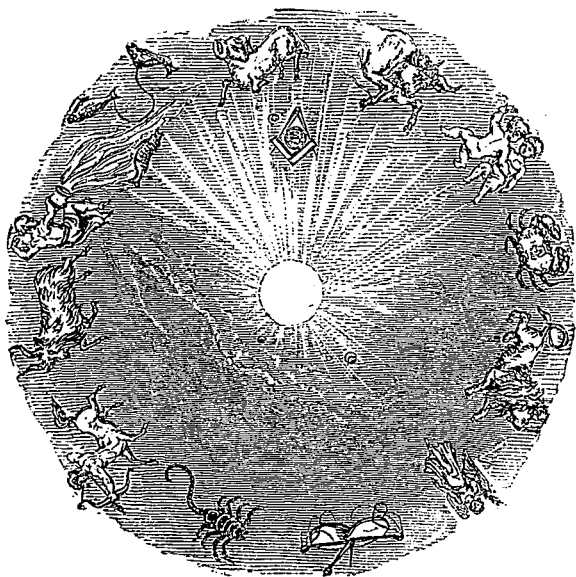


THE
FREEMASONS'
QUARTERLY REVIEW.



“LIGHT.”

1840.

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TO

THE REV. GEORGE OLIVER, D.D.

THE MINISTER, WHOSE PIETY IS THE BEST

ILLUSTRATION OF HIS FUNCTION;—

THE FRIEND, WHOSE FRIENDSHIP DIGNIFIES ITS OBJECT;

THE FREEMASON, WHOSE INTELLIGENCE IS THE

HANDMAID TO HIS PHILANTHROPY AND PHILOSOPHY;

TO THE SON, THE HUSBAND, AND FATHER,

WHO IN EACH SEPARATE RELATION OF LIFE

VINDICATES THE WORTH AND BEAUTY OF

THE DOMESTIC VIRTUES,

THIS THE SEVENTH,

AND MASTER MASONS' VOLUME,

IS RESPECTFULLY AND GRATEFULLY

DEDICATED.

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THE BOARD OF GENERAL PURPOSES, *March 10.*—A charge having been brought against *Brother Alderman Thomas Wood*, and *Brother J. Lee Stevens*, for having spoken words deficient in respect to the Grand Master at a public meeting of the subscribers to the *Asylum for the Aged and Decayed Freemason*; and also against *Brother Robert Thomas Crucefix*, the chairman of such meeting, for not having called those Brethren to order; the Board came to the decision that *Brother Alderman Thomas Wood* should be suspended from all his Masonic functions and privileges for six calendar months.—that *Brother J. Lee Stevens* should be suspended for three calendar months; and that *Brother Robert Thomas Crucefix* should be suspended for six calendar months.

Against this decision the several parties have lodged notices of appeal to the Grand Lodge.

In consequence, however, of the sentence having been put into *immediate* execution, by preventing Brother J. Lee Stevens from attending the Anniversary Charitable Festival of the Boys' Masonic Institution on the following day, the 11th instant, and previously to his having received any intimation of the decision of the Board; and further, the Board not having waited to confirm their minutes before they published their sentence, the several respondents have submitted a case to a distinguished barrister, Brother Sir Fred. Pollock, —whose opinion is subjoined.

Extract from Case.—"You will therefore have the goodness to advise whether under the circumstances before mentioned, Bros. Dr. Crucefix, Alderman Wood, and J. Lee Stevens, can or cannot exercise their Masonic rights and privileges until the final decision on their respective appeals has pronounced them either innocent or guilty."

Opinion.—"I am of opinion that the parties under sentence of suspension, may (pending the appeal) exercise their Masonic rights and privileges until the final decision on their respective appeals has pronounced them either innocent or guilty. By the Constitutions an *appeal* is given—it is of the essence of an appeal that it should stay execution of the judgment appealed against; and this may be supported by analogy from every existing code of laws: in many cases a contrary doctrine would lead to the greatest injustice and the grossest absurdity, as if a judgment affected *life* or *limb*. The case of Mr. Stevens in an inferior degree is a specimen of the same sort; the punishment will have been suffered before the justice of it can be enquired into, unless it be held that the appeal suspends all proceedings under the judgment; *which in my opinion it does.*

Temple, 27 March, 1840.

