

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The moral code, as delivered in the charges, is in the language of the day, severe; and the tests have such reference to the capability of labour, as would almost make it appear that *speculative* Masonry was at the time hardly in the ascendant; thus no man could be admitted but "whole of limbs, as a man ought to be." And again, "that he have his right limbs as a man ought to have."

The pamphlet is not without its value, even in the present day, for it has become a link in Masonic antiquity. The possessor of this copy, which chance has thrown in his way, might be envied, but that envy is not a Masonic virtue.

KILWINNING, AND THE KILWINNING ARCHERS.

THE annual meeting of the Kilwinning Archers was held on Saturday, the 26th of August last, being the birth-day of H.R.H. Prince Albert, the present patron of that ancient society. On the occasion of obtaining his Royal Highness's patronage, the society presented him, through their deputation, with a handsome bow, and other accoutrements of a Kilwinning Archer, to the value of thirty pounds. We have not heard whether it is the royal patron's intention to give an "Albert arrow" or other appropriate prize to be shot for. The association of the Kilwinning Archers, sprung originally from the taste created for archery by the institution of the weaponschaws, or district meetings appointed, by the Scottish parliaments, to be held periodically for the use of arms, more especially for the practice of archery. Oft had the serried ranks of the Scottish spearsmen felt the fell force of the southron shaft piercing through buckler and coat of steel; and oft did the Scottish monarchs endeavour, by decree and otherwise, to promote the practice of the powerful long-bow. Of this we have an early instance in the reign of James I. of Scotland, A.D. 1424, when it was enacted,

"That all men busk them to be archeres, fra they be twelve zeir of age; and that within ilk ten pundis worth of lande there be maid bow-markes, and speciallie neir to paroche kirkes quhairin upon halie days men may cum, and at the least schutte thrise about, and have usage of archerie, and quha sa usis not the said archerie the Laird of the Land sall raise of him a wedder."

And in a succeeding Act of the same year, "It is ordained that in ilk scheriffedome of the realme be maid weaponschawinges foure times in the zeir."

In the reign of James II., it is similarly "decreeted and ordained that the weaponschawinges be halden be the Lords spiritual and temporal foure times in the zeir. And that the Fute-ball and Golfe be utterly cryed down, and not be used. And that bow-markes be maid, at ilk parish kirk a pair of Buttes, and schutting be usid, and that ilk man schutte sex schottes at the least."

But in spite of these and similar enactments by succeeding sovereigns and their parliaments, to encourage archery by making it, in some sort, a holiday pastime, the use of the bow never became popular in Scotland as a national weapon, at least among the Lowland Scots. But the Highlanders, whom Lindsay enumerates as forming part of the army of James

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III., in 1488, to the number of ten thousand, are described to have been all armed with bows. These, however, were probably of very inferior length and strength to the formidable English long bow. So much for the earlier state of archery in Scotland.

The minute book of the Kilwinning company of Archers, under date 1688, intimates that for some time previous to that period, the game of archery having fallen into disuse, the shooting at the Papingo (or painted parrot), and butts was restored, and the society renewed at Kilwinning on the 14th September of the above year, by the following gentlemen :— William Blair of that ilk, Hugh Montgomery of Cailsfield, William Baillie, merchant in Edinburgh, Hugh Stevenson, &c. &c.

The Papingo or Papinay, which was originally a live bird, was attached to the extremity of a pole projecting from the top of the tower of Kilwinning Abbey, and was shot for, as it is now, by the archers stationed in the churchyard directly beneath it. The present town, which is a very modern erection, was built upon the same spot and after the same plan as the ancient and original one, which fell down a number of years ago, and is upwards of 100 feet in height. The prize, at the period above alluded to, appears by the number, to have consisted of a piece of fine " Persian taffety," three ells long, and three quarters broad, of different colours, and of the value of twenty pounds Scots at the least, which trophy was termed a *Benn*. The archer who gained this by bringing down the Papingo from the church tower, had it tied as a badge of honour about his waist, and was demonstrated thereupon *Captain*. He then made a triumphant progress through Kilwinning, attended by the other captains, if such there were present, each decorated with his *Benn*, and followed by the rest of the archers in array. Every change-keeper in these days brought forth to them all and other liquors to drink the Captain's health ; and certainly on the late competition for the Papingo prize, the ancient practice seemed to have been followed up ; for at every halt in the gallant Captain's progress, there was neither lack of " mountain dew," nor eke of " the blude red wine," although the genius of "jolly good ale and old," has long been banished in a manner from the northern to the southern side of the Tweed, by that fairy spirit, John Barleycorn, vulgarly known by the name of whiskey.

The first prize which seems to have been shot for after the revival of the society, is mentioned in the minutes to have been gained by James Ferguson, Esq., advocate, on the first Tuesday in May, 1690. It is not specified of what the prize consisted.

The first Butt prize expressly mentioned, was given by Hugh Montgomery of Coilsfield, being a prize of silver plate, and which was gained by James Stevenson, Esq., Advocate.

Since the above period, many noblemen and gentlemen have joined the society, and subscribed the form of obligation, as set forth by the rules, to present a piece of gold or silver plate, when it shall fall in rotation for them to do so.

At the meeting in the end of August last, the Butt prize was an elegant silver cup, the gift of the Captain, W. C. Patrick, Esq., of Ladyland.

Though there were nearly fifty members on the ground, only eighteen competed for the cup ; so shy were the majority of entering against so many crack marksmen. The shooting was excellent from the outset, and continued to the close a very keen affair. The prize was finally

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won by Mr. Anderson, of Glasgow, (also a member of the Glasgow Archers' Club), who gained by two points—13 to 11. Three of his competitors attained the latter number, viz., Mr. William Brown of Glasgow, Mr. Fullarton, younger, of Fullarton, and Mr. P. Muir, of the Archers' Hall, Edinburgh, on whom the odds rather lay at starting, from his professional skill and experience. Mr. Muir, some time before, had carried off the prize at an archery meeting at York.

At two o'clock, after the close of the Butt shooting, the archers, preceded by their instrumental band, marched to the churchyard of Kilwinning parish; the papingo, or painted bird, projecting from the end of a pole at the top of the belfry tower. And here, surrounded with the ruins of the ancient abbey of Kilwinning, the spectator feels himself on interesting and historic ground. Here, if he be a Freemason, he will reflect was first founded the ancient Lodge of Kilwinning, the mother of all the Scottish Lodges, so far as the revivification of Masonry went, more especially in its operative or architectural sense: for there can be no doubt that speculative Freemasonry was planted and propagated throughout Scotland, centuries before, by the Brethren of the Caledonian Fraternities. A considerable concourse from the villages and surrounding country were present to witness the sport, among whom were a number of elegant females, who had come to witness the performances of their friends, brothers, and husbands. Many a pop the painted papingo and its pole got, from the point of heaven-directed arrows, and twice the wooden wings came tumbling down, to the momentary alarm and amusement of the gathered groups below, and the distinctive points of honour, a green or white riband delivered to the successful shots in these lighter contests, the chief of whom were Mr. Gibson, and Mr. George Brown of Glasgow. No fewer than forty-two competitors entered the lists (half-crown entry money) in this ancient game; which was similarly practised on the very spot hundreds of years ago, as by law directed "neir to parish kirks." Shortly after four o'clock, the archers again mustered in marching array, and proceeded to the hall of the old Mother Kilwinning Lodge, where they partook of a well-spread banquet. About seventy persons sat at table; the Captain, Mr. Patrick, in the chair; Mr. Boyle, younger, of Shewalton, and Mr. J. B. Gray, of Carberry Moss, acting as croupiers. As might have been expected, various members of the Mother Kilwinning Lodge, and of her daughters, were present as archers on this occasion, among whom may be noted Bro. George Fullarton, younger, of Fullarton, P. M. of the Kilwinning Lodge, Bro. George Johnstone, R. W. M. of Ditto and P.G.M. of Ayrshire, Bro. William Brown of the Stevenson Lodge, Bro. William Pringle of the Canongate Kilwinning Lodge, No. 2, and Sub-Prior of the Edinburgh Priory of Knights Templars, with many others. After dinner, at six o'clock, the pastime of the papingo was renewed; but not this time for the mere honours of *points*, or riband badges as prizes, but for the more important point of deciding the captainship of the society for the ensuing year. After various exciting attempts by different individuals, fortune at length favoured Mr. Archibald Boyle, son of the Lord Justice General of Scotland, who brought down the gaudy bird from its airy height, with a crash that might have woke the ancient archers from their churchyard sleep, had they heard it along with the shout of joy and gratulation that followed from the surrounding crowds, who seemed almost to take as much interest in the proceedings as the competitors themselves. The past

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Captain of the Archers then shot an arrow far and high over the church roof, in token that his turn of office was expired, and the archers once more proceeded to parade the streets of Old Mother Kilwinning, till they arrived at the Cross: where, according to ancient use and wont, a ring was formed, and dancing commenced, the Ayrshire lassies nothing loth or daunted by the wetness of the ground from a recent thunder shower. The old natives were heard to say in the gladness of their hearts, "It's juist the auld way!" There was a moral in the spectacle, indeed, during the whole day. All ranks and classes, and even sexes, seemed to feel a congenial interest in the pastime, which must have had a still stronger social influence and importance in the days of the "Weaponschawings." The reader will probably recollect the picture in the "Tales of My Landlord" of these re-unions.

WINGED WORDS OF ANCIENT ARCHERS.

HEBREW.

THE earliest reference to the practice of Archery that occurs in the Old Testament is in Genesis, chap. xxi, where Hagar is described as sitting down to watch her son Ishmael, "a good way off, as it were, a bow-shot." And again, in the same chapter, where it is said that Ishmael "dwelt in the wilderness, and became an archer."

The chosen people, however, do not seem to have been so expert in the use of the bow, as many of the nations with which they were surrounded. The Philistines in particular appear to have excelled them, and to have owed their victory over Saul chiefly to the use of that weapon—"And the battle went sore against Saul, and the archers hit him, and he was sore wounded by the archers."

Jonathan, Saul's son, nevertheless, was an accomplished archer, and the bow which he bore he gave to David as one of the special pledges of faith and of regard—"And, Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle." In the beautiful episode of these two friends, when the father of Jonathan sought David's life, we learn that the practice of shooting at a mark was familiar with the archers of those days, and was used as a princely pastime. The little lad who ran for the arrow presents an interesting feature in the picture. And it is an incident worthy of remark to the toxophilite, that Jonathan carried three arrows to the field—the same number that is still in use in shooting. The stone "Ezel," where, or near which, David lay concealed by agreement with Jonathan, and beside which the latter was to shoot,* signifieth, according to marginal annotation, "that pointeth the way." But it would be unreasonable to suppose this to have been a public road sign, as such a situation would never have been chosen by the sworn friend for the place of their stealthy meeting. Possibly Ezel meant one of those stone marks, known in modern times to have marked the shoot-

* "And I will shoot three arrows at the side thereof, as though I shot at a mark."—*Genesis.*

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ing grounds of our ancestors, or the distances between the butts. The spot, no doubt, was one to which the Prince was accustomed to resort for the practice of archery, and he appointed the interview there expressly to blind any suspicion that might arise as to his real object. Whether he shot at a butt or a bush, at a target or a tree, is not specifically stated; though, from the tenor of the text, it is rather to be inferred that he shot at the time with the roving arrow.

That David also was an expert archer, although particularly celebrated for his skill as a slinger, there is no reason to doubt; and he would the more especially become conversant with the use of the war-bow during his residence among the tribes of the Philistines, who, as we have seen, were masters of that weapon. An outlaw by the persecuting spirit of Saul, David was driven to dwell among the deserts and the forests, and the caves of the hill-sides; and in this situation he drew around him a band of desperate and determined men, who made him their leader, and followed his fortunes, to the number of four hundred. Engaged in frequent forays with the surrounding nations, these free-rangers, as they may be termed, naturally and necessarily became redoubted bowmen, and adepts in all the arts of archery as practised by the Philistines or Cerethites. David afterwards, on his accession to the throne of Judah, conferred on them the honour of being his royal body guard. In this new duty they retained, or rather received the name of Cerethites, from their being equipped as the archers of that nation; or it may be, from the name also signifying "exterminators;" an appellation which their fierce successes previously justified.

David, in the Psalms, speaks of bows of brass, or of steel, as some translate it. This language may be figurative or not, for it is known that such bows have been made, even in comparatively modern times, as among the Turks. The Hebrews in general, however, made use of wood.

So impressed was King David with the importance of this weapon, from his intercourse with the warlike tribes of Philistia, that immediately on his elevation to the throne, he issued orders that all the men of Judah should be "taught" the use of the bow. Not that we are to infer that they were then absolutely ignorant of it; but in order that they might be instructed in the most approved discipline of the art, as practised by the Cerethites and Pelethites—the latter, as their name imports, in Chaldee, "drawers of the bow," being also expert archers.

With these attempts to concentrate the few transient glimpses we get of ancient Archers and Archery in the books of the Old Testament, turn we to take a glimpse at the heroes of the bow and quiver hymned by him,

——The blind old man of Scio's rocky isle,

of whom some ἔπεα πτερόεντα, in our next.

TOXOTES.

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TO THE EDITOR.

SIR,—Next Wednesday all the Provincial Lodges from Southampton will meet at the Star Inn, Newport. Lord Yarborough, as Provincial Grand Master, in the chair. The Masons will walk to St. Thomas's church, in order, where a sermon will be preached by the Rev. Brother Moore, of Ryde. We expect to see something very grand; many of the aprons are beautifully wrought with gold lace. We hope the ladies will be permitted to take a peep at the Lodge, before or after church. The Masons will wear crape, as mourning for the late Duke of Sussex. My dear father was one of the Craft; he was a good man. You have, I believe, expressed a desire for female correspondence; and have given so many instances of the interest many women have taken in Masonry, that I venture to write, and subscribe myself as yours truly,

Cranbrook, Isle of Wight, E. C.
October 3, 1843.

We assure our fair correspondent that we prize her good opinion too well not to be grateful for her letter. In soliciting her future correspondence, we wish her the enjoyment of a merry christmas, and a happy new year.—ED.

TO THE EDITOR.

SIR,—Although little known in the Masonic world, and very incompetent to the task of grappling with the many points which call for our serious and *impartial* attention at this crisis, I cannot forbear sending you a few observations thereon; trusting that they may call forth the energies of some more experienced Brother. The time is drawing nigh, when we shall be called upon to elect a successor, in the place of our late M.W.G.M. Some material alterations will, I believe, be proposed; the most important of which is a limitation of the office of M.W.G.M. to the term of three years. This I cannot help thinking is a measure likely to work injuriously to the interest of our *invaluable Craft*; inasmuch as Brethren of exalted rank, and we cannot have *too exalted* men to rule over us, may be unwilling to incur the expence, and still less the *labour*, of qualifying themselves for the office, if they are to vacate it so soon. Seven or ten years would, I think, be a much better term. I by no means advocate a tenure for life; it seldom answers, in any situation in society. The holders too frequently either become, after a few years, negligent and inattentive to their duties; or, what is frequently much worse, think themselves *autocrats*, and listen to nothing but their own whim and suggestions.

Another subject likely to be brought forward, is a revision of the "Book of Constitutions;" and here there is room for much improvement, particularly as regards *enforcing* an uniformity of working. It is not necessary that all Lodges should use, *verbatim et literatim*, the same expressions; although, even in this point, the closer they keep together the better. I believe a large portion of the Metropolitan Lodges work very uniformly, and certainly some of them excellently. But any one tolerably conversant with the Provincial Lodges, must see many things which would be better in the breach, than the observance of. Nothing

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can be more impressive, or better calculated to fix the mind upon those exalted duties and truths which are the *foundation* of our Order, than the working of the best Metropolitan Lodges. Can we say as much of the Provincial ones? To particularize would be stepping beyond our ancient landmarks. Another, and a very important point, is the office of P.G.M.; and here I would suggest, that no Brother should be eligible until he had attained a certain age, and filled the chair of some Lodge in his province for the space of *two* years. The Book of Constitutions says, "No Master or Warden is chosen by seniority, but for his merit." My object is to prevent any who may be very young men, and still younger *Masons*, from holding such important offices. Can we expect that a young man, probably hurried through his degrees, and placed in a private chair, that he may go, by a species of hop, skip, and jump, into a grand chair, will be master of *his own work*, or capable of *instructing* the Brethren in *theirs;* or looked up to with proper respect by his Officers and Brethren in general?

Although unwilling to trespass so much upon your valuable pages, there is one more subject which I cannot help dilating upon. It is the vote of the G.L. for a statue to the memory of our late M.W.G.M. The supporters of that measure cannot be more impressed with the propriety of marking our respect to the memory of that illustrious individual than I am. It is the *modus operandi*, I complain of. Statues and columns are all very well for putting money into the pockets of a few; they become a nine days' wonder, without effecting any real good. I could name several (and doubtless they are only a few out of hundreds) who take the same view of the thing, and who neither have nor will give a *sixpence* for the *statue;* but who would willingly subscribe *liberally* towards the enlargement of some of our existing charities, or the foundation of a new one. When we look around, and see so many of our Brethren suffering from age, penury, and infirmities: and, what is of far more importance, unable to give their children that instruction which may make them useful members of society, and fit them for the mansions of bliss; let us not throw away our money upon a senseless piece of marble; but employ it upon our indigent Brethren, or their as yet innocent offspring. Thereby we shall not only show our respect to the memory of a departed Brother, but our gratitude to the great Architect, who has cast our lot in a fairer field. Although the subscribers to the "Sussex Memorial" are, most of them, not members of our *Craft*, I trust they are all our *Brethren* in a more exalted sense; and that they would cordially co-operate with us in carrying out some plan for erecting a building, to be called "The Sussex Institution." Let us recollect that, in that day,

> When shrivelling like a parched scroll,
> The flaming heavens together roll;
> When louder yet, and yet more dread,
> Swells the high trump that wakes the dead!

our works of pomp and vanity will avail us naught; but

> Our lasting CHARITY's more ample sway,
> Nor bound by time, nor subject to decay;
> In happy triumph shall for ever live,
> And endless good diffuse, and endless praise receive.

PHILO-MASONICUS.

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TO THE EDITOR.

SIR,—I shall be obliged if you will do me the favour to insert the following correspondence in the forthcoming number of the *Review*,

Believe me to be,

Scopwick Vicarage,
Dec. 7, 1843.

Your faithful Brother,
GEO. OLIVER, D.D.

To Sir Edward Ffrench Bromhead, Bart., Past P.G.S.W. for Lincolnshire.

MY DEAR SIR,—As you did me the honour to accept the office of Provincial Grand Senior Warden at my hand, when I held the Deputy Grand Mastership of the Province, and to unite with me in promoting the welfare of Freemasonry within its limits, I take the liberty of submitting to you, now my authority in the province is at an end, a design which is intended to be useful to the fraternity at large.

If I may be allowed to place any reliance on the testimony of the public press, or on the declarations of private correspondents in every quarter of the globe where Freemasonry flourishes, (and where does it not?) I trust it will not be an unpardonable vanity in me to conclude that my labours in the cause of Masonry have been productive of some benefit to the Institution. Success has been a stimulus to further exertions, and more extensive researches into the origin and true design of the Order. In announcing that I am about to take my leave of the fraternity as a public Masonic writer, it is not to be understood that I consider the subject exhausted; on the contrary, I conceive that I have merely opened the mine, leaving its richest treasures to be gathered by other hands. But it is time to close my Masonic labours—my sun is sinking in the west; and it will be matter of high gratification to my mind, if some other Brother shall resume the task, and prosecute it with superior advantages to the Craft; although I am certain that none can possess greater zeal or sincerity of intention. I propose, however, before I bid my Brethren a final adieu, to furnish them with a series of PRACTICAL LECTURES ON THE HISTORICAL LANDMARKS, and other evidences of Freemasonry, under the arrangement which has been enjoined by the GRAND LODGE OF ENGLAND, as settled by the Lodge of Reconciliation at the Union of the two great divisions of the Craft in 1813. "It is declared and pronounced that pure Ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders."

In the prosecution of this design I have adopted an arrangement corresponding with the order in which our degrees are conferred.—After an Introduction containing an inquiry into the legality and usefulness of Masonic publications; and two Preliminary Lectures, giving a general view of the landmarks intended to be illustrated, I shall enter upon a series of disquisitions illustrative of the First Tracing Board; in which the Form, Situation, Extent, Ground, (including the first and

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second Grand Offerings,) Support, and Covering of a Lodge will be dilated on in so many Lectures. The deliverance from Egyptian bondage, and the ancient custom of opening a Lodge on the highest of hills, or in the lowest of valleys, will close the illustrations of the First Degree.

The Second Degree will open with a Lecture on the symbolical references of the Order. I shall then proceed with a critical examination of the number of workmen employed about the Temple of Solomon; and the system of classification which was adopted in the quarries, the forest, and the mountain of Moriah. The Second Tracing Board will occupy our attention—the Porch and its Pillars—Jephtha and the Ephraimites—the Winding Staircase and its Steps, with their symbolical reference—the Letter G, &c.; and Lectures on the Grand Architect's Six Periods—the Inundations of the Nile—the Twelve Grand Points—and the Third Grand Offering, will close the Second Degree.

In the Third and its accompanying Degrees and Orders, the subject becomes more diffusive, and will require to be more extensively treated. Accordingly, commencing with the Legend, I shall endeavour to trace its origin amidst the darkness of a remote antiquity, and to explain its symbolical application. Then the nature and design of Freemasonry before the Flood, and the subject of "Worldly Possessions" will be examined; while the Sacred Lodge, the decorations of the Temple, and the sources of King Solomon's wealth, will be discussed in order; as well as the Masonic reference attached to the Fall and Restoration of our first parents. Then follows, in due course, a consideration of the Burning Bush, the Tetragrammaton or Incommunicable Name, and the Rod of Moses, which will be examined, each in a separate Lecture. After which, I shall open the Holy Lodge at the foot of Mount Sinai, and consider the application to Masonry of the Ark of the Covenant—the Priestly Orders—the Camp of Israel, and the Banners of the Twelve Tribes; none of which will be dismissed without distinct and exclusive notice. The remarkable events in the reign of Josiah will be considered before we proceed to the Babylonish Captivity, its termination, and the opening of the Grand and Royal Lodge—the building of the Sacred Temple—the Triple Tau, and the departure of the Sceptre from Judah. A careful examination of all these subjects, so far as they are connected with Freemasonry, will illustrate the fact, that our ancient and Royal Order is a progressive system, consistent in all its parts, and symbolizing the way to salvation through the merits of a Redeemer who made atonement for the sins of men by the sacrifice of the Cross.

In the construction of these Lectures, I propose to subjoin copious authorities for every fact and argument that it may be necessary to introduce in illustration of the general system of Freemasonry. The Notes will therefore be extremely numerous, and gathered from every accessible source which is worthy of credence. It is hoped that these Notes will be found of some service in clearing up doubtful or difficult points of discipline and doctrine. They will be selected with great care, and will constitute a series of vouchers for the credibility of every important rite connected with the several degrees of the Order, which are practised at the present day. *They will be a mirror to reflect the opinions—a registry to chronicle the Masonic sentiments of living Masons, not only in this kingdom but in all others, as well as of those who have flourished in by-gone ages.* It is true, I do not profess to engage in any formal illustration, beyond the three symbolical or Blue

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Degrees ending in the Royal Arch and its subsidiary appendages; but every other order which is in any way allied to Freemasonry, will be incidentally noticed, and its claims to credence briefly investigated. I am anxious that the Brethren should familiarly understand every point, part, and secret, connected with the Institution; and though I am not ignorant of the responsibility which will naturally accompany an attempt to communicate this knowledge, yet I flatter myself that I shall be able to accomplish it with a conscientious regard to the terms of my O B, and at the same time, with such perspicuity as may render the explanation plain and intelligible to the Fraternity, while they continue an impenetrable mystery to those who have not had the advantage of initiation.

In the system, as it is practised in our Lodges, the connection between the several consecutive degrees is not accurately defined; nor perhaps would it be possible, in practice, to establish a series of rites by which that connection could be distinctly impressed upon the mind of a candidate during the ceremony of initiation. This important effect can only be accomplished by the subsequent explanations of a zealous and indefatigable Master; and to do this effectually, he must depart from the usual routine, or rather, he must amplify and illustrate the authorized lectures by the introduction of parallel facts, and explanatory observances, connected with the history and antiquities, manners and customs, laws and usages, of the country and period which may form the subject of disquisition. And there are many reasons that make such a course, under present circumstances, almost impracticable. The Master of a Lodge has generally other objects of pursuit to engage his mind, and occupy his attention, which leave him little leisure to pursue the investigations necessary to accomplish so extensive an undertaking. The present work is intended to supply materials for accelerating these studies. No subject will be left untouched, doubts will be removed, and difficulties explained. The links of connection between the several degrees will be supplied; and thus the Brethren will be furnished with a clue to direct their enquiries into the right channel: and it may not be too much to anticipate that the path to Masonic knowledge will be thereby relieved, in a great measure, from the difficulties which obstruct the progress of scientific research into the mysteries of the Order.

I have taken the liberty, my dear Sir, of troubling you with this imperfect outline of my plan, in the hope of being favoured with your opinion of its utility. It is my intention to leave no point unexplained connected with the *theory* of Masonry, which may be prudently committed to print; while, for obvious reasons, the practical part will be designedly omitted, because it may readily be learned in tyled Lodges, under the judicious direction of an experienced Master, whose peculiar duty it is to employ and instruct the Brethren in Masonry.

Respecting the mode of publication, it has been suggested to me by a friend accustomed to the details of business, that its utility would be more extensively promulgated if it were issued in a form which might be generally accessible to the Craft. There are great numbers of Brethren who are anxious to "improve themselves in Masonry," but whose circumstances render it inconvenient to purchase an expensive volume. For general accommodation, therefore, it is recommended that the work be issued in monthly numbers, and quarterly

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parts, the former at one shilling, and the latter at three; each number to contain sheets, or pages demy 8vo.,* of a size to range with my former publications. It will embrace upwards of forty Lectures; and while the greatest care will be taken to avoid any undue exposure of peculiar secrets, enough will be said to clear up all difficult and controverted questions, as well as to connect the lower with the higher degrees; thus forming a regularly graduated series, advancing step by step to the *ne plus ultra* of Masonry, and unfolding its secret reference to that divine system of religion, which, at the last great day, will introduce us into the Grand Lodge above, a building not made with hands, eternal in the heavens.

According to the present arrangement, which, it is admitted, circumstances may alter, the First Degree will be illustrated by ten or eleven Lectures; the Second by twelve; and the Third, including the Royal Arch and its subsidiary degrees, by twenty. It is intended also that each Lecture shall be headed by the particular Landmark which is to form the subject of illustration.

I shall be glad, therefore, to learn whether you think a work founded on such a basis, would be acceptable to the Masonic public; and whether the fraternity would be likely to suffer the closing offspring of a veteran labourer in their service to perish for want of their fostering support. Believe me to be, my dear Sir,

Yours faithfully and fraternally,

Scopwick Vicarage,
Nov. 22, 1843.

GEO. OLIVER, D.D.
Past D.P.G.M. for Lincolnshire.

To the Rev. Dr. Oliver, Past D.P.G.M. for Lincolnshire.

MY DEAR SIR,—Your prospectus of a closing work upon the subject of Masonry is very interesting; and if the outline can be filled up in a manner at all adequate to the design, it must be a most valuable addition to the current information on the subject of the Craft. My own ideas on matters of Masonic antiquity are not so bold as your own, though it must be admitted that the exclusive Judaic character of the machinery, the Hebrew references, and reference to Tyrian usages, are of themselves internal evidence of a very remote origin; an origin not taking place among Christians whose ignorance on these subjects and hatred of the Jews until a very recent period, make the supposition of a Christian origin quite impossible. The moral application of the principles does indeed admit unbounded developement, and may keep pace with the views and practice of any present or future benevolence. On the subject of the obligation I have had some misgivings, but we perhaps have interpreted it with too much severity, and against the public interest; and it may be questioned whether it was intended to extend much beyond the solemn initiatory rites of the order. In all your attempts, both in Masonry and out of Masonry, you have the hearty good wishes of

Your very faithful Brother,

Lincoln, Nov. 25, 1843.

E. FF. BROMHEAD,
P.P.G.S.W. for Lincolnshire.

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* The publisher had not made his calculations when the above letter was written. The blanks will be filled up in a prospectus.

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THE MASON'S DUTY.

To stretch the liberal hand
And pour the stream of gladness,
O'er Misery's withered strand,
To cheer the hearth of sadness:
To dry the orphan's tear,
And soothe the heart nigh broken;
Breathing in Affliction's ear,
Kind words, in kindness spoken.
This is the Mason's part,
A Mason's bounden duty;
This rears the Mason's heart,
In Wisdom, Strength, and Beauty.

To practice Virtue's laws,
With fervency, and freedom;
And in her noble cause,
Advance, where'er she lead 'em:
To curb the headlong course,
Of Passion's fiery pinion;
And bend its stubborn force,
To Reason's mild dominion.
This is the Mason's part, &c.

To shield a Brother's fame
From Envy and Detraction;
And prove that Truth 's our aim,
In spirit, life, and action:
To trust in God, through all
The danger and temptation,
Which to his lot may fall,
In trial, and probation.
This is the Mason's part, &c.

W. SNEWING, Robert Burns' Lodge.

LINES

BY BRO. G. TAIT, OF THE HADDINGTON ST. JOHN'S KILWINNING LODGE.

Written on the day he completed his Forty-fifth year.

"What are a thousand living loves
To that which cannot quit the dead?"—BYRON.

FULL forty years and five have glided by
To dread eternity—since first I drew
The breath of life beneath a sunny sky;
Where nurtured well in infancy I grew—
And joy and gladness grew along with me
'Midst love and happiness. For many years
Light was my heart, and merry as the bee
Which roams from flower to flower, nor hopes nor fears

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Arrest its progress—on and on it flies
Throughout its flowery wilderness of life!
Laden with sweetness—even until it dies,
Ne'er tasting bitterness, nor knowing strife.
'Twas thus with me in boyhood and in youth:
And thus succeeding years rolled gaily on,
Till I bethought me of the startling truth—
That thirty summers o'er my head had flown.
What made me think of time at such an hour?
What made me dream of coming days and years?
What made me seek the lone sequestered bower,
Where first I saw an angel shed love-tears?
Alas! I know not. Yet methinks that fate
Grew jealous of my happiness, and sought
To raise it higher—e'en to the very gate
Of Heaven!—then smile in triumph ere he brought
Me back to earth, with such an awful crash
Of wild reality, that I was stunned and fell
From the bright pinnacle—as if a flash
Of lightning from on high had rung my knell.
The being, dearest to my heart and soul;
Was taken from me in the spring of life;
Then, o'er my destiny, I lost controul—
All sank into the grave with thee, my wife!
And left me hopeless, friendless, and forlorn,
To linger out my few remaining years.
Until the sunshine of eternal morn
Gild my lone heart, and wipe away my tears.

Haddington, October, 1843.

SONG,

Written for the Lodge Celtic of Edinburgh and Leith,

BY BRO. ROBERT GILFILLAN.

TUNE.—"*The Campbells are coming.*"

AWAKEN the pibroch, huzza! huzza!
Give music and mirth to our ha', our ha',
With bagpipe and drum,
Let the brave Celtics come,
The true *Mason* friendship to shaw, to shaw!
There's *Murray*, he's first on the raw, the raw!
And *Robertson* answers his ca', his ca'—
The strength o' the Clan
Turn out to a man—
There's nae ane but *Cowans* awa', awa'!

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When dressed in our Tartans sae braw, sae braw,
Our dirks an' our pistols, an' a', an' a',
What men will you see,
From the Doon to the Dee,
That can cope with the Celtics, ava, ava;
And should a poor Brother but ca' but ca',
Toom handed he'se no gang awa', gang awa',
For the Highlander's heart
Is in the *right part*,
And responds aye to Charity's ca', ca', ca'.

The days they are now gane awa', gane awa',
When for Queen or for Country, or law, law,
Bold hearts are required,
By liberty fired—
To drive the rude foeman awa', awa'!
But should our lov'd Queen around her ha', her ha',
Need subjects to guard life an' law, an' law,
Who first 'mong the band
Than the Celtics would stand,
With target and claymore, an' a', an' a'?

Leith, Nov. 28, 1843.

LINES TO A FAIR JEWESS.

Yes, daughter of Judah, thy God is supreme,
Even what thou art now is but part of His scheme.
The world may revile thee, I look on thy face,
And there thy great ancestry easily trace.
Thrones have perish'd and nations have vanish'd away,
Whilst thou still art the same as in Abraham's day,
His cherish'd, His fated,—yes, both still thou art,
Like thy David, for ever one after His heart.

Aye, daughter of Judah, all else we see fade,
New faiths will decay as the old have decay'd;
But still I can trace, as I gaze on thee now,
Sarah's beauty and faith, each alive on thy brow.
We vainly endeavour to change thy belief,
We torture, torment thee, through woe and through grief,
But still thou art true to the creed that was given
To Moses, thy teacher, directly from Heaven.

Even we who declare that our God has come down
Already, and borne the death-giving crown,
And who say that from thee and thy people He met
The martyr's sole glory, unknowingly, yet
While we look hoping up to His throne in the sky,
Reviling and cursing thee, cannot deny,
Whatever He was we derive but from you,
For He whom we worship was child of a Jew.

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I see thee quite scatter'd, and fallen the crown,
God-given, that formerly was all thine own,
Like the stones of the temple, alas! now downcast,
No arch to declare the bright splendour long past:
Yet still when His thunders we hear in the sky,
We look out in expectance, but not with thine eye,
For thine eye as it longs for the opening day,
Sees hope in each glimpse of Jehovah's bright ray.

Then, daughter of Judah, be't our's to implore
For thee and thy nation the God we adore;
That thy strength may return, that thy hope may come back,
As the day-beam succeeds to the stormiest rack—
That thou may'st in Israel thy home find once more,
Thy temptings, thy trials, thy miseries o'er:
And as eve's latest glimpse is so often its best,
Be brightest of all the calm eve of thy rest!

EDWARD RALEIGH MORAN.

LAYS OF THE CRUSADES.

V.—THE CRIMES, PILGRIMAGES, AND PENANCES, OF FULK DE NERRA, COUNT OF ANJOU.

A BLOODY man was Fulk, Count of Anjou—
The whole of his murders none ever knew;
But well it is known that in flames of fire
He roasted one wife, in his awful ire.

A man abhorred was Fulk, Count of Anjou—
On his hated head men's curses he drew—
The women fled shrieking at sight of his face:
For man, nor for woman, had he any grace.

A haunted man was the Count of Anjou—
Devils danced round him, black, red, and blue!
The ghosts of the murder'd before him grinned,
Fearfully telling him how he had sinned.

A wretched man was the Count of Anjou—
Remorse—he called it repentance true—
Drove him at last to the Holy Land,
To wash out the stains from his bloody hand.

A pilgrim man was Fulk, Count of Anjou—
Heaven's anger still seemed him to pursue:
The ship that he sailed in was tost with storms,
And before his eyes there flash'd terrible forms.

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A humbled man was Count Fulk of Anjou—
Round his naked neck a halter he threw;
And he bared his back to full many a stripe,
Thinking thereby his foul crimes to wipe.

A contrite man was the Count of Anjou—
"Oh! I am a Christian faithless, untrue!"
He cried, as he passed through the gazing crowd,
In the Holy City, midst hootings loud.

Contrite and crafty was Fulk of Anjou—
The Infidels mocked him as closely he drew
To the Holy Tomb; but he bit as he lay
A piece from the marble, and stole it away.

An altered man was the Count of Anjou—
And in proof of his conversion so true
At Loches he erected when he got home,
St. Sepulchre's Church with its golden dome.

A prayerful man was Count Fulk of Anjou—
And he groaned, and watered with tears, as with dew,
The steps of the altar and chapel floor,
And said many a Pater-noster o'er.

An uneasy man yet was Fulk of Anjou—
The pangs of his conscience stung him anew:
He felt that the worm was gnawing within
That feeds on the foul refuse of sin.

A wandering man was the Count of Anjou—
Away again o'er the wide waves he flew:
A pilgrim once more in Palestine
He sighed, and he prayed at the sacred shrine.

An orthodox man was the Count of Anjou—
As homeward he hied, the Pope's foes he slew;
Full absolution for this good deed got he,
From the Holy Father, of all iniquity.

A Masonic man was Fulk Count of Anjou—
And many a building right stately to view
Built he—and men did pray Heaven's grace on
His head, and hailed him as "The Great Mason."

NOTE.—This rhyme account of the Count seems to end abruptly with his return from the second of his pilgrimages, which occurred in the eleventh century, when Palestine was still in possession of the Pagans. But the truth is, that Fulk made another and third pilgrimage to the Holy Land, at the instigation of his unsatisfied conscience, and died at Metz, on his return home, whence his body was transferred to his castle at Loches, and buried in the Chapel he had built there after the model of the Church of the Resurrection at Jerusalem. Count Fulk must have had tremendous tusks, if we may credit the account of his biting a bit out of the Holy Sepulchre, gravely recorded by some of the chroniclers.

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MASONIC INTELLIGENCE.

MASONIC OFFERING TO DR. OLIVER.

The time is approaching when the presentation of the Offering to this amiable and revered Brother will take place. We believe that the Spring Meeting of the Lincolnshire Grand Lodge, as previously suggested, is still considered to present the most favourable opportunity to gratify the numerous Brethren who have expressed an anxiety to be present. The Festival arrangements entirely rest with the central committee, at Lincoln, who, with their excellent chairman, will no doubt make every necessary preparation to render the meeting worthy the distinguished Brother whose learning, zeal, and virtue, it is intended to commemorate by the moral homage of the heart. We perceive, by a public advertisement, that a meeting of the Lincoln Central Committee will be held in the ensuing month, January.

SUPREME ROYAL ARCH CHAPTER.

No Printed Circular has been issued since August, 1841.

QUARTERLY CONVOCATION, NOV. 1, 1843.

Present,—E. C. J. Ramsbottom. B. B. Cabbell and H. J. Prescott, as *Z.* H. J.

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

The Financial Report was satisfactory.

Charters were granted to Lodges at Boston, Lincolnshire; Sherborne, Dorsetshire; and Melbourn, South Australia.

The Committee of General Purposes having declined to recommend the petition of the "Robert Burns' Lodge," (No. 25,) for a Chapter to be thereto attached, for reasons stated, the petition was taken into consideration, during which a very animated and friendly discussion took place, in which Comps. Crucefix, Hall, Fawcett, Dobie, Savage, Chase, and W. H. White took part. On the conclusion of the arguments, the Charter was granted by a considerable majority, after which the Grand Chapter adjourned. The meeting was very numerously attended.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Nov. 29.—Present—Bros. Norris, Burmester, Savage, Adamthwaite, Crucefix, Evans, Rule, &c.