(Signed) F. POLLOCK,

AGED MASONS ASYLUM.—In consequence of the decision of the Board of General Purposes, Brother Dr. Crucefix immediately resigned the office of Treasurer. A Special General Meeting of the Subscribers was convened on the 25th instant, at which Brother Wm. Shaw, presided as Chairman. The Treasurer's resignation was accepted; and on the explanation of Dr. Crucefix,

It was resolved unanimously:—

"That Dr. Crucefix be re-elected Treasurer of this Institution."

It was then resolved unanimously

"That the cordial sympathy of the Governors present, is offered to the feelings of Bro. Alderman T. Wood and Bro. J. Lee Stevens, under their present circumstances."

It was then resolved unanimously

"That the best thanks of this Meeting be specially offered on this occasion to Brother Dr. Crucefix for his past conduct as Treasurer of this Institution."

"That the special thanks of the meeting be offered to the Chairman, Brother William Shaw, for his impartial conduct in the Chair."

We have to state, as a singular fact, that not one of the parties who brought the charges against the Brethren above named, attended the meeting on the 25th, although the resignation of Dr. Crucefix was tendered as much for the purpose of giving them the opportunity to substantiate those charges face to face, in the presence of those who could best judge of the truth, as to place in the hands of the Subscribers the important trust which he felt he could no longer hold, without their especial approbation of his conduct.

The addresses of each of the Brethren were appropriate and interesting, and have already appeared in the public papers.

THE
FREEMASONS'
QUARTERLY REVIEW.

MARCH 31, 1840.

THE ROYAL MASON'S DAUGHTER:

A SONG FOR THE QUEEN'S NUPTIALS,

BY BRO. EDWARD RALEIGH MORAN.*

WHEN all else are singing the praises of her
Who, Queen of our hearts, is a bride too, to-day;
And sounds of acclaim with the feelings concur,
Shall the Mason's sole voice from the choir be away?
Forbid it affection and loyalty!—Yes;
For deep in our hearts both assert their full sway:
And while we implore HIM her heart's hope to bless,
Be our toast to a Freemason's daughter!—hurrah!

And long may those gifts that make life gaily pass,
Be our Queen's—in her new, in her matronly sphere;
And bright as the bubbles that float in our glass,
May follow each happy and happier year.
May follow each happy and happier year.
As o'er us, of the antient, the mystical tie,
She *can* rule with the purest, the right royal sway,
Then come, Brothers, fill every goblet up high,
Our toast is a Freemason's daughter! Hurrah!

May every enchantment that hallows this life,
In richest abundance be pour'd on her path:
As Queen and as daughter, as bride and as wife—
If woman e'er had the Craft's prayers *she* hath.
Then fill every bumper up, up to the brim;
And if aught can divide our hearts' wishes to-day,
Let some share of the toast be devoted to him
Who has married the Freemason's daughter! Hurrah!

Feb. 10, 1840.

* Written on the day of her Majesty's marriage, in the Chapel Royal, immediately after the ceremony, which the writer witnessed from the Eastern Gallery, No. 2.

MARRIAGE OF THE QUEEN AND PRINCE ALBERT.

This ceremony took place on Monday, February 10, at the Chapel Royal, St. James's, in the presence of the Queen Dowager, her Royal Highness the Duchess of Kent, the Princess Augusta, the Duchess of Cambridge, the Dukes of Sussex and Cambridge, Prince George and Princess Mary of Cambridge, the Duke of Wellington, the Great Officers of State, and some favoured few of the Nobility and Commons of the kingdom. The Duchess of Kent, the mother of the bridal Sovereign, was much affected on the occasion. The Duke of Sussex gave away the bride. The marriage ceremony was performed by the Archbishop of Canterbury, assisted by the Bishop of London. Her Majesty appeared in excellent health, as did also the royal bridegroom. The Queen's tone of voice and clearness of expression were remarked, in particular at the words "love, honour, and obey," and the confiding look with which they were accompanied was as chaste as beautiful.

The royal bridegroom was attended by his father and brother, the reigning Duke and hereditary Prince, with other friends. We do not attempt to detail the proceedings, but merely to record the fact, that the nation rejoiced in the celebration of nuptials which, to their Queen and her consort, have so much promise of domestic happiness, and to the British empire afford the probable assurance of its welfare and security.

The style and titles of Prince Albert are as follow:—
 "His Royal Highness Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Saxe Cobourg and Gotha, Knight of the most noble Order of the Garter, Knight of the Bath, Field Marshal," &c. &c.

The Prince has received a cordial welcome to the hearts of all her Majesty's subjects; and we hope that His Royal Highness may, from his marriage with the illustrious daughter of a Grand Master, be so favourably disposed to the Order

of Freemasonry, as to become one of its members, and thereby lead those who are yet young to anticipate, in the course of time, that they may look forward to the protection and guidance of a LEWIS-KING of the Craft.

Masonic addresses to the throne have echoed the joyful sentiments of the Craft, in conjunction with all other constituencies of her Majesty's subjects.

THE GRAND MASTER.

HIS Royal Highness presided at the recent Grand Lodge; he appeared in excellent health, and delivered some forcible addresses, which were listened to with deep interest by an unusually numerous meeting. The festival in honour of the Grand Master's birth was postponed in consequence of the Queen's marriage, but will take place on the 11th of April. It is confidently expected that His Royal Highness will be present.

THE PRO-GRAND MASTER.

It is with unaffected gratification that we can announce the health of this highly esteemed nobleman to be so far advanced as to lead to the expectation that he will shortly resume his Masonic duties; in the exercise of which, as no one is more zealous, so his retirement is always a subject of regret, the more especially when caused by illness.

THE BOARD OF GENERAL PURPOSES have been much employed in the enquiry into charges preferred against three Brethren; as those Brethren have, in a very honourable manner, lodged their appeal against such decision, we refrain from any remarks on the subject until the appeal shall be heard in Grand Lodge. This course we consider to be the most favourable to Freemasonry, the most charitable to the complainants, and the most serviceable to those who have been accused.

THE CHARITIES.—The Boys' Institution has now a local habitation in Bloomsbury Place. Its festival, held on the 11th of this month, was not, it is true, numerously attended, but the subscription was liberal for the number present. As the disadvantage was caused by circumstances that will not, in all probability, occur again, we hope the regulations, probably of experiment, may never be repeated; which will be a sufficient indication to the late "manager," that the unfortunate speculation has neither benefited the Charity, nor pleased any one.

THE GIRLS' CHARITY is steadily progressing; notwithstanding, however, we must enter our protest against its Committees, who appear to leave its concerns to be conducted by a very few—a quorum is with difficulty made up. Next month there will be a press of attendance, and the House, Audit, and General Committees, will be all regularly appointed, we hope with some prospect of business-like proceedings.

The Treasurer being now relieved from his more unpleasant duty at the Board of General Purposes, will be able to examine the accounts.

The Festival is appointed for the 20th of May, and from the extended Board of Stewards, their respectability and well known liberality, a numerous attendance and efficient subscription is expected. We observe, with much pride, that two of the "Asylum Lodges" have returned Stewards for the Girls' School—in one of them, we know there was even a contest for the honour. Oh, Charity! blessed are thy works in humanizing the heart—may such works be multiplied!

THE GRAND PURSUIVANT.—This newly-created office will, we hear, be represented in the person of Brother Rule, a zealous Mason.

THE ASYLUM.—The proceedings of this noble tribute to Masonry and humanity, will be read with increasing interest; its founders and supporters, nothing daunted by the difficulties which arise from misunderstanding, that cause delay, and thereby would discourage any but those who study and practice “Principle,” not only maintain their proud position, but by their spirit and determination set an example that will assuredly prove more beneficial to Masonry than any other record of the age in which we live. The profits of the ball in January exceeded £50! The Festival is fixed for the 24th of June, St. John’s day; the Board of Stewards is forming, and already numbers some twenty Brethren, who by their enlistment under the Sacred Banner, will entitle themselves to the thanks of the Fraternity, and the blessings of the poor old Mason: they will have their reward.