The Report of the Board of General Purposes contained only ordinary subjects.

The Financial Report shewed—

"That the Fund of Benevolence was indebted to the Grand Treasurer in the sum of £296 0*s.* 5*d.*

"That the Current Balance in favour of the Board of General Purposes was £2046 15*s.* 3*d.*, including £600 Exchequer bills.

"That addresses of condolence on the demise of the late illustrious Grand Master, had been received from the Provincial Grand Lodge of the Cape of Good Hope; also from the Grand Lodge at Boston,

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U. S. A.; also from Berlin, with an elegantly bound copy of a musical performance on the melancholy occasion."

The recommendation of the widows of the late Bros. J. Conder and Harris to Grand Lodge, for £50 each, was included in the report.

NOTICES OF MOTION.

Bro. Crucefix.—For additional dues to Grand Lodge (renewed, *vide* p. 404.)

Also, To alter article 12, page 100, in relation to the Fund of Benevolence, by the omission of the following words, "*the application to be made to the committee within nine months of the death of the husband or father, and.*"

Bro. A. U. Thiselton.—That seven days' notice of the Meeting of Quarterly Communication be given in three daily papers, and also stating that Masters of Lodges that have not paid dues are disqualified from being present.

Scrutineers.—Bros. Schlessenger, 72; Lazarus, 112; Peacock, 118; Allport, 227; ——, 228.

QUARTERLY COMMUNICATION.

Dec. 6.—Present—The M. W. Brother the Earl of Zetland, Pro-Grand Master, on the Throne.

The R. W. the Marquis of Salisbury, D. G. M.
„ A. Hastie, *M.P.*, and Mathew, G. Wardens.
„ H. R. Lewis and J. Ramsbottom, *M.P.*, P.G.M.'s for Sumatra and Berkshire.

Bros.—Percival and Cabbell, Grand Wardens; Hebeler, Burmester, and Sirr, Grand Representatives; Rev. G. Fallofield, Grand Chaplain; Hall, G.R., Henderson, P.G.R., W. H. White, G.S., Savage, Adamthwaite, Lawrence, Burckhardt, Shadbolt, Crucefix, *M.D.*, Dobie, Thomas, M'Mullen, Norris, and Bossy, Past Grand Deacons; Evans, S.B., Laurie, Philipe, P.S.B., Jennings, G.D.C., Chapman, A.D.C.; Sir George Smart, G.O., &c., the Grand Stewards, and the Masters, Past Masters, and Wardens, of various Lodges. The number present was unusually great, and the heat of the small temple was oppressively felt.*

The Minutes of the last Communication (with the exception of the resolution relating to the Provincial Grand Masters, *vide* p. 405) were read and confirmed.

The Earl of Zetland, Pro-Grand Master, and the Marquis of Salisbury, D.G.M., were respectively nominated for the office of Grand Master.

Fifty pounds, on recommendation of the Lodge of Benevolence, were respectively voted to Mrs. Conder and Mrs. Harris.

The discussions on these subjects occupied the Grand Lodge until past eleven o'clock, when, it being too late for any new motions, the Grand Lodge was closed in ample form.

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* If meetings are likely to be numerously attended, we put it to the *charitable* feelings of the authorities to prevent *dangerous* consequences to the Brethren; we know that many stayed away from fear, and that many became seriously indisposed from the sudden change from air over heated to exposure to a December night.

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(*CIRCULAR.*)

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

NE PLUS ULTRA.

SIR KNIGHT,—You are respectfully requested to attend the duties of the Grand Conclave at *Freemasons' Hall*, on Friday, the 22nd day of DECEMBER, 1843, at Three o'clock in the afternoon *precisely*, for the purpose of recording the death of the M.E. and Supreme Grand Master of the Order, His late Royal Highness Prince Augustus Frederick, Duke of Sussex.

A.L. 5847. A.D. 1843. A.O. 725. A.C. 529.

WILLIAM H. WHITE,
Grand Chan. & Regist.

Freemasons' Hall.

By the statutes of the Order, the Grand Conclave consists of the Grand Officers and the E. Commander, and two Captains of each Encampment.

London, 7th December, 1843.

FREEMASONS' HALL, FRIDAY, DEC. 22.

PRESENT:

GRAND OFFICERS.—Sir Knts. J. C. Burckhardt, (P.D.G.M. and Grand Sub-Prior); Spencer, (P. G. Equerry); W. H. White, Grand Chancellor).

COMMANDERS.—Crucefix, Fawcett, Stuart, Gibbins.

FIRST CAPTAINS.—Goldsworthy, Francis, Bleadon, Warriner, Robb.

SECOND CAPTAINS.—Baumer, Haydon, Kincaid.

Sir Knt. Burckhardt addressed the meeting generally, on the lamented occasion they were assembled to record.

Sir Knt. Spencer followed in a very feeling address, in which he adverted with equal delicacy and justice to the merits of the departed Prince, and moved that a resolution drawn up by the Grand Sub-Prior, expressive of respect to the memory of that illustrious Templar, and of regret at the loss sustained, be entered on the minutes; which resolution was carried unanimously.

The Grand Sub-Prior having, in the most cordial manner, invited the suggestions of the meeting on general subjects, a very harmonius discussion took place, in which Sir Knts. Burckhardt, Spencer, and Crucefix took part; and it was ultimately resolved, that the following Companions should form a Committee for General Purposes, to consider of general arrangements, discipline and practice, &c., and to report thereon to an early meeting of the Grand Conclave:

Sir Knts. Spencer, Crucefix, Goldsworthy, Baumer, Fawcett, Francis, Prescott, Kincaid, Gibbins; to which *ex officio* were added, Sir Knts. Burckhardt and W. H. White.

Sir Knts. Stuart and Goldsworthy officiated as Grand Captains.*

At the banquet Sir Knt. Crucefix was called to the chair, and after its conclusion, the objects of the meeting were discussed.

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* We most sincerely congratulate the Order on the auspicious result of the long expected meeting.

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THE CHARITIES.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—Unanimous resolution of Grand Lodge, Dec. 6, 1837.

A GRAND MASONIC BALL will take place at Freemasons' Hall, on Tuesday, the 23rd January, 1844, under the direction of the following

BOARD OF STEWARDS.

President . .	Bro. W. SHAW, 346, Strand.
Vice-President .	" M. SCHLESSINGER, 38, Walbrook.
Treasurer . . .	" S. STAPLES, 69, Newman-street.
Hon. Secretary .	" H. WATTS, 63, Lincoln's Inn Fields.

AND BROTHERS

T. M. Bacon, Freemasons' Tavern
J. Bevis, 346, Strand
E. Brewster, Hand-ct. Dowgate-hill
A. F. Chamberlayne, Grt. James-st.
M. J. Cooke, 2, Clifford-st. Bond-st.
R. T. Crucefix, 7, Lancaster-place
J. Dubourg, 61, Haymarket
H. Faudel, 7, Queen-st. Cheapside
R. Field, 25, Tibberton-sq. Islingt.
R. A. Graham, 31, Spital-square.
J. Hodgkinson, Lambeth-hill, City
J. Lane, Kings Bench-wlk. Temple
F. Lambert, Coventry-street.
S. Muggeridge, London Docks.
W. T. Smith, Public Office, Southampton-bdgs.
R. Spencer, 314, High Holborn
J. Stevens, 6, Clement's Inn
A. U. Thiselton, 37, Goodge-street
G. W. Turner, 62, Lant-st. Boro'
Z. Watkins, 108, Regent-street
J. Wheeler, 80, Leather-lane
J. Wilson, Salter's-buildings, Walthamstow
R. L. Wilson, 22½, Milk-street
W. L. Wright, 17, Conduit-st.

From any of whom tickets can be obtained—for the admission of Ladies at 8*s*., and of Gentlemen at 13*s*., refreshments included.

The profits will be applied to the Fund of the Asylum. Brethren may wear Collars and Jewels only. A Grand Band à la Musard will be in attendance.

Especial General Meetings have been held in relation to the funds of this excellent institution, and the Committee are vested with full powers for the settlement of the "*vexata questio.*" During the progress of the necessary proceedings, for the present we forbear to make any further observations.

The Festival will be held in June. We bid Masonic welcome to the Aged Masons' table, with hearty good wishes to the cause.

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A generous lady, the late Mrs. Hannah Waldo Astley, widow of Bro. John Astley, bequeathed £50 to the Asylum, which has been paid by her executors, less the legacy duty, to the Treasurer.

About sixty years since, a warrant was granted for the members of the equestrian company of old John Astley; it was named the Grove Lodge, the place of amusement being then called the Grove. The audience were received in a kind of large booth or tent, when the weather was bad, otherwise the company performed in the open air; as circumstances improved, the accommodations kept pace with success, and the hearty old proprietor at length saluted the public under the roof of a handsome theatre, aud so great was his success, that a rival theatre then called Hughes's Circus, was built. We remember the old brother, Jack Astley, so portly that he filled his "sulky." To him succeeded the younger Jack, who with his widow, are now all in the tomb. Mrs. Astley was formerly a Miss Smith, and was, both before and after her marriage, a melo-dramatic actress of much celebrity. She was very tall, of fair complexion; and her most luxuriant hair reached nearly to the ground.

The Grove Lodge existed but a few years, the warrant being withdrawn, owing to the irregularity of its members.

The Royal Masonic Benevolent Annuity Institution is, we understand, in a very favourable state. Several candidates are passed as eligible.

The Girls' School.—Good report continues to be heard in favour of this admirable seminary; the Festival is appointed for the 15th of May, when benevolent patrons of the orphans and daughters of deceased Brethren will no doubt exercise their accustomed philanthropy, and we trust with the usual success.

The Boys' School.—From an observation by the Treasurer of this charity, it would appear that the expectaion of the long wished for building is not altogether broken to the hope. We refer our readers to the provincial intelligence for Dorsetshire, wherein it appears that Brother Rodber announced the probability of a building being erected at no distant period. All we venture to observe at present is, that if there be any serious intention of this project, as the lease of the Girls' School edifice is running to a close, the *possibility* of a union of the schools with the Asylum may now be advantageously considered.

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THE REPORTER.

GRAND STEWARDS' LODGE.—Public night: Bro. Acklam, W. M., in the chair. The meeting of the Craft to hear the second and third lectures was very numerous: on no previous occasion were the lectures worked with greater propriety. The Brethren selected for the sections were, Bros. B. Laurence, Norris, Savage, Giraud, Shaw, J. Udall, W. T. Smith, and Dover.

BOARD OF GRAND STEWARDS.—According to a custom that would "be more honoured in the breach than the observance," the minute book of the Board has not been confided to the Brethren, who are not, in consequence, considered as formed into a Board.

BOARD OF GENERAL PURPOSES.—A report of some length has reached us, but which for obvious reasons, during the "interregnum," we consider it prudent to defer inserting; because without comment or explanation, the purport might be misunderstood.

The elections to the Masonic chairs, both for Masters and Principals, have, as usual, excited great attention in the London Lodges and Chapters. There are, however, very few that proceed to installation before January. Among those few is the

MOIRA LODGE, (109). *Dec.* 7.—The anniversary of the Patron of this Lodge was, as usual, commemorated by the installation of the Master, Bro. Hill; the ceremony was ably conducted by Bro. John Bigg, P.M., and was marked by its impressiveness and simplicity. It was gratifying to observe that the newly installed Master gave full earnest of a year of promise. His addresses in Lodge, his manner of closing it, and his addresses after the banquet, were equally marked by Masonic propriety, social attention, and gentlemanly courtesy. The number present were about fifty, including several Grand Stewards and other visitors.

ENCAMPMENT OF FAITH AND FIDELITY. *Nov.* 29.—A full muster of the belted Masons attended on duty, under the command of Sir Knight Leeson, *M.D.*, attended by Sir Knights H. and J. Udall, and many other efficient Companions. The usual discipline and practice were conspicuous; and a military recruit joined the holy standard.

CROSS OF CHRIST ENCAMPMENT. *Dec.* 15.—Dr. Crucefix, with his veteran Knights Goldsworthy and Baumer, was at the head-quarters in the East, and after the solemnity of installation of a candidate, a conversational re-union of a very pleasing nature, in reference to the "promise" of a Grand Conclave, gave much satisfaction. The banquet was graced by several addresses betokening a kindred feeling, characteristic of the principles of the Order.

We have received several notices respecting elections, but not of particular interest.

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MASONIC CHIT CHAT.

Our learned Brother, William Henry Adams, Esq., P.G.S.W. of Lincolnshire, and ex-mayor of Boston, where he filled the civic chair two years in succession, has just been called to the bar by the Honourable Society of the Middle Temple.

Slavery.—The following inhuman advertisements appear in the later numbers of the Brazilian journals:—"Opportunity of obtaining a waiting-woman for 1*s*! To be raffled for, a waiting-woman, with a child eight years of age, and other subjects of value. Tickets may be had at No. 91, Rua do Rosaria." "To be sold, a little Mulatto, two years of age, very pretty, and well adapted for a festival present (Christmas-box). No. 3, Rua dos Latoeris." "To be sold, a wet-nurse, Mulatto girl, aged 20—has very good milk, her first child now four months old. Rua da St. Pedre, No. 108." "To be sold, a black woman, five months gone, and fit for all kinds of service. Largo de Poco, No. 5." "To be sold, a waiting-woman, with milk, and with a son eight months old. She may be had either with or without the child. Has the qualification of a good waiting-woman, and is without vice of any kind."

The Slave Trade.—From a return of last session, it appears that in the year 1842 there were 58 ships employed for the suppression of the slave trade; the number of guns, 945; and the men engaged in the service numbered 8554. The total expence of the ships was £575,466, of which the wages of the men were £261,319.

Interesting Scene.—On Sunday week sixty-nine fishermen, who had been saved from shipwreck during the awful storm of the 28th October, publicly returned thanks to Almighty God, in Cromer Church, Norfolk. They all rose when their names were called over by the officiating minister, and then, on their knees, joined in the beautiful form of thanksgiving in our church service.

Puseyism.—We have just heard of a circumstance evincing in a most decided manner the opinion entertained on this subject in the university of Leipsic. On the occasion of the Rev. Dr. Slade recently proceeding to his degree of *D.D.* the learned faculty of theology there, among the exercises to be performed, required a *dissertatio de natura et officio Filii Dei*, with a specific declaration from Mr. Slade that he was not a Puseyite. Had this test been declined, it was announced that the degree would have been refused.

The Mr. Stradling so favourably mentioned in the narrative of the perilous sufferings of the passengers and crew of the ill-fated Memnon, and who was selected to accompany Lieut. Balfour, in the adventurous voyage, in a small boat, to Aden, is a great nephew of the late Brother Francis Adams Stradling, whose interesting memoirs enrich our pages, and nephew to our valued Brother William Stradling, of Chilton Priory, Prov. Grand Treasurer for Somerset.

To the Editor,—Sir,—Permit me to rectify an error, which may be of some importance, in your last number of the *Quarterly*. In the notices of Births, appears, "The lady of Bro. William Tucker, Esq., S.W. Lodge, 327, of a daughter." The lady of our highly esteemed

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Brother was confined August 19th last, and was delivered of a still-born male child; thus deferring the hope of a continuance of the honoured name to inherit the property and virtues of the house of Coryton. Our worthy Brother has but one lovely child, (a daughter), 5 years of age.

Yours, HIRAM OF TYRE.

MARRIAGE IN HIGH LIFE, *Oct.* 4.—The marriage of Lady Evelyn Leveson Gower, (second daughter of the Duke and Duchess of Sutherland), and Bro. the Right Hon. Lord Blantyre, was solemnized at Trentham. The Archbishop of York, Viscount Morpeth, Lord and Lady Francis Egerton, Viscount Clifden, Dowager Lady Cawdor, Right Hon. Thomas Grenville, Viscount and Viscountess Leveson, Hon. and Rev. Francis and Lady Elizabeth Grey, Hon. William S. Lascelles, M.P., and Lady Caroline Lascelles, Lord Edward Howard, Mr. Vernon Harcourt, and Miss Georgiana Harcourt, and a large circle, had assembled at the seat of the Duke, on the day previous to the nuptials, in order to be present at the event. At twenty minutes to twelve, the Archbishop of York entered the church, attended by the Rev. J. E. Edwards, Rev. J. Hutchinson, and the Rev. H. G. Bunsen, chaplains of the Duke of Sutherland. Shortly afterwards the Duke of Sutherland came, leading the beautiful bride to the altar, and in the rear were Lord Blantyre, the Duchess of Sutherland, and the bridal party. In the train of the bride, were the Ladies Elizabeth, Caroline, and Constance Leveson Gower, sisters of the bride, Lady Mary Howard, Miss Lascelles, and Miss Howard, daughter of the Dean of Lichfield, who acted as bridesmaids. The bride was attired in a remarkably rich, but chaste costume of white satin, with two flounces of valuable Guipure lace, the flounces covering the whole of the skirt, which was trimmed with orange blossoms. Her Ladyship had a shawl of lace, of exquisite manufacture, and a superb veil. Head-dress of white roses. All the bridesmaids wore dresses of India muslin over white satin, with blonde bonnets trimmed with white roses. Immediately after the solemnization of the marriage the bride and bridegroom proceeded to the family mansion; and at half-past one o'clock, Lord and Lady Blantyre left Trentham for Lilleshall, the Duke of Sutherland's seat, in Shropshire, escorted by a body of the Staffordshire Yeomanry Cavalry. At Eccleshall, the bride and bridegroom were met by a troop of the Shropshire Yeomanry, who escorted them to Lilleshall. On leaving the park for Lilleshall, the happy pair were loudly cheered by the thousands of persons collected on the demesne.

Oct. 7.—At St. Martin's, Westminster, Bro. JOHN ALLEN, of Londonderry, to Angelina, second daughter of Charles Roberts, Esq., of Earl's Court, Brompton.

BIRTH.—*Dec.* 10.—The wife of Bro. G. R. CORNER, ESQ., (P.M. No. 1), of Dean Street, Southwark, of a daughter.

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Obituary.

Oct. 25.—Bro. WILLIAM WHITTAKER, æt. 54, after a painful and protracted illness, borne with true Masonic resignation; late a member of the Nelson of the Nile Lodge, 330. The poignancy of his sufferings and privations was materially alleviated during his confinement, by the kindness of the Grand Lodge, the Provincial Grand Lodge, and the Brethren of his Mother Lodge, under a dispensation from the D.P.G.M., Charles Lee, Esq.; his remains were committed to the tomb with Masonic honours, on Sunday the 29th. The procession was as numerous as respectable, and an immense concourse of spectators thronged around the solemn scene.

Oct. 7.—At Chedzoy, in the house in which he was born and had always resided, Bro. FRANCIS ADAMS STRADLING, Esq., aged 92 years and 7 months. He was throughout life highly respected by a numerous circle of friends, and revered by his relatives. On the 16th, his remains were deposited in the family vault in the church of Chedzoy. As he was the oldest Freemason in the Province of Somerset, the apron, gauntlets, Royal Arch scarf, jewel, &c., were placed on the coffin, and the banner, which now hangs over it, was borne to the grave by his venerable huntsman, 83 years of age. The procession was joined by nearly all the poor of the neighbourhood. It is singular that the fire ignited by his ancestor, John Stradling, Esq., in the year 1672, has always been carefully preserved, and still burns on the hearth of the hall. (*vide* p. 514.)