The Treasurer of the Asylum is among those who have fallen under “displeasure:” his crime is attributed to his not having interrupted two Brethren in their remarks at a meeting of their Institution, at which he presided as Chairman; the charges grew out of some disgraceful circumstances that will probably hereafter be more fully entered into. How short-sighted, however, are some folks! they would have had a Chairman be the ringleader of confusion, instead of being the calm observer of decorum. The Treasurer, however, on promulgation of the sentence against him, immediately resigned his office, and a Special Meeting was called; did any of the complainants attend to face him?—NOT ONE! He was unanimously re-elected to the office, which he thankfully accepted, as an indication that his conduct was approved; and the other two Brethren received the warmest expressions of kindness from the meeting. We wish to write calmly and temperately, and therefore suspend any expressions that might be misunderstood. In the name of every thing that is good, we invite all to the “Sacred Feast” on the 24th of June, at Freemasons’ Hall.

THE PROVINCES continue generally in an excellent state among the initiations will be found recorded that of the son of Viscount Combermere, the Hon. Wellington Cotton, and Sir Minto Farquhar. Much anxiety is expressed on the forthcoming edition of the Book of Constitutions, which is much wanted.

SCOTLAND.—Masonry remains in *statuo quo*. The older Masons reposing upon their laurels—the younger ones looking with hopeful expectation that some leaders will step forward to stimulate and encourage their aspirations. The Earl of Rothes, in Fifeshire, appears to be both active and zealous.

IRELAND.—A new temple has been consecrated in Dublin to the MOST HIGH, under the auspices of the M.W.G.M., the Duke of Leinster, in which the comfort and convenience of the Brethren have been provided for. The temple is splendidly fitted up, and the Members of Grand Lodge can find ample accommodation. The account of the interesting Masonic ceremony, we regret to say, reached us at too late a period to do justice to its importance. In the provinces there is much activity, and we refer our readers to many interesting circumstances. In Cork the profits of a ball in aid of the Masonic Female Orphan School exceeded 200l.; and the addresses of Bros. Harper and Jackson, at Charlemont, are particularly deserving of notice.

INDIA.—In the far East, the prospect is brightening. Dr. Burnes, in Bombay, has worked right operatively; all classes press towards him: he has resuscitated Masonry where there were scarcely any embers, but he bore in mind the motto "*lateat scintillula forsan,*" and the lambent flame of Masonry has been his reward. Dr. Burnes's address is recorded in these pages, with a feeling of gratitude for its fervour and its truth.

THE ARK ASSOCIATION.—We have to acknowledge a left-handed compliment from the gentlemen of this Society: We express no ill will towards them in stating our belief that their conduct is as unmanly as it is impolitic, and by no means calculated to advance their public interest, or their private character. Masons will judge them by the “Secret Token,” and the public may not forget the motto “*Cavendo tutus.*” As our lance-corporal, Brother J. Lee Stevens, has undertaken to inflict punishment, we refer our readers to his letter on the subject.

With deep regret, we observe that among several of our Order, there has been elicited a tendency to the forgetfulness of our sacred principles, which unless counteracted by severe reflection on their part, will tell sadly against them. We do not go the length that some do in looking upon this misconduct as a new feature in the morals of our Order; for its principles denounce in the strongest terms, the violation of decorum. What we allude to is a growing permission to the encouragement of scandal, and slander, which has been put forth by the unworthy and for unworthy purposes, in low, vulgar and defamatory papers; wherein the noble, and high-minded, the ardent, the generous, and the benevolent, have been attacked with an unholy malignity.

As a moral lesson the passing circumstance may not be without its value. Vice in its deformity may prove the best incentive to virtue, to those who have the moral courage to face the monster; and can turn from its pestilent breath to the mild aspirations of Freemasonry.

The under current of the waters, and the under current of opinion, is a philosophical parallel. The steady experienced seaman watches the effect produced upon the surface, small in appearance to the inexperienced eye; but important in his who reads the waters as they find their level by secret channels, more than by the force of wind or

wave. The man who studies the manners of men knows well how the raging surges of wrath indignify the higher principles of discussion ; and he avoids them as he would the breakers of the rock : he also feels that opinion has its under current and that it is essential to poise his deliverance of sentiments, however honest, with due regard to the imaginings of his auditory, who are equally swaycd, like the waters, by the secret channels of the heart, as by the influence of power or talent.