Nov. 21.—The Rev. MARTIN JOSEPH NAYLOR, *D.D.*, æt. 80, at Wakefield; the distinguished Patriarch who has been gathered to his fathers, had passed his jubilee of service, was appointed Prov. Grand Chaplain, (West Yorkshire), in 1820, and continued in office until his decease. He ardently studied and benevolently practised the purity of Freemasonry. On the 1st of November, full of energy, ardour, and animal spirits, he proceeded as Z. on the formal re-opening of the R.A. Chapter, 179; but on the 3rd was seized with remittent fever, and he expired in peace on the 21st. For 79 years he had never been confined to his bed for two consecutive days. His remains were interred in the parish church of Wakefield, on the 27th. We hope to give some interesting particulars of this excellent Brother in our next.

Nov.—At Tiverton, æt. 23, MARGARET ANN, wife of Bro. Walter H. Reid, of the Lodge of Fidelity.

Nov. 17.—At No. 3, Leicester-place, Leicester-square, æt. 32, ESTHER, the beloved wife of Bro. the Rev. H. A. HENRY, Minister of the Western Synagogue, St. Alban's-place, Charles-street, Haymarket, Past Master of the Lodge of Israel, 247. The deceased lady had passed through many months of languor, weakness, and decay, without a single murmur of impatience, and often expressed her adoration of that mercy which granted her so long a time for reflection and penitence. That she had no failing cannot be supposed; but she has now appeared before the Almighty Judge, and it would ill become beings like us, weak and sinful as herself, to remember those faults which, we trust, Eternal Purity has pardoned. But to speak of her virtues—her practice was such as her opinions naturally produced. She was exact and regular in her devotions—full of confidence in the Divine mercy—submissive to the dispensations of Providence—grateful for every kindness received, and ready to afford assist-

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ance to all whom her little power enabled her to benefit. A loving and dutiful wife—a kind and affectionate parent. The widower has five children to mourn with him in his sore bereavement of so excellent a wife and so good a mother. Nor are they alone in their grief, for all who knew her sincerely feel the loss society has sustained. Let us, therefore, preserve her memory for no other end but to imitate her virtues; and let us add her example to the motives to piety which this solemnity was instituted to enforce and impress on the minds and the hearts of the survivors.

Nov. 23.—Bro. BENJAMIN ALDHOUSE, P. G. Tyler, æt. 98, (*vide* p. 512.)

Dec. 2.—Bro. FERDINANDO JEYES, solicitor, of Chancery-lane, and of Mayfield, Sussex, æt. 66. The deceased was in the act of paying his admittance at the pit of Drury-lane Theatre, in company with his wife and daughter, and Mr. Fothergill, a merchant, when he suddenly but loudly gasped for breath, and in an instant fell to the ground. Before a surgeon could arrive he expired, probably from the rupture of a vessel near the heart. Bro. Jeyes was a highly respected member of the Craft, and served as Grand Steward from the Jerusalem Lodge, a few years since.

Dec.—Bro. LIGHTFOOT, æt. 60, at his house, Fetter-lane. Many years Past Master and Treasurer of the Lodge of Confidence, by the members of which he will be long remembered with affectionate regard. He was highly respected by the parish of St. Dunstan's, having acted as Ward Beadle for many years.

Dec.—Our beloved Rector of Alcester, Bro. PALMER, *LL.D.*, we are sorry to record has just breathed his last. He was Prov. Grand Chaplain for Warwickshire for many years, and a magistrate for the county. His memory will long be cherished by his parishioners, who lately presented him with an elegant piece of plate as a small taken of their respect and regard for him. He was a zealous defender of our holy faith, an upright judge, and a steady and sincere friend.

Recently, at Lincoln, æt. 74, Bro. CHARLES BEATY, *M.D.* an alderman and magistrate of that city, and in 1838, Mayor; when, on the occasion of her Majesty's coronation, he laid the foundation of the Victoria Infant School, with Masonic honours, which was built out of the surplus of a subscription for celebrating the day.

Died, at Bridgewater, Bro. RICHARD CAVE, æt. 75.

Dec. 18.—In Stratton-street, General Lord Lyndoch, æt. 94. We hope to give some Masonic particulars of the veteran Brother hereafter.

Dec. 21.—Bro. the Rev. WILLIAM JOHNSON RODBER, *A.M.*, rector and lecturer of the united parishes of St. Mary-at-Hill and St. Andrew Hubbard, London; Grand Chaplain, and Treasurer to the Boys' School. He was initiated about seven years since in the Grand Masters' Lodge, No. 1, passed the Chair, and served on the Board of Grand Stewards, of which he was the President. He sank immediately after the operation for stone.

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PROVINCIAL.

UXBRIDGE.—ROYAL UNION ARCH CHAPTER.—We gave an account of the revival of this Chapter at p. 65. It is now in excellent working condition. A Chapter was held at the King's Arms Inn, Uxbridge, on the 23rd September, on which occasion Bros. George Jeffkins and Samuel Nixon, of the Oak Lodge, were exalted, and several other Brethren were proposed. Companion Gibbons was re-elected to the First Chair, which during the past year he filled so efficiently. Companions Elliot and Robinson, (W.M. of No. 225), were elected Second and Third Principals, and Companion Pryer, Principal Sojourner. Nothing conduces so much to the dissemination of Masonry in the provinces as the establishment of good working Royal Arch Chapters.

OXFORD, *Oct.* 24.—A Provincial Grand Lodge for Oxfordshire was held at the Masonic Hall. The meeting was numerously attended. Amongst those present, were—Bro. T. H. Hall, Grand Registrar of England, acting as Grand Master of the Province; Bro. Ridley, Deputy Provincial Grand Master; and most of the Provincial Grand Officers. There was also a large assemblage of the Brethren of this Province, and members of other Lodges.

In the evening, a Grand Masonic Banquet was provided; and the chair was taken by the Grand Registrar, supported by the Deputy Provincial G. M. on his right, and by Bro. B. Bond Cabbell, Past J. G. Warden of England, on his left. The dinner was also attended by Bros. Blake and Thomas, the Masters of the two Oxford Lodges; and by Bros. Meredith, Farley, Hickman, Hitchings, Landon, and Boyd, and by many other Brethren, residents in the city, and members of the University.

The usual toasts were given from the chair. The memory of the late Grand Master, H.R.H. the Duke of Sussex, was drank in solemn silence.

The D.P.G.M., in proposing the health of the Grand Registrar, congratulated the Brethren on their having amongst them one so eminent in the Craft, and so greatly esteemed as a man. He felt assured, that the presence of such a worthy Brother must be especially gratifying to those more immediately connected with the studies of this place, as they had now the pleasure of welcoming in Oxford Bro. Hall, who, in his early career at their sister University, had gained high academical distinction, for two successive years.

The GRAND REGISTRAR returned thanks for the compliment he had received, in most eloquent terms; and expressed how greatly he was pleased with the state of Masonry in the Province of Oxfordshire; and with the cordiality that existed between the Brethren of the Alfred and Apollo Lodges.

The GRAND REGISTRAR then proposed the health of Bro. Ridley, D.P.G.M.

Bro. RIDLEY, in acknowledging the honour which had been paid to him in so kind a manner, stated his conviction that there was nothing learnt within the walls of a Masonic Lodge which could, for a moment, tend to diminish the adherence of any one to his religious faith, or his obedience to the precepts of the Gospel.

Bro. CABBELL shortly afterwards advocated, in most forcible language, the principles of Masonry; and expressed his satisfaction at revisiting the seat of his University education.

Several other speeches were delivered in the course of the evening.

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CHELMSFORD, *Oct* 24.—At a Grand Provincial Meeting of the Essex Lodges, held at the White Hart Inn, Chelmsford, for the investiture of Provincial Officers for the ensuing year, R. Alston, Esq., Provincial Grand Master, presiding, the following gentlemen were appointed:—Brethren Wackerbath, of Romford Lodge, Senior Grand Warden; Slaney, Colchester Lodge, Junior Warden; Browse, Pursuivant; Wakeling, Chelmsford Lodge, Senior Deacon; Wilson, ditto, Junior Deacon; Durrant, sen., ditto, Sword Bearer; Abell, Colchester Lodge, Secretary; Law, Chelmsford Lodge, Steward; Butler, ditto, Steward; Thompson, London, Master of Ceremonies; Osborne, Colchester Lodge, Treasurer; Braithewaite, Romford Lodge, Architect.—After the business of the day, the Brethren, consisting of thirty, sat down to banquet.

IPSWICH, *Oct.* 9.—*Laying the Foundation Stone of the New Custom House.*—This event took place with great pomp and solemnity. At ten o'clock the Free and Accepted Masons assembled at the New Assembly Rooms, and at eleven, marched to the Church of St. Mary Tower, where an impressive sermon was preached by the Rev. J. Fenwick, from the 107th Psalm, 28th and following verses. At the conclusion of the service, the Brethren marched in order to the Town Hall, where they were met by the Mayor and Corporation, when the whole body, in the course of an hour, arranged themselves in procession. On arriving upon the ground, the yards of the several vessels lying along the line of Quay were manned, and saluted the assembled *posse* with three hearty cheers. When the Brethren had taken their places upon the platform appropriated to them, and the officers had entered the circle, with the Mayor and other Municipal Officials, the more immediate proceedings of the day were entered upon. The Rev. J. FENWICK recited a short prayer. Bro. JONES (Mayor of Sudbury,), came forward and deposited the coins, inclosed in a glass case, within the cavity prepared in the lower stone. Bro. THOMPSON, of Woodbridge, read the inscription engraved upon a brass plate.

G. BULLEN, Esq., D.P.G.M., then came forward with the trowel—a very chaste and elegant piece of workmanship in silver, the production of Mr. R. S. Cole, silversmith, the handle formed of a piece of oak, a portion of one of the beams of the Old Custom House.

The trowel was afterwards presented to George Josselyn, Esq., by the members of the Lodges 134, 272, and 522, of Ipswich, in testimony of their high respect for him as Chief Magistrate, on the occasion of his laying the first stone of the New Custom House of that Borough.

The MAYOR: I accept this memorial of your esteem and regard. It will be treasured by me as being presented by this body of Free and Accepted Masons; nor shall I forget the sentiments and hopes with which they accompanied the gift. The Mayor then proceeded with the ceremony.

After appropriate addresses from the Mayor, the procession quitted the ground, and proceeded by the route of Quay-street, College-street, Queen-street, and King-street, to the Town Hall. The Brethren returned to the Assembly Rooms, and the members of the Corporation partook of an elegant collation prepared in the Council-chamber by Mr. Smith, of the "Golden Lion."

MASONIC DINNER.

At four o'clock the Brethren sat down to a splendid banquet provided by Bro. Castle, of the Great White Horse.

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G. BULLEN, Esq., D.P.G.M. for Suffolk, and W.M. of the British Union Lodge, presided. Nearly eighty Brothers sat down to dinner.

After the cloth was removed, the W.M. gave the usual loyal and Masonic toasts.

Bro. BULLEN now rose, and in a most feeling manner said, "Pause, Brethren, before you press the goblet to your lips; joy and grief are the lot of men. Even in this social meeting we must for a time sorrow. 'To the memory of our departed Brother John Read, Esq., late P.G.M. for Suffolk.'"

Dirge—"Forgive, blest shade, the tributary tear."

The W.M. then rose and said, he had now a toast to propose with which there should be joy and gladness, viz., "The Brethren of the adjoining Lodges and Visiting Brethren, particularly Bro. Sansum, from Rostock."

Bros. PATTISON and SANSUM returned thanks.

Bro. MARTIN rose and requested a bumper toast. As their proceedings had begun in order and been conducted in peace, he would propose "The health of our beloved and excellent Bro. Bullen, with the highest honours."

Bro. BULLEN rose amidst loud applause, and said he felt sincerely the compliment, and observed that during his Masonic career of thirty years, he never had the pleasure of presiding over so numerous an assembly, and concluded by the following:—"May your lamps of life burn long and burn bright, and may the Grand Geometrician of the universe shed his benign influence upon you, and guide you in the paths of virtue and science."

Bro. BULLEN then proposed "The health of the Mayor," and observed that a more urbane magistrate never wore the robe of office in this Borough.

The W.M. proposed "The health of Bros. Clark and Pettit, Architect and Builder of the Custom-house."

Bro. CLARK rose and said, he thanked them most cordially for the compliment, and observed that had it not been for Masonry he should not have appeared in his present proud situation.

Bro. PETTIT returned thanks, expressing similar sentiments.

Bro. CLARK (architect) proposed "The health of Bro. R. Martin, Esq., P.G.W. for Suffolk."

Bro. MARTIN acknowledged the toast in a most able speech, and concluded with the words of one of our bards—

> "Oh! the last rays of feeling and life must depart,
> Ere the rays of your kindness will fade from my heart."

Many other toasts were given, and as many excellent addresses offered; at length,

The W. M. proposed, as a parting toast, "The Masons' Wives and Masons' Bairns."

NORFOLK.—*To the Worshipful Masters, Officers, and Brethren of the Freemasons' Lodges in Norfolk.*—Brethren,—I have for some time past been in hopes and expectation that some Brother more experienced than myself, and more competent to the task of addressing you on the subject, would have stepped forward in our cause, and called upon you to rally round that mystic POINT which *should* unite us all. It is now more than twelve months since the death of our late P.G.M., and from

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all appearances, we are as far from the appointment of a successor as we were this time last year. To what is this to be ascribed? I recollect the time when Brethren of all *ranks* and all *professions* were regularly seen wending their way to the EASTERN STAR, there to learn the *principles* of our Craft, and separating to perform *its duties*. Then Norfolk ranked amongst the most zealous of the Provinces; but now is her glory departed, and she is become a by-word. For many years those who should have *watched* and *ruled* over us have been but too lukewarm. This of itself is sufficient to throw a partial damp over the energies of others. Still, let us hope that there *is* the *Spirit* of *Masonry* sufficiently strong in many to need only a *rallying point*; that the fire is not *quenched*, but only smouldering. Whatever may be the cause of this long interregnum—whether it be want of zeal and energy, or what I rather imagine to be the case, a want of *cordiality*, and a *jealousy* as to who may obtain the honours of the new G.L, let us no longer be idle, but let us be up and doing. Let us take example from other Provinces, from our Colonies, and from foreign countries. In the last ten years upwards of a hundred and twenty new Lodges have been opened in connexion with the Grand Lodge of England. The Society is spreading and flourishing in every quarter of the globe.

"Far as the breeze can bear, the billows foam,
Survey our empire and behold our home."

Let us look at the good our Brethren are distributing far and wide; at the charitable institutions rising under their hands. How many aged have been comforted in their latter days—how many widows' tears have been dried—and, more than all, how many orphans are now being taught to walk in those paths which will lead them to the Grand Lodge above! Masonry has been beautifully and truly styled the handmaid of religion. Let us think of those things, and let us be ashamed of our own supineness.

It is high time that a meeting should be called, for the purpose of petitioning the M.W.Pro.-G.M. to appoint a P.G.M. for Norfolk, and in so doing, let us express our hope that his choice may fall on one who has had some *experience*—who has given an earnest that he feels interested in the cause, and will, in ruling his Province, add the "*fortiter in re*" to the "*suaviter in modo*." And let none press for the honours of the new P.G.L. but those who mean to make themselves *efficient* in the duties of their respective offices. It is not the *colour* of a *collar*, nor the *jewel* attached to it, that can make a *good workman*. This advice I would more particularly recommend to the *younger* Brethren of private Lodges. It is not the efficiency of the W.M. *alone*, but the able working of himself and all his officers, that gives effect to our beautiful ceremonies. Trusting soon to see Masonry arise in our Province with increased vigour, I am, Brethren, yours fraternally,

PHILO-MASONICUS.

LINCOLN, *Sept.* 28.—The Members of the Witham Lodge, No. 374, celebrated the jubilee of their present warrant. A Lodge was held in this city as far back as 1730, and a minute-book exists (quoted by Dr. Oliver in his history of the Witham Lodge), commencing a few years after, when Sir Cecil Wray, Bart, afterwards D.G.M. of England, was R.W.M., and many of the principal gentry of the neighbourhood, and the leading citizens were members. When it ceased to meet, there is no

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record; but in 1793, a dispensation was granted by the Rev. William Peters, then P.G.M. of Lincolnshire, under which the present Lodge was opened, at the Rein Deer Inn, under the name of the WITHAM, on the 28th of September. For fifty years it has continued to meet without interruption, though with very variable prosperity. During that period there have been about 180 initiations, and nearly sixty joining members; the greatest number of subscribers at one time being, as now, fifty. After the Lodge in question had been regularly opened in the Freemasons' Hall, the Brethren adjourned to the City Arms Hotel (formerly the Rein Deer Inn), where the Lodge had been originally held, and there partook of an excellent supper. Besides the usual loyal and fraternal toasts, "The memory of the Founders of the Lodge" was proposed and drunk in silence. The health of "Bro. Marshall, Father of the Lodge," was also proposed, in conjunction with other veteran Brothers, who, nearly forty years ago, first saw the Light of Masonry under that roof.

WITHAM LODGE, 374.—In compliance with a request made by the D. P. G. M. at the late Provincial Meeting, that all the Lodges in the province should change their officers at the same period of the year, the Witham Lodge have altered their time of election from June to December; the W.M., the Rev. J. Osmond Dakeyne resigned the Chair, and was unanimously re-elected. The Festival of Installation will henceforth be held on the day of St. John the Evangelist, in place of St. John the Baptist.

The principal municipal officers of Lincoln chosen in November last, are all members of the Witham Lodge in that city; viz., Bro. R. Sutton Harvey as Mayor, Bro. Geat Huddleston as Sheriff, and Bro. Charles Pratt as Treasurer.

NOTTINGHAM.—There is some expectation amongst "the Brethren of the mytic tie," that ere long a Provincial Meeting will be held in Nottingham. Years and years have elapsed, and no assembly has been held. True it is that there are provincial officers, but the places are mere sinecures, and the "garter blue clothing" is laid up in lavender. But an end to all this lethargy is at hand. The Grand Lodge have just passed a resolution declaring the office of Provincial Grand Master to be vacant, if the provincial assembly is not convened every year. If some movement is not speedily made, a superseding visit from the Grand Registrar to the province of Nottingham may be certainly expected.—*Nottingham Journal.*

HULL, *Dec* 4.—*Re-Opening of the Minerva Lodge.*—The Minerva Lodge, after being closed for some time, for the purpose of undergoing extensive alterations, repairs, and decorations, was re-opened with an excellent dinner provided by Brother James Smith, of the Talbot Inn. Samuel Talbot Hassell, Esq., P.M. of this Lodge, was in the Chair, having on his right the W. M., C. Marshall, and on his left P.M. Flint. The Vice-Chairs were filled by Brother R Jackson, solicitor, and Brother W. M'Allum, and about sixty other members of this and other Lodges in the town and neighbourhood sat down. The room was well illuminated, and from the large number of banners, emblems, and devices in character, had a very splendid appearance. The Chairman gave, "The Queen, Prince Albert, and the Craft," acknowledged by the whole company singing heartily "God save the Queen." The next toast, prefaced with strong remarks of respect by the Chairman,

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was drunk in solemn silence, viz., "The immortal memory of our late Grand Master, H.R.H. Augustus Frederick, Duke of Sussex." The Chairman, on rising to propose the next toast, read the following letter from Earl Zetland to the W.M., viz.—

"Aske, Nov. 30th, 1843.

"Sir and Brother,—Owing to my absence from home, your letter of the 25th instant, only reached me this afternoon. I am sorry I cannot have the honour of dining with the Brethren of the Minerva Lodge on Monday, the 4th December; but having only yesterday received intelligence of the death of a near relative, I could not so soon join a festive party. I have the honour to be, Sir and Brother, yours faithfully,

"ZETLAND."

The Chairman then gave "The Pro-Grand Master of England, and Prov. Grand Master of the North and East Ridings, Earl Zetland." A variety of other toasts were drunk, and the evening passed away most harmoniously.

WAKEFIELD, *Oct.* 16.—The Brethren of West-Yorkshire held an annual Provincial Grand Lodge on Monday last, in the large room of the Corn Exchange Buildings, Wakefield. The Right Hon. the Earl of Mexborough, Right Worshipful Provincial Grand Master, presided, supported by his Provincial Grand Officers, and surrounded by a large number of Brethren from the various Lodges in the Province. Much Masonic business was transacted, and all was done with unanimity of feeling and in Brotherly love. The aged and infirm Freemason, and the Freemason's widow and children, were not passed by unminded; and a delightful instance of the advantage and beauty of Masonic benevolence was furnished, and a noble proof of integrity exemplified, as the following letter, which was read to the assembled Brethren, will testify:—

"To the Right Worshipful Provincial Grand Master, Deputy Provincial Grand Master, Officers, and Brethren of West-Yorkshire, assembled in Provincial Grand Lodge.

"Brethren,—It is with the greatest fraternal pleasure, that I address this letter to you. I have no doubt that many of you (if not all) will well remember, that the Brethren of the —— Lodge made application to the Provincial Grand Lodge of Benevolence, in my behalf, when holden at ——— in the year 1843. The prayer was attended to, and a grant of ten pounds was made for my relief, which was handed over to me by our worthy Provincial Grand Treasurer, and gratefully received, and acknowledged in due course. When the application was made, the nature of the case was fully stated, which I think I have no occasion to repeat here, as I am fully aware that many of you know the case too well. I am happy to say, it has pleased the Great Architect of the Universe to raise me to such a state of health as enables me to pursue my calling, but not with the same activity as heretofore. Yet the Great Giver of all good has been pleased to bless and prosper my humble endeavours, so as to enable me to return you the Ten Pounds, and I think it nothing more than my duty so to do. I have, therefore, inclosed you a Ten Pound Note, and humbly beg that you will accept the same, with a hearty good wish for the prosperity of the Craft; and I trust the same will be found useful on some future occasion; and should it be the means of relieving one distressed Brother, it will be a great gratification to your humble and ever obliged Brother,

—— P.M.

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At the conclusion of the reading of this straightforward, warm-hearted epistle, the Brethren expressed their admiration of the honourable bearing and disinterested conduct of their respected Brother, by loud plaudits.

After the Lodge business had terminated, the Brethren, to the number of about a hundred, sat down to an excellent dinner. The Right Hon. the Earl of Mexborough was in the Chair, and he was supported on his right by Bro. Charles Lee, D.P.G.M., the Rev. Bro. Dr. Naylor, P.G.C., Bro. J. Hargreaves, P.G. Sec., the Rev. Bro. Dr. Senior, Past P.J.G.W., Bro. John Wilson, P.G.R., and on the left by Bro. C. J. Brandling, Past P.S.G.W., Bro. Joshua Simpson, P.G.S.B.; and it was pleasing there also to see three scions of the noble house of Savile, ranged together, Brothers in blood and Brothers in Masonry—the Hon. and Rev. P. Y. Savile, P.G.C., the Hon. Henry Savile, and the Hon. and Rev. Arthur Savile. The two Vice-Chairs were filled by Bro. G. H. France, P.S.G.W., and Bro. T. K. Rowbotham, P.J.G.W.

The music of the evening was ably conducted by Bro. J. Hill, P.G. Organist.

After the cloth was withdrawn, "Non nobis Domine" was sung, and

The Noble CHAIRMAN gave a succession of toasts, which were interspersed with music and song, after which,

The P.S.G. WARDEN gave—"Our Right Worshipful Provincial Grand Master, the Earl of Mexborough."—Song and Chorus, "Let Masonry," &c., by Bro. J. Hill, P.G.O. The Noble Grand Master returned thanks with much feeling, and concluded a very appropriate and powerful address by proposing,

"Our Right Worshipful Deputy Provincial Grand Master, Brother Charles Lee."—Song, "Holy Friendship, Love," &c., by Bro. Sugden.

Bro. CHARLES LEE returned thanks, and quoted the remarks of the late Right Hon. the Earl of Durham, D.G.M., made at a Provincial Grand Lodge Meeting in 1838, as follows:—"I have ever felt it to be my duty to encourage and support Freemasonry, both in its principles and practice; because it powerfully developes the social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it forms the only neutral ground whereon all ranks and classes can meet in perfect equality, and associate together without degradation or mortification, whether for moral instruction or social intercourse." Bro. Charles Lee concluded his observations in the words of Scotia's bard—

> "May Freedom, Harmony, and Love,
> *Unite* you in the grand *design*,
> Beneath the Omniscient eye above,
> The glorious Architect Divine.
> That you may keep the *unerring line*,
> Still rising by the *plummet's law*,
> Till *order* bright *completely* shine,
> And Yorkshire's fame reach far awa."

Various other toasts were proposed and drank—amongst them—"Bro. Lord Pollington, and our Brethren of the Noble House of Savile;" "Lady Sarah Savile, and the Ladies." Introducing these toasts many excellent speeches and Masonic exhortations were made, the principal speakers being the Rev. Dr. Naylor, Vicar of Crofton; the Hon. and Rev. P. Y. Savile, Rector of Methley; the Rev. Dr. Senior, Head Master of the Free Grammar School, Batley: the Hon. and Rev. Arthur Savile, St. Clements, London; Brothers C. J. Brandling; the Hon. Henry Savile; G. H. France; T. K. Rowbotham.

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CHAPTER OF UNANIMITY, 179, *Nov.* 1.—This Chapter, whose meetings for the last twenty-seven years have been like angels' visits, "few and far between," and which had been completely dormant for very many years, was re-opened, under circumstances which inspire the most cheering hope, that, like the temple of old, it will soon rise from its ruins," and regain its former prosperity and splendour. Five Brethren were duly exalted, and many others were anxiously desirous of "assisting the Companions in rebuilding the Sacred Temple." The Meeting of Companions, including the Rev. Dr. Naylor, J.; G. H. France, H.; and D. Dixon, P. Z.—the only three "left among them that had seen the house in its first glory"—was numerous and highly respectable. Among the visitors we noticed, Comp. William Sadler, Z. 251 and 384; James Hargreaves, P. Z., 364 and H. 251; the Rev. Dr. Senior, J. of 251, and 384; James Heron E. of 251; and Thomas Hemingway, N. of 251. The Election of Principals, &c. for the ensuing year, and other interesting matters, were proceeded with, when the Companions sat down to banquet, fervently trusting that in them might be fulfilled the prophecy and promise of old—"*Be strong O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the High Priest*;" for "*the glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts.*"

Bro. Clapham was elected (for the third time) W.M. of the Lodge of Unanimity, No. 179.

DEWSBURY LODGE, 251, *Nov.* 2.—Bro. H. J. Hemingway, *M.D.* was elected Worshipful Master of the Lodge of the Three Grand Principals, No. 251; and at the same time his uncle and Brother Companion Thomas Hemingway, P.P.J.G.D. was unanimously reappointed Treasurer, the duties of which important situation he has faithfully discharged, with honour to himself, and to the perfect satisfaction of the Brethren, for the last twenty years. We are happy to say that this Lodge and Chapter continue to progress both in numbers and respectability; so much so, that the Brethren have recently purchased the extensive and commodious premises lately occupied as the Dewsbury Church Sunday School, with the intention of having them properly fitted up and consecrated as a Masonic Hall. Happy would it be for our Sacred Order, if the Masons' Lodge had no contact or connexion with the public tavern; but always stood, as it ever ought, upon its own peculiar hallowed and consecrated ground—the distinguished object of respect and veneration, even to the "popular world."—So mote it be.

BATLEY.—NELSON OF THE NILE, No. 330, *Nov.* 6.—This being election night, preparatory to the Festival of St. John the Evangelist, the Brethren of this Lodge met, according to ancient custom, when Brother the Rev. Dr. Senior, Head Master of Batley Free Grammar School, and Curate of Crofton, P.P.J.G.W. and J. of Chapters 251 and 384, was unanimously re-elected Worshipful Master and Treasurer. It is in agitation to remove the Lodge from its present confined and somewhat inconvenient situation to the "Bridge Hotel," a large and commodious mansion, belonging to the Right Honourable the Earl of Wilton, by which the Brethren will not only be enabled to conduct the several ceremonies with greater propriety, and more perfect conformity with the constitutions of the Order, but a great accession to the strength and respectability of this ancient and once flourishing Lodge may be fairly calculated upon; nor is it improbable that steps will ere long be

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taken to resuscitate the Royal Arch. There was originally a Chapter attached to this Lodge, called the Chapter of Industry, No. 129, but not having been renewed at the time of the Union, it has become dormant.

En passant,—while speaking of this Lodge, we cannot omit to inform our readers, that Charles Lee, Esq., the R. W. D. G. Master of West Yorkshire, was pleased to grant a Special Dispensation, to enable the Brethren of this Lodge to walk in Masonic costume, on the day of the interment of their late Brother William Whitaker, in consequence of which, a vote of thanks unanimously agreed to in open Lodge, at their last meeting, and passed with acclamation, has been transmitted to Brother Lee, by the W. M. the Rev. Dr. Senior.

NEWCASTLE-ON-TYNE, *Dec.* 8—A Provincial Grand Lodge for the Province of Northumberland, was held at Freemason's Hall, Bell's Court, in this town, on which occasion the D.P.G.M., W. Loraine, Esq., presided, and was pleased to appoint the following Brethren Prov. Grand Officers, viz.—Bros. John Jobling, P.S.G.W.; Thomas Small, P.J.G.W.; James Archbold, Mark L. Jobling, Sir John Fife, George Hawks, William Coxwell, and W. A. Surtees, P.G. Stewards; the Rev. Robert Green, P. G. Chaplain; John M. Bates, *M. D.*, P. G. Treasurer; W. Johnson, P. G. Secretary; James L. Barker, P. G. Registrar; Thomas Bourne, P.S.G.D.; V. Surtees, P.J.G.D; R. Turner, P.G.S.W.; Edw. R. Crouch, P.G.O.; W. Dalziel, P.G.D.C.; John E. Wilkinson, P.G. Usher; John Fothergill, P.G.S.B.; William Anderson, P.G.S.B.; William Richardson, P.G.P.; Thomas Hornsby, P.G.T. The Brethren afterwards sat down to banquet, at the Assembly Rooms, Westgate Street, and spent the evening in harmony and conviviality.

CHESTER.—Viscount Combermere, R.W. P.G.M. of Cheshire, in company with Bros. the Earl of Hilsborough, and the Hon. Wellington Cotton, will honour the Cestrian Lodge, 615, held at the Royal Hotel, in Chester, with their presence at the approaching festival of St. John the Evangelist, on December 27, when the installation of the W.M. for the ensuing year will take place, and further degrees will be conferred on several eminent individuals.

SHREWSBURY, *Aug.* 8.—The visit of Bro. W. H. White, the Grand Secretary, to this town, offered the Masters and Brethren of the Salopian Lodges an opportunity of testifying their respect to him. Accordingly, he was invited to a Masonic dinner at the Lodge-room, in the High Street. Which invitation Bro. White accepted; and we understand that the arrangements were liberal, and well conducted in every respect.

MONMOUTH.—The election of the Rev. G. Roberts to the Chair of the Loyal Monmouth Lodge has given high satisfaction, and we look forward with cheerfulness to his year of office. We have been visited by Bro. Pryer, and other London Masor to whom we take this opportunity of recording our thanks for their very able advice and instructions.

BOSTON.—The Supreme Grand Chapter in London has granted a Charter for holding a Chapter of Royal Arch Masons in Boston, under the name of "St Botolph's Chapter," and to be attached to the warrant of the Lodge of Harmony, No 339. It is expected that the Earl of Zetland, as Pro-Grand Z., will depute the consecration to the Principals of the "Chapter of Concord" at Lincoln.

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STAFFORD, *Nov.* 21.—*Provincial Grand Lodge and Festival at Stafford.*—After an interval of about eight years, a Grand Lodge for this Province was held by regular summons in the Shire Hall, Stafford, for the purpose of installing the R.W. the P.G.M. for Staffordshire, the Honourable Colonel Anson, *M.P.* for the Southern Division of the county. The Grand Lodge was not opened until one o'clock in due form, with solemn prayer, to enable the Brethren to arrive from a distance, which they did in great numbers. The imposing ceremony of the Installation was performed with much dignity and impressiveness by the W. Brothers White, G.S., and Dr. Crucefix; and the Prov. Grand Master, on taking the Chair, was saluted by the Officers and Brethren privileged to be present in Grand Lodge, with all the Masonic honours due to his high rank and elevation.

The Worshipful Masters, Officers, and Brethren of the following Lodges in the Province obeyed the mandate of the P.G.M. to be in attendance:—Nos. 115, 143, 427, 431, 435, 696, 607, 670, 674, 707, 660.

Among the numerous visitors were, C. R. Colvile, Esq., *M.P.*, D.P.G.M. for Derbyshire, and friends; Bro. White, G.S.; Bro. Dr. Crucefix, P.G.D.; G. Holyoake, Esq., S. S. Briscoe, Esq., Colonel Hogg and brother, with representatives from Lodges at Birmingham, Dudley, Kidderminster; Bro. Lambert, P.G.D. of the Eastern Province of Lancashire, &c., &c.

The R.W. the P. Grand Master, invested the following Brethren to be P. Grand Officers:—Bro. C. H. Vernon, P.M. 607; Bro. R. Fenton, P.M. 674, Prov. G. Wardens.

P.G. Chaplain, Bro. the Rev. Dr. Slade, W.M., 607; P.G. Treasurer Bro. W. Lloyd, W.M., 707; P.G. Registrar, Bro. W. Arnold, P.M. 670; P.G. Secretary, Bro. C. S. Clarke, P.M., 607.

P.G.S.D. Bro. T. Boulton, P.M., 427; P.G.J.D. Bro. J. W. Harris, P.M., 607.

P.G. Sup. Works, Bro. L. G. Hales, P.M., 660; P.G. Director of Ceremonies Bro. J. Stirrop, J.W., 427: P.G. Sword Bearer, Bro. W. Dibb, P.M., 427; P.G. Organist, Bro. E. Bond, P.M., 431; P.G. Pursuivant, Bro. G. Baker, P.M., 660.

P.G. Stewards, Brothers G. H. Fourdrinier, P.M., 660; C. L. Greaves, S.W., 115; S. M. Turner, W.M., 674.

All business being terminated, the P. Grand Lodge was closed in due form and with solemn prayer. A procession was formed soon after three o'clock in the Shire Hall, from whence the Brethren proceeded to the Swan Hotel, clothed as in the Grand Lodge; and at four o'clock, 150 Brethren sat down to banquet at the Swan Hotel, the arrangements for which had been admirably made under the stewardship of Bro. Brutton. The game was kindly presented by the G.M. Colonel Anson. Such a gathering and such an entertainment had not been known in the Province among the Fraternity for many a day.

In the list of loyal and appropriate toasts were: the Queen, a daughter and niece of Grand Masters; her Majesty's Royal Consort: the Prince of Wales; the Queen Dowager, a Mason's widow, and patroness of the Girls' School; the memory of the late M.W.G.M., drank in solemn silence; Lords Zetland and Salisbury; Viscount Ingestre, P.S.G.W. of England; the W. Bro. White, G.S., with thanks for his most efficient services; the R.W. the P.G.M. for Staffordshire, with all the honours; the R.W. the P.G.M. for Derbyshire, C. Colvile, Esq., *M.P.*, and other G. Officers of that Province present; the P. Grand Chaplain, Dr. Slade,

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with thanks for his exertions in reviving the G. Lodge in this Province; Bro. Brutton, and Past Grand Officers, with thanks for his arrangements for the festival; the W. Dr. Crucefix, and the Visiting Brethren; the Rev. Dr. Oliver, and all absent Brethren; the Hon. Mrs. Anson and the ladies of Staffordshire.

It is much to be regretted that some Brother was not invited to report for the press, that Brethren in the distance might profit by the auspicious transactions of this trusty Masonic gathering. In Lodge, the ceremonials were observed with unusual impressiveness; and what particularly gratified us was, that the absurd and indeed illegal, practice of admitting R. A. Masons who had merely been permitted to sit in the Master's chair, was denounced as indiscipline; the order for their exclusion from the last grand and solemn rite was obeyed, with regret, certainly, but without a murmur. The Brethren of Staffordshire and their visitors are deserving of praise for their ready compliance, and we hope their example will be followed on every occasion. The addresses after banquet were in keeping with the solemnity of the Lodge.

The Hon. Prov. Grand Master was in excellent health and spirits, and prefaced each toast with appropriate remarks, giving earnest of great promise for the future prosperity of his Masonic Province; his frankness in explaining the cause of his delay in summoning the Lodges, was gracefully apparent, and met with the kindest cordiality. He alluded to the memory of the late illustrious Grand Master, with great moral effect, and left an impression on the hearts and minds of all present, that Masonic attainment was happily blended with the courtesy of the gentleman.

Bro. Dr. Crucefix was entrusted with the leading toast, viz., that of the health of the Prov. Grand Master; and if we may judge from the manner in which the toast was welcomed, we may consider that the compliment was as creditable to the speaker as to the Brother it referred to. Dr. C. observed that it had been his good fortune to attend many Masonic meetings, but on no occasion had he ever observed such a careful attention to discipline and practice as on that day; he wished every Provincial Grand Master could have been present. That the Grand Secretary should have been perfect in his duty as an Installing Master, and that he (Dr. C.) might have performed his share without difficulty, was probably expected; but that the entire conclusive duties should have been performed by the newly installed Prov. Grand Master in a manner so truly efficient, was a matter of gratifying exultation.—(Great cheering."

The Provincial Grand Master, in reply, touched on the points of this address in a very masterly style, and was cheered with acclamation as he sat down.

Bro. White, G.S. in noticing the manner in which a toast to his health had been received, addressed the company at considerable length, gave a very lucid explanation of many Masonic points, and at the conclusion of his address was also loudly cheered.

Bros. Colville, *M.P.*, Brutton, Rev. R. Buckeridge, Colonel Hogg, Boulton, Lloyd, and Lambert, severally returned thanks for the toasts dedicated to themselves and friends.

Rev. Bro. Slade proposed the health of the Historian of the Craft, Dr. Oliver, and absent friends, in a most eloquent address, in which the transcendent merits of that distinguished Mason were adverted to in glowing language. The toast was most warmly welcomed.

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The Rev. Brother SLADE, in reply to a personal compliment paid to himself, addressed the meeting at considerable length. The reverend Brother noticed the compliment paid to his unceasing exertions to revive the Provincial Grand Lodge with great feeling, alluding to the moral force of charity, its constructive effect and application to great and good ends. Alluding to the Masonic Charities, all of which he mentioned, he stated in reference to the Asylum, "It rejoices my heart to announce to you that our R.W.P G. Master has pledged himself to preside at its next annual festival, in June. It received the cordial support of his honourable mother, the Viscountess Anson, and it deserves the support of every generous being." A luminous address was concluded by observing of Masonry, "Its text-book is Preston, its history and philosophy the works of Oliver, its periodical of intelligence and literature the *Freemasons' Quarterly Review.*" Rounds of applause rewarded the reverend doctor's admirable address.*

The concluding toast, "the Ladies," fell to the fortunate chance of Dr. CRUCEFIX, who, in proposing it, gave vent to a natural burst of grateful emotion; and drew a picture of the fidelity of woman, to her parents, kindred, husband, and, above all, to her Maker; affording a moral contrast to the fiercer nature of man, whose ambition she was often fated to control, as she protected him from his own misgovernment. As some reparation for her absence from the "feast of reason and flow of soul," he conjured the Brethren to be exemplary in their kindness; and, as an earnest of their intention, he advised them to commence with a ball in the spring. He felt certain that the honourable and gallant Brother at the head of the province would lend his powerful aid. The doctor concluded by proposing, as a farewell toast, "the Hon. Mrs. Anson and the Ladies of Staffordshire." Loud and reiterated plaudits frequently interrupted the address, and were continued for some time after its conclusion. In acknowledgment of the compliment to Mrs. Anson and the Ladies of Staffordshire, thus warmly cheered, the Prov. Grand Master made some pertinent remarks, and promised that the patronage of that lady and her friends would not be wanting on so pleasant an occasion—(cheers.) The meeting of the Brethren then dissolved, amid the hearty congratulations of each other.