Prosperity is seldom quarrellcd with ; its zenith is perhaps never attained ; man does not understand this science in its purity. It is difficult to maintain the first step, but how often does it happen that the first step retraced, is but the signal for the attack of the mean and dishonourable. These observations are suggested by the strong feelings of conscience that regulate the mind, in the contemplation of future happiness ; and a firm belief in the providence of God.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

(No. I.)

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

THE eager curiosity which pervades the present age respecting the science of Freemasonry, and its influence on the morals of society, may be attributed, in some measure, to the circulation of the *Freemasons' Quarterly Review*. Public attention has been strongly excited, and the impression is decidedly favourable; as is plainly evidenced by the great increase in the number of initiations, and the marked improvement which is visible in the internal management of our Lodges. These causes have induced scientific individuals to join us, for the purpose of contributing the powerful aid of their talents towards working out the system, and placing its merits on their proper basis.

It has long been evident to every reflecting Mason, that the day approached when the science and morality of the Institution should be better known and appreciated than they were forty years ago. And this auspicious event has not been a little accelerated by the scientific character and eminence of our princely Grand Master; who, as President of the Royal Society, the Society of Arts, and many other literary, religious, and benevolent institutions, has contributed much to the celebrity of Freemasonry; and caused it to become deservedly popular amongst many influential persons, who had bestowed upon it no previous consideration; or if they had thought of it at all, it was with feelings of indifference, and perhaps contempt.

Speculative Masonry embraces a wide range of human science; but its elements are circumscribed within a compass which is attainable by every Brother who possesses moderate abilities and common industry. Its Evidences, Doctrines, and Traditions are within his reach; and without a competent knowledge of these leading principles—which form the horn-book of Masonry—he will stumble at the threshold, and never attain a right understanding of the

design or utility of the Order; although his initiation may have been regular, and the landmarks carefully and correctly communicated.

This important fact ought to be well understood by every one who is desirous to excel.

But if we look a little more closely into the design of our beautiful Institution, we shall find, that not content with its system of morality and science, it aims at something of a higher and more spiritual character. It embodies the doctrine of the *Fall and Restoration of Man*; and points, by a striking figure, to his resurrection from the dead, and perpetual existence in a future state.

Assuming that Speculative Freemasonry is the depository of such invaluable truths, it is of some importance that its claims to credence should be fully substantiated. I will proceed, therefore, in this paper, to examine what evidences remain, after the profuse and very gothic destruction of Masonic manuscripts in all ages, to prove the uninterrupted existence of Freemasonry in this island, as an original and permanent Institution, from the earliest times of Christianity to the present period; having, in a former series of Articles in this miscellany, brought its history down to the commencement of the Christian era.

The first document I shall adduce in proof of this fact, is a manuscript formerly existing in the *Bodleian Library* at Oxford; which affirms that Pythagoras introduced his system of Masonry into the British Islands. This famous manuscript possesses the reputation of having converted the learned Locke, who was initiated after carefully perusing and analyzing it. Before any faith can be placed on this invaluable document, it will be necessary to say a word respecting its authenticity. I admit that there is some degree of mystery about it, and doubts have been entertained whether it be not a forgery. We have the strongest presumptive proofs that it was in existence about the middle of the last century, because the utmost publicity was given to it, and as at that time Freemasonry was beginning to excite a considerable share of public attention, the deception, had it been such, would have been publicly exposed by its opponents, who appear to have used the lash of ridicule very freely, as witness Hogarth's picture of "Night;" where the principal figures represent some Brethren, decorated with aprons and jewels, returning from the Lodge in a state of intoxication; the broad sheet of the "Scald Miserables,"

and other prints and publications in which Freemasonry is burlesqued.

But no attempt was ever made to invalidate its claim to be a genuine document. It was first published at Frankfort in 1748; and appeared in the *Gentleman's Magazine* in 1753, whence it found its way into Hearne's *Life of Leland*. It was printed A. D. 1769, *with the Earl of Pembroke's name attached*, in an 8vo. vol. on Freemasonry, by Wellins Calcott, dedicated to the Duke of Beaufort. In 1775, Hutchinson introduced it into his "*Spirit of Masonry*," which contains the imprimatur of Lord Petre, the Grand Master, and the sanction of the Grand Lodge. In 1784, it was embodied in the "*History and Constitutions of Masonry*," printed officially by the Grand Lodge of England. It appears in Dermott's "*Ahiman Rezon*;" and in the fourteen editions of Preston's *Illustrations*.

Being thus universally diffused, had it been a suspected document, its exposure would certainly have been attempted; particularly about the close of the last century, when the progress of Masonry was sensibly checked by the publication of works which charged it with being the depository of principles fatal equally to the peace and religion of civil society; and if a forgery, it would have been unable to have endured the test of a critical examination. But no such attempt was made; and the presumption therefore is, that the document is authentic.

I should be inclined to pronounce, from internal evidence only, that the Letter and Annotations were written by Locke, but there are corroborating facts, which appear conclusive; for this great philosopher was actually residing at Oates, the country seat of Sir Francis Masham, at the time when the paper is dated; and shortly afterwards he went up to town, where he was initiated into Masonry. These facts are fully proved by Locke's Letters to Mr. Molyneux, dated March 30, and July 2, 1696. For these reasons I enter no doubt of the genuineness and authenticity of this valuable manuscript.

The passage to which I have referred, is this: "Peter Gower, a Grecian, journeydde ffor kunnyng yn Egypte, and in Syria, and yn everyche lande, whereas the Venetians hadde plaunted Maçonrye, and wynnynge entrance yn all lodges of Maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna, wacksynge and becommynge a myghtye wyseacre, and gratelyche renowned, and her he

framed a grate lodge at Groton, and maked manye Maçonnes, some whereoffe dyde journeye yn France, and maked manye Maçonnes; wherefromme, yn processe of tyme, the arte passed in Engelonde."

In this extract the Spurious Freemasonry is evidently referred to; for though Pythagoras approached very nearly to the tabernacle, his system wanted the vivifying principle of Speculative Masonry, *the knowledge and acknowledgment of a true and only God*. He had indeed acquired, from his intercourse with the Essenian Jews at Babylon, some knowledge of Speculative Masonry, for there is little doubt but he had received initiation from them; but he conceived Jehovah to be merely the God of their nation, and in no respect superior to the Egyptian Osiris, the Indian Brahma, or the Greek and Roman Zeus or Jupiter; and therefore the revelation of the true God produced no salutary impression. Not so the *rites and manners* of the Essenes. Our acute philosopher was so struck with them all, as to introduce them into his own system of Spurious Freemasonry; which was compounded from what he conceived to be the best points in all the mysteries of those various nations which he visited in his search after knowledge. And it was this leaven of truth which invested his institution with the superiority which it asserted and maintained over every establishment of Spurious Freemasonry that existed in the world.

Ammianus Marcellinus appears to have been the authority on which the assertion contained in the above manuscript is made; for he says, (l. 15, c. 9), that "the Druids were formed into fraternities, or secret societies, *at the recommendation of Pythagoras, and after the manner of his schools*." This is extremely probable; for though it is not pretended that the philosopher ever visited Britain, yet the particulars of his system might be introduced into Cornwall, where the Druids flourished abundantly, by the Phenicians, along with their own improvements in the Spurious Freemasonry, which, according to Sanchoniatho, their most ancient historian, was practised amongst them from the very earliest times. He tells us that "Agruerus was highly venerated by the Phenicians, and his shrine was drawn about from place to place by a yoke of oxen; while among the Byblians he was esteemed, in an especial manner, even the greatest of Gods. The persons of whom this generation was composed were known by the general name of Aletæ or Titans."

Bishop Cumberland says, that Agruerus was the same as Lamech; but Faber, with greater probability, makes him agree with Noah. Now it appears clear that the Aletæ, Titans, Corybantes, Curetes, Dioscori, &c., were only different names for the *Cabiri*; and the rites of the *Cabiri* were practised by the Druids of Britain, as well as in almost every other ancient nation.*

Pythagoras carried his Freemasonry into Gaul, whence it was sure to be transmitted to Britain, for Cesar positively affirms, that the Gauls, who were desirous of initiation and instruction in the Druidical mysteries, always passed over to Britain for that purpose; in which island they had been cultivated with greater care and attention under the patronage of the learned and expert Phenician merchants; and consequently were more perfectly understood.