LEDBURY, *Sept.* 27.—There was "a glorious gathering." It having been resolved upon by the Members of the Vitruvian Lodge at Ross, to come to Ledbury, and give their respected Brother, Mr. William Butt, a benefit, by dining at his house, they notified their intentions to him, and that worthy individual made suitable preparations to receive them. At the appointed time, the Worshipful Master, his Wardens, and the Brethren of the Lodge, arrived and found a dinner prepared for them. After the cloth was removed, the usual toasts belonging to the Craft were proposed and drunk with the utmost enthusiasm: and many excellent songs were admirably sung. On account of most of the parties having a long distance to return home, they were reluctantly compelled to separate at rather an early hour, each regretting that "hours so sweet" should so speedily wing their flight; for during that happy evening nought but harmony, happiness, and brotherly love prevailed.

TOWCESTER, *Nov.*—The Brethren of the Lodge of Fidelity, 652, were visited by Members from Lodges of the Province, to celebrate the

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The address will be found at page 504

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Festival. The Lodge was opened at six o'clock, and the Brethren were in due time called from "labour to refreshment," when they partook of an excellent supper. The cloth removed, and the usual formalities gone through, the Worshipful Master, Brother Perkins, called upon the Brethren as loyal subjects (for otherwise they could not be deemed good Masons), to rise and drink the health of her most gracious Majesty, the daughter of a Mason, and Patroness of the Masonic Schools;" the same was most enthusiastically responded to, after which the national anthem was sung, the whole assemblage joining in full chorus. The toast, the glee, and the glass circulated freely and joyously, the latter with that prudence and caution so characteristic of the Craft, and so beautifully and impressively inculcated by the tenets and principles of the ancient Fraternity. The Meeting, altogether, was one of unmixed happiness, brotherly love and respect.

Liverpool, *Dec.* 13.—The Provincial Grand Lodge for the Western Division of Lancashire, was held at the Adelphi Hotel, Liverpool, when the R.W.D.PG.M., Bro. John Drinkwater, presided. There was a very numerous attendance. Amongst the distinguished visitors present were—Bro. John Finchett Maddock, R.W.D.P.G.M. for Cheshire; Bro. Richard Daly, V.W.P.G.T. for Eastern Lancashire; Bro. Peter Barker, V.W.P.G.R. for Cheshire; and Bro. Benjamin Brasse, V.W. P.P.G.S.W. for Cheshire. A special vote of thanks was unanimously passed to Bro. John Molineux, sen., for the great services which he has for several years rendered to the province, in his official capacities of P.G.O., and P.G.D.C., and for the deep interest which he has invariably evinced for the benefit of the Craft in general. The late fulmination of the Bishop of Malta against Freemasonry, was noticed, and met by proofs of the most devoted loyalty; the utmost submission to constituted authority in church and state, the most extensive charity, benevolence, virtue, and honour, being invariably displayed by the Fraternity, wherever situate or practising the Art; and by the fact, that during the recent disturbances in the manufacturing districts, not a single Mason was included amongst the disorderly.

Barnstaple, Devon.—Loyal Lodge, No. 312.—This Lodge having of late greatly extended its numbers, and the Brethren becoming the purchasers of the splendid and celebrated Bath Masonic furniture and paraphernalia, have found it necessary to remove to a larger and more commodious Hall, and they have consequently met, during the last autumn, in the Assembly Rooms, which have been taken for the purpose.

The Bath Masonic furniture, since its acquisition by this Lodge, has undergone a complete renovation, and being displayed to the greatest advantage in the elegant and capacious ball-room, forms as splendid and perfect a *coup d'œil* as any Lodge in England; and more particularly the effect on the newly initiated candidates (aided by the solemn peals of the powerful and fine-toned organ, to which the utmost effect is given by the talented organist, Bro. Edwards), is most impressive. It is a cause of congratulation to the Craft in general, that this splendid furniture, which was collected and arranged at Bath, regardless of expense, has not now been dispersed, but is again restored to its legitimate purpose, under the guardianship of this Lodge. The candlesticks are especially worth notice, as it is said, that but three sets were ever cast, one for the Grand Lodge of England, another for the Grand Lodge of Prussia, and the third set is in this collection. They are of *or molu*,

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of most elegant and delicate workmanship, with allegorical silver plates inlaid; but the counterparts being in the Grand Lodge of England, any further description is unnecessary.

CHAPTER OF LOYALTY AND VIRTUE, No. 312, *December* 13.—A Chapter was held this day, for the purpose of exalting four Brethren to this sublime and exalted degree. This Chapter is in a high state of working and discipline, under the superintendence of the three Principals Companions, Britton, Chanter, and Harris, assisted by Companion Jones, Past Z. The same difficulty has been experienced here, as in many other Chapters, namely, getting the Principals installed.

After the ceremony, a banquet took place, at Bro. Cory's, Fortescue Hotel, where twenty-one Companions sat down to a sumptuous repast, and the evening was spent with the greatest harmony and conviviality.

The encampment of Knight Templars in this town (Trinity in Unity), for which a warrant is still held, but which has been nearly dormant for some years, is also intended to be revived and worked forthwith.

BIDEFORD.—LODGE OF BENEVOLENCE, No. 719.—Masonry, which has been at a low ebb in this town for the last twenty-five years, has, at last, shone out bright, and bids fair for the future to shed a lasting brilliancy over the town and neighbourhood, and this new Lodge to vie, both in working and respectability, with any Lodge in the province.

Some months since, a few zealous Masons resident here, bestirred themselves, and applied for and obtained a warrant. In September, the W.M. was installed, and Officers appointed, and on Thursday, October 26th, a Masonic festival, to celebrate the establishment of the Lodge was held. The Lodge was opened in due form for the dispatch of business, at two o'clock, and at half-past four, the Brethren adjourned to the Commercial Hotel, where a banquet was prepared in Brother Burney's best style, to which thirty Brethren sat down. J. B. Chanter, Esq. P.P.G.D. the W.M. in the Chair, supported by Bro. Pidsley, P.P.G. Registrar, and several Past Masters and Officers of the Barnstaple Lodge, No. 312: C. A. Caddy, Esq., S.W., was in the Vice-Chair. The room was decorated with Masonic banners and appropriate emblems, and the Doric, Tonic and Corinthian lights were displayed. The Bideford brass band attended during the evening, and played several Masonic airs and other appropriate music. The usual loyal, Masonic, and other toasts were given, and several pleasing Masonic addresses delivered. The Brethren adjourned at an early hour, highly delighted with this first specimen of the revival of Freemasonry in Bideford.

The Lodge holds its meetings in rooms, formerly used as the Commercial Reading Rooms, and now fitted up purposely and appropriately for the Lodge, and in the short time that has elapsed since its establishment, half-a-dozen Brethren have been initiated into the Order, including the Mayor and town clerk, and some of the most respected inhabitants and tradesmen of the town; and there are besides several propositions on the books.

EXETER, *October* 20.—The Masons of Exeter, nay, of the Province of Devon, have much to boast of in every particular connected with the Order, of which they are prominent "ornaments and jewels;" excellence, and desire to oblige as well as to "do good to the greatest number," appear to animate all, from the Noble P.G. Master, and his active and able Deputy, down to the least Officer in the Provinces, and

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no one who has witnessed the Masonic processions which frequently indulge the inhabitants of Devonshire, and at the same time aid its own cause, will contradict the assertion, that the manner in which Masonry is cherished in the Province, offers a profitable example to all rulers of the Royal Craft. The Brethren have now achieved their last triumph, by the adaptation of an ancient building to the purposes of Masonry. The venerable hall of the Tuckers' Company (the only corporate body of the city exclusively devoted to charity) is peculiarly suitable; it was formerly a church, and has now been aptly chosen for carrying out the holy mysteries and privileges of Masonry; it is fitted up in excellent taste, the shields and pennons of the numerous Sir Knights are arrayed in their proper position, under the groined and fretted arches of the fine old roof, whilst other appropriate fittings and decorations proclaim the skilful hand of the *Perfect Master*, as well as the industry of the Apprentice. In obedience to the truly Masonic notice, which was distributed through the Western Provinces, a numerous body of the Craft assembled to do honour to the occasion. The banquet was served up in the New Hall, at half-past four, when Bro. Rev. John Huyshe, a name familiar to all good Masons, was called to the President's Chair; Brothers Denis Moore and Empson, ably assisting as Vice-Presidents. Among the company, we were pleased to observe a number of other distinguished Masons, including Brothers Captains DAlbiac, Gordon, Cummins, and Tarleton, of the 4th Dragoons; Captains Powney, R.N., K.H., Locke Lewis, and Dixon; Brothers William Tucker, of Coryton Park, Cann, Force, Evans, Laidman, &c., together with the venerable Father of the Province, Brother Hirtzel.* The Chairman gave the usual Masonic toasts in his accustomed happy manner, prefacing those of the Right Hon. and Noble P.G.M. and the R.W. D.P.G.M., with remarks alike honourable to them and to the Craft whom they so affectionately and judiciously govern. "The Army and Navy" was acknowledged by Captain Locke Lewis, late Sheriff and Deputy-Lieutenant of Radnorshire, in an address indicative of real Masonic feeling; in allusion to the Hall, the worthy Brother declared it to be the most truly Masonic apartment he had ever witnessed, and its proportions were also singularly correct; he had found it to be thirty-three feet in length, three times seven in breadth; it was enriched with thirty-three shields, thirty-three banners, and presented thirty-three compartments in its beautiful roof—(cheers)—forming altogether a rare combination of Masonic correctness, and tasteful display. Bro. Lewis related an anecdote beautifully illustrative of the beneficial effects of Masonry, which had saved the life of a naval officer, a friend of his, who now resided in Devonshire; his head was on the block, but on making himself known as a Brother Mason to one of the authorities, he was spared.

Brother DENIS MOORE proposed the health of a Mason singularly accomplished, and as generous in his attentions to the science, as he was proficient, Brother Huyshe—(much cheering). The worthy Brother offered his thanks, in an address replete with the genuine evidence of unalloyed Masonry. "I am rejoiced (said the Rev. Brother in conclu-

* Bro. Eales White was prevented at the eleventh hour from attending, but we recognised his faithful attendant, the celebrated snuff-box doing its duty, (after introduction by Brother Tucker), by collecting from kindred spirits the means of blessings and comforts for the poor old worthy Mason.

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sion) that I have lived to see the day that the working of Lodges has been rescued from inns and taverns; my hopes are now perfected on this important matter—(cheers)—and I feel persuaded that each month will bring with it ample and gratifying proofs, that *this* is the congenial soil for the growth and prosperity of the true and sensitive plant which so eloquently represents our hallowed profession—(great cheering). I call upon you, Brethren, now to do honour where much is due, and I feel confident that I am meeting your warm wishes, by proposing the health of an exemplary Brother, whose progress in Masonry is worthy of all imitation, whose zeal and active research, will raise him high in the scale of Masonic worthies, and whose station in society offers opportunity for his generous desire of extensive usefulness—I allude to our honoured visitor, Bro. Tucker—(much cheering)—with him, I beg to include the visitors who have honoured us with their company.—(cheers).

Bro. TUCKER assured the Brethren, that he deeply felt the complimentary manner in which allusion had been made to his public services to the interesting science into which he had the happiness to be admitted—as a Devonshire man, he was doubly proud in the contemplation, that in this the city of his ancestors, and where the arms which he had the honour of bearing, were still to be found, he had received the perfection of Christian Masonry; he was justly proud of the distinction, and from the moment of his having received the Insignia of that Order (Templars) of which our late Grand Master was Grand Prior, he had wished for this desired consummation; he conceived it his duty as a Mason, to take every Degree which was honoured by its name, even if there were 100 more—(cheers)—and he should feel also an imperative obligation to wear the jewels indicative of every Order and Degree which had been entrusted to him, in processions in particular, or on any other occurrence where the results of Masonic assiduity can be advantageously borne—(great cheering). He admired the manner in which processions were managed in the province of Devon, and there is a generous complexion in the invitation which produced this gratifying meeting, speaking well for the executive thereof. His maxim was, that whatever was worth doing at all, was worth doing well; he had to learn that a Mason could do too much, or be too zealous in dispensing the "faith that was in him." He had put his hand to the plough of Brotherhood, and as he felt all the warm sympathies of the Order, he would, God willing, endeavour to carry them out—(much cheering).

The health of Brother Hirtzel, the Father of the Province, was cordially received, and the Venerable Mason, in acknowledging the compliment, said, that all his sons were Masons; he had but one daughter, and since they could not make her a Mason, he had married her to a Mason—(cheers). The Masonic Patriarch joined heartily in a glee, and shewed that voice and taste could be very effective at the age of eighty-eight.

The Vice-Presidents, Bro. Denis Moore, the efficient Grand Secretary, and Bro. Empson, were toasted, amidst the cheering of the company; and we regret that our space will not permit us to indulge our readers with their, and other most eloquent and Masonic addresses on the interesting occasion, which will long be remembered by the Masons of Devon.

A Conclave of R.C. was held at eleven A.M., Rev. J. Huyshe, W.M., when Brothers Tucker, Clench, Evans, and Laidman, were installed, and Bro. Eales White elected for installation.

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TAUNTON.—The Lodge of Sincerity has voted ten pounds to the "Sussex Memorial," Making £110 from the Province of Somerset.

Bro. W. Tucker, of Coryton Park, has been unanimously elected W.M. for the ensuing year. Expectation is on tip-toe; the high promise of a happy and successful career, we are certain will not be broken to the hope. His installation will take place on St. John's-day; and we regret it will not be in our power, in this number, to record "the transactions of the auspicious day." The Brethren of the Lodge muster some eighty members; and, in addition to their Chapter, are anxious to be enrolled as "Masonic Soldiers of the Faith," as soon as the Grand Conclave shall determine on the course of operations. The bounty money is all ready, and the enlistment will doubtless do great credit to the captains and others, who are panting to go through the Masonic evolutions in the "Encampment of Peace."

BRISTOL, *Oct.* 30.—The ceremony of laying the first stone of the new Guildhall took place. The route intended to be pursued by the procession was unfortunately rendered undesirable by a continued shower of rain. A very large assembly, however congregated in the neighbourhood of the Council House; and the scite of the intended building was ornamented with a profusion of flags and streamers. The area in which the ceremony was to be performed was covered over with an extensive awning. The banners of the various trades having arrived, and the Freemasons, in full costume, having assembled, the procession issued from the Council House in order, proceeding directly down Broad-street.

On arriving on the spot, and the different bodies having taken up their respective positions, the Right Worshipful Deputy Provincial Grand Master, Brother HUSENBETH, in presenting the Trowel to the Mayor, addressed him as follows:—

"Right Worshipful Sir,—The Society of Freemasons, over whom I have the honour of presiding in this city, feel themselves highly honoured in assisting at the laying of the Foundation Stone of this intended Hall of Justice; thus corresponding fully with the employment of our Craft in the erection of Temples to God, and Halls for the correction of vice and immorality. I have, therefore, great pleasure in presenting your Worship with the Tools of Operative Masonry."

His Worship, the Mayor, then, in a very *Masonic* style, proceeded to spread the mortar under the stone, and which act was accompanied by the spectators giving vent to their feelings of gratification by cheering most heartily.

His Worship then took the brass plate, and read the inscription. His Worship having deposited the plate in the place prepared for it, the stone was lowered into its proper position amidst a flourish of trumpets, and the acclamation of the surrounding spectators, the band playing "God save the Queen." The Mayor then applied the square to the stone, and struck it at the corners with the mallet made out of the wood taken from the old Guildhall, and the ceremony was concluded by the Grand Chaplain, the Rev. C. Holder, *M.A.*, Incumbent of Hanham, in an impressive manner, amidst profound silence, reading a prayer.

His Worship the Mayor then ascended a slightly elevated stone, and addressed the assembly, concluding nearly in the following words:

"I would now beg to express my cordial thanks to those gentlemen who have honoured me with their attendance, and more particularly to the D.P.G.M. and the Society of the Freemasons, for their kind assist-

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ance in the ceremonies of the day, which, had the weather been propitious, would have given an interest to the procession, and afforded much gratification to the public. And as this is almost the last time I shall be clothed in the robes of office, I would avail myself of the opportunity it affords me of acknowledging the respect and attention I have received from all classes of my fellow-citizens; especially do I feel grateful to the humbler classes for their orderly and peaceable conduct during my mayoralty, which is the more meritorious, as the last year has been one of severe distress and privation."

Three cheers were then given for his Worship, the procession was reformed and left the ground, the band playing the popular air of "Clear the kitchen," which tune, together with a little additional incentive in the exertions of the police, soon left an open space for the procession, which arrived at the Council House at a quarter past two o'clock, the whole ceremony not having occupied more than an hour.

NEWPORT, *Oct.* 7.—The Right Hon. Earl of Yarborough, Provincial Grand Master of the Isle of Wight, held a Grand Lodge at the Star Hotel, on Wednesday last, which was attended by upwards of 150 members of the Craft, from various Lodges in and out of the island. The day being delightfully fine, thousands of persons assembled to witness the procession to and from the ancient church. At ten minutes to eleven they left their Lodge, proceeding up James-street, through the beast-market, and down Pyle-street, into church. Having arrived at St. Thomas's church, where the impressive liturgical service of the church was read by the Rev. J. Maude, and the responses, chaunts, and hymns being heartily joined in by the congregation, the effect was very imposing. The Provincial Grand Chaplain, the Rev. William Moore, *A.M.* preached on the occasion, and took his text from Romans xv. 5, 6, 7—"Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ; wherefore receive ye one another, as Christ also received us to the glory of God." Brother Moore's discourse was an able Masonic commentary on the text; he concluded by ably advocating an excellent charity called "The Royal National Benevolent Annuity Fund;" and, after the sermon, a good collection was made in aid.

After leaving church, the procession walked down Pyle-street, up the High-street, and arrived at their Lodge by Upper Lugley-street.

The following were appointed Officers of the Provincial Grand Lodge:—Earl of Yarborough, Provincial Grand Master; Brothers Blachford, D.P.G.M.; Williams, S.G.W.; Hale, J.G.W.; Moore, G. Chaplain; Sheddon, G. Treasurer; Osborne, G. Registrar; Plumbly, G. Secretary; Helby Sen. G. Deacon; Luter, Jun., G. Deacon; Hellier, G. Supt. Works; Tippen, G. Dir. Ceremonies: Hearn G. Sword Bearer; Baskett, G. Organist; Dashwood, G. Pursuivant. Grand Stewards:—Brothers Callop, Wyatt, Williams, Poore, Moorman, and H. Hearn.

Above a hundred of the Brethren sat down to dinner, Earl of Yarborough presiding with his usual great ability in the chair, the P.G.C. Rev. Brother Moore saying grace.