Cesar further informs us that the Bardic or Druidical system included astronomy and geometry, physiology, natural philosophy, and a knowledge of practical science, mechanics and architecture. Now these parts of the true Freemasonry must have been transfused into their institutions long after they had existed in a more impure form. For though, like the Grecian and Roman superstitions, the religion of Britain was originally derived from a corruption of the patriarchal system of worship, yet it degenerated into such horrid abominations, as to excite the execration of mankind. Nor does it appear that even the institutes of Pythagoras, mild and gentle as they were, had contributed to advance the moral character of this religion; for in the time of the Romans, and consequently after the Christian era, it was named, in contradistinction to all others, *divæ immanitatis*.†

This institution, which united many of the worst features of the eastern superstitions with a theoretical profession of

* The Abiri, who were worshipped at Abury, were the same as the *Cabiri*. (Cooke on the Patriarchal and Druidical Religion, p. 37.) Artemidorus, (Strab. Geog., l. 4, p. 198.), and Dionysius, (Periærg. v. 565.), both affirm that the worship of the Samothracian Deities was used in Britain. And this worship, wherever established, was always accompanied with the celebration of religious mysteries.

† Hist. Gild., c. 2. Pellout. Hist. Celt., vol. 2, p. 36.—“Divination was exercised among the Druids, according to Diodorus Siculus, in a very cruel manner; for it was their custom to immolate a man, thrusting him through the body, above the diaphragm, and to take their presages from his face, his palpitation, the issuing of the blood, and the motions of his body; pretending the most sure experiments for it.” (Montf. Ant., tom. 2, p. 297.)

regard for the pure science and morals attached to the Freemasonry of Pythagoras, was practised in Britain under the name of Druidism, at least until St. Alban received his charter for opening a Lodge of genuine Freemasonry in the third century; and perhaps long posterior to that event. Davies asserts, "that the ancient superstition of Druidism, or at least some part of it, was considered as having been preserved in Wales without interruption, and cherished by the bards to the very latest period of the Welsh princes; viz., the thirteenth century of Christianity, and that their princes were so far from discouraging this superstition, that, on the contrary, they honoured its professors with their public patronage."

If this be true, and I am not disposed to doubt its accuracy, the Spurious Freemasonry of Britain*—divested, indeed, of its decided tendency to polytheism, for its members were professing Christians, and therefore making a near approach to the Speculative branch—was *practised secretly* in these times, by the successors of the ancient bards and Druids. Thus Mr. Barrow says, "that the Druids of Britain were Brahmins, is beyond the least shadow of a doubt; but that they were all murdered, and their sciences lost, is out of all bounds of probability; it is much more likely that they turned schoolmasters, Freemasons, and fortune-tellers; and in this way, part of their sciences might easily descend to posterity, as we find they have done."

But, on the other hand, Operative and Speculative Masonry united—or in other words, the science which we now practise—prevailed in the same age and country *under the public sanction* and authority of the constituted rulers and governors of the island, civil and ecclesiastical, having embodied the science of Pythagoras with a morality of much superior value; as is evident from many of the Pythagorean symbols which we still retain—but rejecting all its impurities with regard to religion and social worship.

Here then, we have a clear proof that the True and Spurious Freemasonry flourished at the same period, and were

* I am decidedly of opinion that commemorative rites and ceremonies, based on secrecy, for the purpose of embodying and transmitting important historical events, were used before the invention of letters; and, consequently, before the general Deluge. And the most learned antiquaries—Bryant, Faber, Sir W. Jones, Maurice, Wilford, Vallancey, Mallet, Spineto, and many others, entertain the same opinion. I propose (*D. V.*) to enter into a minute discussion of this interesting subject in a future series.

considered distinct institutions in Britain, after the establishment of Christianity. And this was precisely the case in the east, when the Spurious Freemasonry was dominant, and invested with all the pomp and splendour which the favour and protection of powerful nations could throw around it; while Speculative Masonry was undergoing its severest trial; but its purity suffered no diminution in the hands of the Essenian Jews.*