On the removal of the cloth, the Provincial Grand Master proposed the "Queen," the brass band played the national anthem, and the Brethren afterwards joining in chorus; "Prince Albert;" "The illustrious memory of the late Duke of Sussex," (drunk in silence); and

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other toasts. There were many visitors present, among whom was Brother J. A. Chase, Grand Steward, who acknowledged the compliment paid to him in a well-pointed reply. The P.G. Master alluded very good humouredly to the delay in calling a Grand Lodge, observing that he wished to have his memory jogged to keep him properly a-going.

The festivities were conducted with true Masonic decorum, and concluded at an early hour.

RAMSGATE.—The Royal Naval Lodge of Ramsgate commenced their winter campaign after the summer recess, early in November, under the most favourable auspices to themselves and the Craft in general, as many highly respectable members were added to the institution. To enable the Brothers to obtain Masonic knowledge, a Lodge of Instruction for that purpose is held every Wednesday, at seven o'clock, at the Castle Hotel, Ramsgate.

SCOTLAND.

EDINBURGH.—ST. ANDREW'S DAY.—The annual election of office-bearers of the Grand Lodge of Scotland took place on St. Andrew's day, when the following noblemen and gentlemen were elected:—The Right Hon. George, Lord Glenlyon, Most Worshipful Grand Master Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, Past Grand Master; John Whyte Melville, Esq. of Mount-Melville, Substitute Grand Master; Sir David Dundas of Dunira, Bart., Senior Grand Warden; Sir John Ogilvie of Inverquharity, Bart., Junior Grand Warden; Sir W. Forbes & Co., Grand Treasurers; W. A. Lawrie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; William Bailie of Polkemmet, Senior Deacon; the Hon. the Master of Strathallan, Junior Deacon: the Rev. Alex. Stewart, minister of Douglas, Grand Chaplain; William Burn, Esq., Architect; William Cunninghame, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard; William Anderson, Esq., Grand Director of Ceremonies; John Dick, Esq., Grand Sword Bearer; John Lormier, Esq., Grand Bible Bearer; A. Menzies and J. Tinsley, Grand Marshals.

MILITIA TEMPLI.—(CIRCULAR.)—"FRA,—A Provisional Priory of the Grand Council will be held in Freemasons' Hall, Edinburgh, on Wednesday the 29th November current, at eight o'clock, P.M., for the purpose of receiving into the Order the Right Hon. Lord Glenlyon, the Master of Strathallan, and others.

"Knights cannot be admitted to the Provisional Priory unless in the full, or at least the half-dress costume of their rank. Those who are provided with the full dress, are expected to appear in it. Apartments on the premises for robing, will be open an hour before the time fixed for the Provisional Priory.

"The half-dress costume of each grade consists of the cap, mantle, sword, sword-belt, and badge. These will be supplied by the proper officer to parties attending on the above evening, provided intimation is

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sent to me on or before the 20th instant, specifying the articles required. The lowest prices of these are as under:—

"*For Knights Grand Crosses.*—Cap 4*s.*; mantle 13*s.*; sword and sword-belt 1*l.* 14*s.* 6*d.*; badge and cordon 2*l.*

"*For Knights Commanders.*—Cap 3*s.* 6*d.*; mantle 10*s.* 6*d.*; sword and sword-belt 1*l.* 14*s.* 6*d.*; badge and ribbon 1*l.* 10*s.*

"*For Knights.*—Cap 2*s.*; mantle 10*s.* 6*d.*; sword and sword-belt 1*l.* 13*s.*; badge and ribbon 1*l.*

"That proper arrangements may be made for the Knights attending, it is desirable that those who are to be present on the evening of the 29th November, should notify their intention to me by Saturday the 25th instant, at latest.

"It is particularly requested that the heads of Priories forthwith apprize the Knights under them of the approaching reception, to enable all registered Members of the Order, appearing in the costume recognized by the Statutes, Chap. VII. to have an opportunity of witnessing the interesting and imposing Ceremonial of Reception in the first Provisional Priory of the Order in Edinburgh.

"By Command of the M.E. and R. The Grand Master,
"J. Linning Woodman, G. Sec. and Registrar."

"Edinburgh, 14th November, 1843.
"27, India Street."

Order of the Temple.—On Wednesday, the 29th of November, in consequence of authority from the Grand Master, (Admiral Sir David Milne, *G.C.B.*, &c. &c.) a Provisional Priory of the Grand Council of this religious and military Order was held at Edinburgh, for the express purpose of receiving within its pale Lord Glenlyon, the Master of Strathallan, Sir David Dundas, and John Whyte Melville, Esq. of Bennochy and Strathkinness. The Red Cross Knights, attired as of old, in the white costume conferred upon them by St. Bernard, assembled to the number of nearly sixty, and were arranged in stalls, according to their respective ranks in the Order. The Grand Master's throne was unoccupied, his Eminence being at present absent from Scotland, in command of her Majesty's naval forces at Plymouth. The Chapter-house was decorated with drapery, representing tents. Over these tents were placed escutcheons, containing the armorial bearings of the Knights, and the glorious *beauseant* and other banners of chivalric fame were hung around the apartment. The Preceptor and Grand Prior of Scotland, Walker Arnott of Arlary, presided, and a commission from the Grand Council, appointing Fra. W. E. Aytoun to conduct the reception, having been read, the beautiful and interesting ceremonial was thereafter proceeded with by him. On its termination, the irrevocable vow of profession was administered to the newly created Knights. The ceremony of Wednesday derived considerable interest from the fact, that the noble Lord Glenlyon's ancestor, the Marquis of Tullibardine, commonly styled Duke of Atholl, demitted his high office of Regent of the Order, on the election of Prince Charles Edward Stuart to the Grand Mastership, on 24th September, 1745. The Provisional Priory was closed immediately after the ceremonial of reception had ended.*

* We had prepared an article on the state of the Grand Conclaves of England, Scotland, and Ireland, which is deferred until the misunderstanding existing among that branch of the order in Dublin, shall hopefully assume a more agreeable complexion.

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Nov. 24.—THE EDINBURGH ROYAL ARCH CHAPTER, No. 1, held their first convivial meeting this season in the Turf Hotel, No. 3, Prince's-street. The Most Excellent Principal Z. Hector Gavin in the chair, supported by the First Past Principal Alexander Deuchar, and Andrew Murray, Second Principal. Several excellent songs were sung by Companions J. Ebsworth and Henderson; and after some remarks about the Masonic charity by the Secretary, M. Leon, the meeting separated with brotherly feeling.

GREENOCK, ST JOHN'S LODGE, *Nov.* 30.—The annual meeting of the Lodge Greenock St. John, was held in the Hall, for the purpose of paying quarterly accounts and electing Office-Bearers. An adjourned meeting was held in the same place, on Thursday, 7th December, when the books were balanced, Members in arrear expelled, and the new Office-Bearers installed.

ABERDEEN.—The annual general meeting of St. Peter's Royal Arch Chapter of Aberdeen was held in their Hall, M'Hardy's Inn, Adelphi, on Saturday last, the 23d September, being the autumnal equinox, the period specified in their charter for the election of Office-Bearers. After the business of last year being read over, showing an increase of Companions, and various documents transmitted, by Companion Leon, from the Supreme Royal Arch Chapter of Scotland, which gave general satisfaction, the Chapter proceeded with the election, when the Companions were duly appointed Office-Bearers for the ensuing year, viz:—

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

John Allan, M.E. Principal Z.; James Adam, M.E. Principal H.; James Walker, M.E. Principal J.; Joseph Wishart, Deputy Grand Principal, &c. &c.

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

IRELAND.

" My soul akes
To know, when two authorities are up,
Neither supreme, how soon confusion
May enter 'twixt the gap of both, and take
The one by t'other."

DUBLIN.

It will be sufficient for our purpose to remind the respective parties who are unhappily dissociated for no other end, that we can discover, (and we are pretty much in the secret), than to establish some nominal precedence. Since our last, we understand that advances have been made to the highest quarter; and that although no direct denial has

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been expressed, it is to be regretted that a more hopeful state has not resulted. Our own impression is, that the party least in error is that which has proved willing to make advances. In our next number, we trust to announce a happy reconciliation. If this gratification is denied us, we are requested to publish some important correspondence; but we shall ponder well before we decide on this step.

At present, we quote an observation of the late Duke of Sussex, in reference to the "Catholic Question," not irrelevant:

"We ought not to treat this supplication lightly; but to allow it a *patient and impartial hearing*, that we have favoured it with such a *serious and fair discussion*, as is alone likely to conduct us to a *temperate and proper conclusion*, and that the memorialists may depart satisfied that they have not been dismissed with an impetuosity and frivolity ill-suited either to the gravity or dignity of the highest, and in that sense, the last court of appeal and equity in the country."

Let the two Chapters pause on these words!

One of the most influential Masons in Ireland thus writes. "It is a sad reflection that Erin, which is so fortuitously circumstanced, (having our G. M. and his officers at the head of every grade), that it ought to advance beyond all others, should be thus unnecessarily flung into anarchy and chaos by the passions and vanity of some few, who differ on the value of an ephemeral bauble, at the certain hazard of injuring the divine fabric. Say, rather fling the doubtful matter aside, to preserve harmony. But for this disgraceful schism, we are nearer than ever to prove Masonry the Handmaid of Religion."

Gentlemen—Masons—Brethren! Do not mock propriety any longer; mutually advance and breathe the word "Peace!"

GRAND LODGE OF IRELAND, *Dec.* 7.—The Board of General Purposes was elected by ballot. Lodge 271, Limerick, suspended. New warrant, No. 73, granted to some restored members of 271.

Dec. 2—At the meeting which took place at Jude's Hotel, Grafton-street, of the "Grand Chapter of Knights of the Eagle and Pelican and Princes Grand Rose Croix of Ireland," two new warrants, Numbers 3 and 4, were issued for the formation of subordinate Chapters—the latter to be held in the county and city of Cork, and the former in the city of Dublin. The Officers of the new Chapter, No. 3, being in attendance for that purpose, were solemnly inaugurated into their respective stations by Brother H. O'Connor, M.W.S. of the Grand Chapter, who, in delivering to them a brief and appropriate charge, respecting the nature of their important duties, expressed his full confidence of the success of the new Chapter, from the ability and high Masonic character of its Sovereign, Bro. Fitzpatrick, and his colleagues. The Grand Chapter has now been for five centuries in existence, from a period long anterior to the construction even of the Grand Lodge, the supreme

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legislative body of the Craft Masons—and, as appears from a most curious and original tract lately printed, it traces its descent from Robert Bruce, in whose time it certainly existed, if not before. Nor in the stirring incidents of later years, has it been negligent of its ancient fame. Based upon the rock of truth, and supported by the energy and integrity of its sons, it has stood firm against many trials, many prejudices, and many assaults, and has transmitted to the present day, the ancient light of the Rosicrucian Order, "undiminished by disgrace, and undishonoured by dependence."

On this occasion, several of the most distinguished Masons of Ireland were present, amongst whom were some of the ablest Past-Masters of Lodges, 1, 6, 50, (St. Patrick's Lodge,) 100, (The Royal Albert,) 125, 143, 153, &c., &c., forming a galaxy of Masonic knowledge and personal independence and ability, rarely surpassed in the annals of Irish Masonry.

The Chapter, after labor, adjourned to a most sumptuous entertainment, at which every delicacy of the season was provided, in a style which places Brother Jude at the head of all Irish *restaurateurs.*—*Evening Packet.*

Londonderry.—Sir James Stewart, the Junior Grand Warden of Ireland, has been unanimously elected a member of our Lodge. A resolution to this effect has been transcribed on vellum, and presented to Sir James by Bro. A. Grant. The R. W. Brother has expressed himself highly pleased, and no less surprised, at the great advances made in Freemasonry here, and particularly at the splendidly decorated hall. We are in reality looking up, and are sanguine of success; especially if Sir James should accept the office of District Grand Master.

Cork.—Lodge No. 71 has removed to the Imperial Clarence Rooms.

North Munster, *Dec.* 3.—Freemasonry continues to make giant progress through this province, by the incessant, and almost super-human devotion of Bro. Furnell, Past Grand Master of North Munster. Union Lodge, No. 13, met at the Freemasons' Hall, Limerick, on the 2nd November, when the Rev. Chaplain, Bro. Willis, and the D.P.G.M., Bro. Tracy, advocated the cause of the family of a late Brother of the Lodge, on whom the vicissitudes of fickle fortune had laid a heavy hand; the appeal was responded to by an immediate and spontaneous subscription of over seventy pounds, together with an order on the Lodge Treasurer for twenty. Also, new winter clothing was ordered for the pensioners and orphans supported by the Lodge, who were directed to appear on St. John's-day.

Limerick, *Oct.* 17.—The Prince Masons, Chapter No. 4, admitted two worthy Companions to those holy and sublime mysteries, and on the 9th inst. will enrol another distinguished member.

No. 13 has been joined by many military and naval Brethren, of whom several of No. 345, *Gibraltar,* bring all the transcendent evidences of tutelage, under that brilliant orb, Dr. Burrows.

The Past Grand Master, Bro. Furnell, has fixed on Tuesday the 5th, to visit No. 60, the constellation of Ennis; and, on Tuesday, the 12th, to consecrate an Encampment of Knight Templars and M. Knights of Malta, under a warrant just granted to No. 306, Banagher.

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FOREIGN.

CORFU, *Aug.* 22.—Her Majesty's sloop, Magicienne, arrived from her cruise round the Islands on the 19th inst. Her captain has been labouring under a severe attack of fever for three weeks, but is now improving. The Freemasons of the Grand Lodge of Greece, and the Pythagoras Lodge 654, under the Grand Lodge of England, in all 143 members, are about erecting a Freemasons' Hall, which, when completed, will be a magnificent building. It is to be about 100 feet in length, and three stories high. They are only now waiting for the plan, in order to lay it before the Senate, who I trust will, with their usual kindness towards such an ancient and noble Society, grant them the place they require. It will be an embellishment to the Islands. I am also happy to say, that the Freemasons' two Lodges here meet with every protection and encouragement from the Government.

MALTA.—We forward important letters from this district. We hope for Masonic protection from the Grand Lodge of England from the brutal attacks made upon us.

GIBRALTAR.—We have been lately visited by a very zealous and amiable Mason, Bro. John Udall, Past Grand Steward, who has won the good opinion of all. We trust that his report of "Masonry on the Rock" will be as agreeable to his friends in England, as his intelligence from thence has been gratifying to the Brethren here.

AMERICA, (UNITED STATES).

As we do not receive the Masonic periodicals from the trans-atlantic hemisphere with strict regularity, we can only publish intelligence therefrom as we receive it: this uncertainty arises from the expence of postage. Time and better arrangements will, however, no doubt correct the evil—but our readers may rely that we never withhold any Masonic matter of interest.

The *Freemasons' Monthly Magazine* commenced a Third Volume on the 1st November last. The best praise it can receive from the Masonic pen is, that it promises most worthily to emulate its predecessors. Of the estimated value and importance of this publication some idea may be formed from the desire of Lodges to possess it, and the grave and considerate support it receives, not only from the Grand Lodge of Mass., but from almost every other Grand Lodge of the U. S. A. We have received copies of the transactions of the Grand Lodge of New York to 31st August, 1843, and of New Hampshire, also the new Constitutions of Mass.; with many interesting documents, all conveying information of the highest importance.

"In the Grand Lodge of New York, held in June, 1842, it was ruled that none but Grand Lodge certificates should be acknowledged as vouchers; and at the same time, the necessity of a more *perfect Masonic*

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intimacy between the two countries was as necessary as desirable. A case was quoted in point, in which we hope our friend, the editor of the *Freemasons' Quarterly Review*, will pardon our observing he must have been altogether imposed upon. In one of the numbers of that excellent periodical for 1839, there appears a complimentary letter from "An old Mason, a Past Master of Friendly Lodge, Albany, New York, United States, America." *There is not, nor ever was, such a Lodge existing.* The impostor could not have obtained a G. L. Certificate for his head!

"It is satisfactory here to learn that the London Board of Benevolence, acting as they did lately in rejecting the petition of the American, who had, when he left New York, abundant means in gold. He knew well "the travelling department" had answered well here, and thought to turn the tables by setting up in England.

"The remedy for this misconduct will be found in a public announcement by the Grand Secretary for England, that Brethren visiting in America must provide themselves with a Grand Lodge Certificate, for no others will be acknowledged; and the editor of the *Freemasons' Quarterly Review* is earnestly requested, in the meantime to give publicity to this circumstance, and at the same time to caution the Board of Benevolence not to relieve, and the private Lodges not to admit, any persons assuming to be Masons, but on the most satisfactory grounds of the strictest investigation. Gifts to the unworthy are a robbery of the institution. We have heard it boasted that laxity in this respect in England has been a profitable source of swindling to clandestine Masons.

"The Grand Secretary, Brother Herring, has presented the first nine volumes of the *Freemasons' Quarterly Review* to the Grand Lodge of New York, as a *nucleus* for a library, which compliment was suitably acknowledged: this desirable object must, however, abide the advent of improvement in the general finances of the country.

"The intelligence of the demise of the late Royal Grand Master of England has been received with regret. The Grand Lodge of Massachusetts has sent an address of condolence; that of New York would probably have also paid a similar mark of respect; but a correspondence of some years with the English authorities having been met by a silence as unaccountable as discourteous, and the melancholy event has passed without any public observation.

"The General Masonic Convocation meets with almost universal approbation. The system of working is that received from England fifty years ago—generally known as "Preston's" differing perhaps in non-essentials from those of the English Union; but why not have a strict uniformity between the two countries?

"There is a talk of sending delegates to England, to interchange civilities, compare notes as to work, polity, &c. In Yankee phrase, "would it pay?" That is, is it likely that mutual admissions would be made?

"At no preceding period has there been a greater desire to promulgate true Masonry in the United States than at the present moment; not the least efficient proof of this, is the anxiety and determination to prevent European Lodges from being imposed upon by clandestine and unworthy impostors of our own. We have suffered too much in this respect, to wish our friends in the old country to blush for America."

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REVIEW OF LITERATURE, &c.

Freemasonry—A Sermon, preached in the Parish Church of St. Martin, Lincoln, August 31, 1843*; before the P.G.Lo. of Lincolnshire.* By the Rev. J. O. Dakeyne, *M.A.*, P.G.J.W., and W.M. of the Witham Lodge, 374. Lincoln: Brooke; London: Spencer.*

"For the invisible things of *Him* from the creation of the world are clearly seen, being understood by the things that are made, even *His* eternal power and Godhead."—Romans, i., part of v. 20.—

The spiritual Masonic Cohort of the Philosopher of the Royal Craft, is increasing with surprising power and emulation among a class of Brethren, whose social position gives an impress of indelible truth to the purity of their efforts in the great cause of nature and science—proves how great has been the effect produced by the energy of one man, as remarkable for his gigantic mind, as for the clearness and precision with which he has directed its magnificent strength, in the development of our mysterious profession.

This sermon of Bro. Dakeyne's will, if we mistake not, endear him to Dr. Oliver—the disciple is worthy of the master. There are master touches in it that tell with resistless force. Truth abounds, and every page is richly embellished with classic thought, and each thought breathes piety and virtue.

Our Author fervidly acknowledges the great source from whence his Masonic instruction has been gained, and pays his grateful homage as gracefully; nor is he unmindful of various other streams from which he has benefited. Of course, the sacred Poem of Life is amply referred to in illustration of his positive proofs; while, as collateral evidence, he draws extensively from the stores of antiquity—adducing, in connexion, the highly-prized names of Maurice, Sir W. Jones, Morrison, and Stephens. Perhaps in so small a compass, so much valuable matter has rarely been comprised.

We quote the following, as a striking proof of Masonic expression:—

"That all the bearings, the practices, the teachings, and the fruits of *Freemasonry*, are to one great end, viz., the setting up of peace and good-will amongst men, and the attributing in all our actions and in all our utterance, 'Glory to God in the highest.' †

"It is not my purpose, as it would occupy too much time, to enter into any disquisition upon the *Antiquity* of our Order. Born in the morning of the young world, cradled in the hearts, and nursed in the hopes of the Patriarchs, the principles which distinguish it came forth into activity. Thence it became developed in the wanderings of the Desert and in the solemnities of the Tabernacle;—and it grew onwards, until perfected and made glorious upon Mount Moriah,—*Wisdom* then planning its more organised *establishment*, *Strength* giving efficiency and permanency to the design, and *Beauty* adorning and throwing a charm around its details:—

'No workman's steel, no pondrous axes rung,
Like some tall palm the noiseless fabric sprung.'—*Heber's Palestine.*

* Allusion is gently made, in the discourse, to a splendid Ancient Painted Glass Window, with Masonic Emblems, at the end of the Western Transept of Lincoln Cathedral; an elegant engraving of which is given with the Sermon.

† Luke ii, 14.

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Next, mourning amidst the tuneless harps by Babylon's * dark waters, sighing beneath the drooping willows over the by-gone splendour of the loved and lost Jerusalem: then returning with the *children of the captivity* to renew the services of Zion—passing on, although clouded and known to few, no longer to dwell with the apostate and the slave, passing on from the 'abomination' † of the latter 'desolation,' and leaving the once sunny and lovely Palestine to endure its punishment and its purifying, taking up its abode in the Western world, 'Kings, Princes, and Potentates,' thinking it no stooping of 'their imperial crowns and dignities,' to give it welcome and nurture; as *operative*, developing science, encouraging arts, expanding social comforts, ministering to public adornments, and raising those wondrous Temples to the MOST HIGH which still—(and we have in this city proof eloquent of this)—lift their pinnacled glories to heaven, and also the more retired Churches with their spires symbolic, 'silent fingers pointing to the sky!'—as *speculative*, binding men together in sweetest union—*Brotherly Love* the band, *Relief* and mutual assistance the grace, *Truth* the ruling principle, and bringing us not only—as listening to the voice of Nature—to

'See God in clouds and hear him in the wind,'

but from every particular of science and art to derive instruction and holy lessons, and through the *signs* and *tokens* and *symbols* of the material world to view, to acknowledge, to worship, the *Great Architect of the Universe*, and so, from 'the things that are made' understanding 'the invisible things of Him,' to bend before 'His eternal power and Godhead." I would only say, that *Freemasonry*, thus uprising, thus increasing, thus working, and thus now flourishing, can boldly appeal to *Antiquity*, to prove it to be no new thing—to the long roll of *History* to prove it to be no vain thing, and to present *Experience* and feelings to prove it to be a good thing!"

Bro. Dakeyne's Sermon will be prized by all Masons who can appreciate the value of a casket so few have the moral courage to examine; his arguments against the scepticism of the unintiated are home-truths.

A Biographical Memoir of His Late Royal Highness, the Duke of Sussex, K.G., &c. By L. Glück Rosenthal. Richard Spencer, Holborn.

Upwards of seventy pages of very closely printed letter-press, as appears by the book of explication which accompanies the "UNIQUE DRAWING IN CALLIGRAPHY," are comprised in the delineation of one of the most difficult and yet most elegant tributes to the memory of the illustrious Brother. The likeness is admirable; the key is necessary to trace the various subjects.

The reading of the introductory portion commences on the right side of the print, and forms the outline; the general subjects are taken from the public prints, and particularly from the *Freemasons' Quarterly Review*.

The Sword contains the early biography.

The upper part of the right Pillar and the right Curtain—The marriage with Lady Augusta Murray.

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* Psalm cxxxvii. † Refer. Dan. xi. 31—xii. 11. Matt xxiv 15.

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The Feathers—His Presidency of the Society of Arts, and Royal Society.

Left of the Chair—The illness and death.

Eyes and Eyebrows, Whiskers, Holy Eye on the Chair, &c.—Subsequent arrangements, last moments, &c.

We have merely noticed the above few points to explain the mode of reading this magnificent specimen of Calligraphy, which represents the late Royal Duke on the old Masonic throne in the large hall. In form it very closely follows the arrangement of the portrait by Bro. Harris, on which, however, it has improved, being a striking likeness of His Royal Highness in recent years, and with the cap which was latterly worn. The writing on stone, the working off, and the compilation, is the unaided result of the author's efforts; by birth a Polish Jew, born to better prospects; a Freemason seeking a maintenance by the exercise of his talents. To every patron of the arts, to Freemasons, and more especially to Lodges, we do most earnestly recommend this unequalled production as deserving their attention. Its superior merit is no mean qualification; the cheapness of the charge for print and book (six shillings) is remarkable. Bro. Rosenthal's address is 189, Wellington Terrace, Waterloo Bridge. He is a teacher of the German language on a new and improved system, also of drawing in all its branches. Success to the arts say we, and to our foreign Brother in particular; and may he find in this country some reparation for the heartless cause of expatriation from his own!

The Voice of Jacob.—A publication of the Anglo-Jewish periodical press. Steel, Paternoster Row.

Our attention has been called to this fortnightly serial, which appears "intended for the promotion of the spiritual and general welfare of the Jews, by the dissemination of intelligence on subjects affecting their interests, and by the advocacy and defence of their religious institution." The two first volumes have just reached us, too late for critical examination at the present time; but the subjects expressed in the "word of promise" are too important to be passed over, and we hope to find time hereafter to join company, and "go along" with Jacob, listening to his voice, and find good reason to "do likewise." As a passing comment, we do not discover that strength and mighty impulse of proud morality, but rather the stillness of a fearful hope, that is not likely to herald success; there is, however, in No. 61, a very masterly article on "The Press, as a means to ameliorate the religious, moral, and social condition of the Jews," in which there are some home-thrust arguments, which the Editor follows up by admitting the justice of the remark, and suggesting a plan of operation.

Ravenscourt; a Dramatic Legend, in three Acts, as performed at Wolverhampton. By Henry W. Wynne. London: Simpkins and Co., Stationers' Hall Court; Joseph Bridgen, Wolverhampton, 1843.

This is a play from the pen of a youth just pluming his poetic pinions to soar into the regions of Mount Parnassus. As a whole, it does his genius considerable credit, proving that during the hours of recess from the avocations of "leather," as the song says, he has keenly pursued the more tasteful paths of "learning." Only he must take care, while assiduously cultivating the "dulce" of literary life, he does not neglect the "utile." As we respect his talents, he will excuse our

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hint for his temporal welfare. The play opens very modestly, both in its dedication and preface. The plots, major and minor, may not be very original; but the unity is perfect, and the language in which many of the sentiments are clothed, shows that our young author has trod the classic vale of Tempe. We quote a few passages to do him justice. Lord Ravencourt's delineation of his son Ernest to the uncle Sir Hubert, is beautiful. (Act I. Scene 1, p. 17.)

> "Yet may we hope in yon sweet gift of heaven
> A golden harvest, Hubert—(*points to Ernest,*)
> Mark the boy!
> His attitude, in what a mould 'tis cast!
> The Spartan's vigour, with the comelier graces
> Of classic beauty blended. Scan that brow
> So youthful, yet so bold!—How should dishonour
> Cover its speaking nobleness? An eye,
> The set of which I'll one day prophecy
> Shall blanch the dastard's cheek, and bend the head
> Of harden'd shame in very abjectness.
> And yet, my Hubert, in the smile below
> Methinks there's more than woman's gentleness,
> To temper and to chasten down the whole."

Some of the metre, to our ear, is not so euphonious in other parts; nor do we like that punning upon words in the part of Frantz, in Scene 2, page 21, (sus)pension, (h)alter.

A father's indignation, even on his dying bed, against the betrayer of his daughter, is poetically expressed by the daughter Alice, in Scene 3, page 26.

> "My father, on his dying lips,
> Gather'd his powers to chide; but heaven attuned
> The word into the music of a blessing,
> And they, disarm'd of curses, closed in silence.
> Striving but one name to articulate,
> The which his eye alone could syllable."

In Act II. Scene 1, Sir Hubert's soliloquy there is *originality*, we think, in his character of ambition. His development of his diabolical scheme to his villanous esquire, Scene 1, Act II., pages 33—34, is masterly. We would gladly extract these passages would our limits permit. The whole of Scene 1, concluding Act II., is full of racy humour, and would call down thunders of applause, if well acted, *de diis*. The most fastidious in sentiment may read this play; and we therefore heartily recommend its young author to the patronage of the public.

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TO CORRESPONDENTS.

MALTA TIMES and MAIL, are received. We shall feel obliged by future papers containing Masonic information.

A SALOPIAN BROTHER.—Had even the name and address been appended, we should have hesitated to insert the report. If the address of Bro. W. H. White, as stated to have been delivered by him on the 8th of August at Shrewsbury, did really appear in the public prints, *sufficit ad id*, we shall not do him the injustice to reprint it. If it did not appear, the conduct of our correspondent is below contempt. We are none of us free from failings; but Brother White does not lack generosity, and from public opinion he is sure of justice. The circular of Brother Wood is complimentary.

BRO. G. WATSON'S communications are always welcome; indeed, there have been expressions of regret that the "Lexicon" has been interrupted.

BRO. THOMAS.—We are obliged by the report.

CATO.—(Page 379, last No.) We are requested by Cato to correct an error of the printer, line 41, for "IN the spiritual meaning," read "OF the spiritual meaning." The last excellent communication is inserted.

BRO. DR. SENIOR.—Many thanks.

BRO. A. GRANT.—Merry Christmas, and thanks for kind wishes.

BRO. W. LLOYD.—Masonic regard accompanies grateful thanks.

ANTIQUITAS.—On the subject in question, the Calendar, (miserable as it otherwise is,) is pretty good authority. In the year 1847, Nos. 84 and 85 will attain their centenary; but in 1844-5-6, there will be no Lodges thus circumstanced.

M. M.—"Let him that is without sin cast the first stone."

CLERICUS.—The paper appears inconclusive. May we refer it to a better authority than ourselves?

AN OLD CORRESPONDENT.—*Senex*, *Tempus*, *P.M.*, *Philo-Masonicus*, and another with a mystic cypher, on the suggestion to limit the duration of the Masonic Protectorate, differ materially—yet all agree that the tenure should not be for life. We insert only one communication, as not being unreasonable; had we been vain, we might have inserted fifty in proof of our own opinion.

A SUFFERER is mistaken; we never gave any publicity to the shapeless thing, even in the way of business. Sooner or later the bubble must burst; all we can do is, to warn others of the "*noli me tangere*," as far as the law of libel permits.

CELTICUS—"On Etruscan Literature and Antiquities" is returned, for his reconsideration of several points; especially the ungenerous, not to say unfeeling remarks on the late Brother O'Brien. Celticus forgets that the author of "Etruria-Celtica," is V. P. of the very society by whose decision the high-minded classic O'Brien so severely suffered. The remarks we allude to are a blot on the escutcheon of "Ulster King-at-Arms."

DUBITAS, on the right to speak on the confirmation of minutes, should apply to the Board, who may be amused, if not instructed.

A PAST MASTER.—We see no objection to speaking on the confirmation of previous minutes.

ONE OF 109.—We are not in the secret. It is quite possible for a P.M. to tire himself out, as well as to weary others.

SOUTH SHIELDS.—In our report of the Snuff-box made from the timber of the BETSEY CAINS, for *Coal and Butter*, read *Coal and Baltic Trade*.

DR. STEPHENSON.—Will our esteemed friend inform Dr. Crucefix where a letter will reach him?

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A PAST MASTER, (post-mark Ross,) wanting name and address, cannot be answered.

A MEMBER OF THE BOARD.—You have the remedy: there is a railroad to *Coventry*;—secure a place in the *third*-class train, and you will cure the offender.

AN ENQUIRER must be content to learn that the promised History of Freemasonry in Warwickshire is not likely to appear, by reason that only twenty instead of two hundred names have been subscribed.

F. B. R.—Enquirer is a quiet, unassuming gentleman, and modest withal—is possibly not anxious to be "raised to elevation of social virtue;"—but, we will answer for him, that he never did, and never will, "prostitute his time and conduct to *secret* insinuation and sportive vindictiveness." Odd words these, my masters!

MONMOUTH.—We shall be glad to have some account of "Old Masonry" in Ireland, particularly "Curiosities of the Militia."

A LIVERPOOL MASON.—"The Mail" reached us too late to extract from the very interesting report.

ARCH MATTERS.

25.—The confirmation may be *vice versa;* up and be stirring.

AN UXBRIDGE COMP.—It is said that, on the Union of the Two Grand Chapters, exactly seventy-two Companions sat down to the banquet; how many were present in the G. C. we have not heard. At the banquet in honour of the exaltation of H.R.H. the late Duke of York, seventy Companions were present.

Z.—The Grand Scribe E. is thought to have made a good point at the late Grand Chapter on the possibility that more than seventy-two Companions might be present, if more charters were granted to London Chapters. But the difficulty might be easily obviated, and why raise the question? If the Country Principals were to attend, which they have power to do, how would Scribe E. act?

A COUNTRY COMPANION.—The remark was made in perfect good-humour: the Companion is too *long-headed* to require the assistance of a *short-handed* writer.

EXAMINER is only in error as to the sum. Instead of 200*l.*, Comp. Burckhardt's bill for jewels for H.R.H. the late Duke of York, was only 105*l.*; and Brother Godfrey's, for clothing, 40*l.*

EZEKIEL.—The Grand Chapter of the Prince of Wales' Society, was called "The Supreme Grand Chapter of Royal Arch Masons of England." At the Union, which took place on the 18th of March, 1817, the title of "United Grand Chapter" was used, until the 6th February, 1822, when the former title was resumed, and is still observed.

A POOR Z.—All memorials to the G. Z. must pass through the Grand Scribe E.

AN ATHOL COMP.—There was a meeting convened for the Union of the two Grand Chapters, which took place 18th March, 1817.

DISCIPLINE AND PRACTICE.

D.P.G.M. is wrong. A Prov. Grand Lodge is in all things possible analogous to the Grand Lodge; and particularly as to the *right* to attend and be present. Consult the Constitutions.

A MASON OF WALES.—The practice is not merely unconstitutional, but a violation. The mockery of passing the chair for the purpose of qualifying *improper* persons to attend the Installation, subjects the Past Masters to the severest penalties—they should be *bundled* out. If our correspondent has a grain of moral courage, he should send up his *proofs*, and we will place them before counsel.

A PROVINCIAL BROTHER.—Not being actually appointed, there is no indiscipline in not assuming the purple on the first attendance in the P.G.L., and for the obvious reason, "nothing is certain."

A GRAND OFFICER.—The late Grand Master ruled, that he had no power to *remove*, or accept resignations from Past Grand Officers—*ex.Gra*: the case of Dr. Crucefix. The resignation by the Marquis of Salisbury of the Deputy Grand Mastership, and the Provincial Grand Mastership of Herts, may, or may not, be according to law; but his resignation of the Past

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Deputy Grand Mastership, and the Past Provincial Grand Mastership, must (if there be any consistency in the precedent quoted,) be made to Grand Lodge itself. It follows, then, that the nomination of the most honourable Brother, is not affected by the course he has taken. His resignation, as a member of private Lodges, is a different matter—dues paid, and confirmation passed, he is no longer a member.

A WARWICKSHIRE MASON.—You may initiate *a lame* candidate, provided the complaint be not in the *mind*; we have noblemen and other Brethren in the Order in proof.

A PAST MASTER.—To a certain extent, we do not object to the illustrations, &c.; but there is one portion, the publication of which is an utter abandonment of the promise and declaration: but the party has not altogether been kindly treated, and, in comparison with certain pharasaical boobies, is as "unsunned snow."

A HEARER, NOT A LOOKER-ON.—The observation was coarse and unfeeling.

G. T.—Read the Constitutions. The *principal* officers are the Master and Wardens; the Past Master, as expressed by the term, is a past officer.

A PAST MASTER.—The question has often been answered. A Master who does *not* perform his duties, (giving no valid reason for his absence,) may, by a vote of the Lodge, be returned only as a member. By this means, he will be prevented from taking his seat. *His* remedy will be with the Board of General Purposes, who, in deciding, will at least admonish him, and settle the question.

A PAST MASTER.—No Mason, whether a member of the Grand Lodge of Ireland, or of whatever Grand Lodge, can attend a Board of Installed Masters, unless he be an actually installed Master—not a *bundled* pretender.

TEMPLARS.

A COUNTRY KNIGHT.—The Grand Conclave has met, and will soon be in operation: wait a bit, and apply to that body for your warrant.

ROINES.—Existing Encampments, when enrolled, will become an integral part of the Grand Conclave, and, on payment of fees for registry, their members will be entitled to certificates; but, until the financial arrangements are arranged, we advise silence. The alembic is preparing. Brethren, not Templars, purchasing furniture from an Encampment, presumed to have been in operation, cannot use a warrant. Whatever a Lodge purchases, becomes the property of a Lodge, but the Brethren can only use what is constitutionally applicable. The Grand Conclave of England recognizes the R.C., N.P, M.P.., and M. degrees.

O.—In Edinburgh, it is intended to remodify the Order altogether! In Dublin, the Grand and Original Chapters are fencing with each other!! In London, there is now a Grand Conclave full of promise,

THE ASYLUM.

*** The BALL is fixed for the 23rd of January.

The FESTIVAL will take place about the middle of June.

The general concerns of the Institution are in a state of prosperity. The present legal proceedings are absolutely necessary to prevent any future difficulty, and we hear will be attended with comparatively little expense.

FLOREAT ASYLUM!

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THE LAST AND THE FIRST CHIMES, 1843-4.

Toll on, sad-pleasing bell, as thou hast done
For thousand years, to the mute heart appealing,
Requiem affording to the days, months gone,
And, Janus-like, the future ones revealing.
To us, the year has been a year of sorrow,
We lost our Chieftain whilst its days pass'd on;
Yet bring these bell sounds hopefulness to-morrow
Will give bright Masonry as good a son.*

Yet stint we not the tribute to His worth.
Although some errors to his share *did* fall;
The isolated summit of his birth
Made him, perhaps, too much seclusion's thrall.
No more!—the new year's bell again is ringing
Forth in exultant tones its merry sound—
Music upon the night-breeze sweetly flinging,
Making all hearts with hope of coming joy abound.

Dec. 31, 1843. E. R. M.
No. 1, & P.M. 49.

THE RENEWED YEAR.

Farewell to thee, old Forty-three,
Erewhile so blythe and brave!
With alter'd brow thou sinkest now,
Where none can stay or save;—
Where sire and son their race begun—
Their birth-place and their grave.

Time's circle thus absorbeth us
If rightly understood;
For who can say what happen may
In his so changeful mood?
Since life and death hangs on his breath—
With evil gifts and good!

Well, Forty-three! Time buries thee
With those who went before;
Within the womb, and future tomb
Of one descendant more;
And, with the bell that sounds thy knell,
We welcome Forty-four!

J. Lee Stevens.

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* A punster may imagine the rhyme "sun," if he wills.

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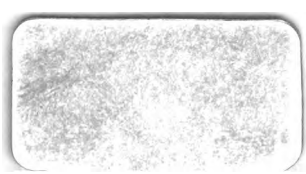
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