The system of the Druids, although purged of its worst features, after the establishment of Christianity, appears to have excited a strong feeling of public indignation; for while the true Freemasonry was liberally patronized, and munificently encouraged by kings, peers, and prelates, the Spurious Freemasonry was persecuted and proscribed,—driven from England into Scotland, then back to England, —but finding there no peace, it finally took refuge in Wales, where it existed in secret hiding places till the thirteenth century. Davies informs us that “the works of several bards, who flourished in Wales from the beginning of the twelfth to the close of the fourteenth century, have been well preserved. So far was Druidism from being either forgotten or neglected in this period, that one of the most curious subjects of observation, which present themselves upon the perusal of these works, is the constant allusion to certain ancient and genuine remains of the Druids, which had

* King Solomon is branded with having encouraged these mysterious institutions in his dotage, when “his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.” (1 Kings xi. 4.) The authors of the *Universal History* thus describe the origin and progress of the Spurious Freemasonry in Judea, which rivalled and threatened to overturn the true System of Light, or Speculative Masonry. “It began about the times of Othniel and Ehud, and increased so fast, and spread so wide, that it would be endless to enumerate their false deities, and the places dedicated to their worship, as well as the abominable ceremonies practised in them. They adopted the false gods of all those nations in the midst of whom they lived, and set up altars and idols to them upon every hill and high place. The sun, moon, and stars were of the number of their gods; and, as their rites became more and more shameful, and unfit for common view, they set up tents and booths, and planted groves to conceal their abominable practices. The very women, who were grown too old for prostitution in their own persons, became subservient to the infamous commerce of the younger generation, by furnishing the votaries with all kind of conveniences. Solomon is justly branded, in Scripture, for having brought this evil to its greatest height, by the multitude of his strange women, an abuse which was never thoroughly rooted out till Josiah’s reign.”

descended to the times of the respective authors. The *principals* amongst the bards of these ages, appear very anxious to distinguish themselves from mere poets. They assert their own pretensions to the honour of the Druidical character, *upon the plea of an accurate initiation into the mysteries and discipline of those ancient sages*, or upon a direct descent from their venerated blood."

It is even asserted that this spurious system was never extinct. Mr. Owen, in his introduction to the poem of Llywarch Hên, states, "that the British constitution of Bardism, or Druidism, having continued in Wales, without interruption, to the dissolution of the Cambro-British government, was in consequence of that event, in danger of becoming extinct. But that within twenty years after the death of the last Llewelyn, certain members of the Order established a Chair, a kind of Bardic college, in Glamorganshire, which has continued to this day. A catalogue is given of the Presidents and Members of this Chair, from Trahaearn Brydydd Maur, the first president, or founder, in 1300, down to the present, Mr. Edward Williams. We are also told that certain Members, in the sixteenth century, began to collect the learning, laws, and traditions of the Order into books; that these collections were revised, and ratified in the seventeenth century, and that they are still received as the fundamental rules of the society."

Thus it will appear that the Spurious Freemasonry of the Druids was a society quite distinct from the institution which has descended to our times, rich in its blooming honours and usefulness; having few characteristics in common, as the following extracts will plainly show.

From the Institutes of Druidism.

The groundwork of Druidism was, universal peace, and *perfect equality*. For a Bard was not to bear arms, nor even to espouse a cause by any other active means: neither was a naked weapon to be held in his presence; he being deemed the sacred character of a herald of peace.

Superiority of individual power is what none but God can possibly be entitled to; for the power that gave existence to all, is the only power that has a claim of right to rule over all. *A man cannot as-*

*From the ancient Charges of
Freemasonry.*

The rulers and governors, superior and subordinate, of the ancient Lodge, *are to be obeyed* in their respective stations by all the Brethren, according to the old charges and regulations, *with all humility*, reverence, love, and alacrity.

When a fellow-Craftsman is chosen Warden of the work *under the Master*, he shall be true to both Master and Fellows, and shall carefully oversee the work in the Master's absence, to the Lord's pro-

sume authority over another; for if he may over one, by the same reason he may rule over a million, or over a world. *All men are necessarily equal*: the four elements, in their natural state, or every thing not manufactured by art, is the common property of all.

fit; and his Brethren shall obey him.

All Masons employed, shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

Though all Masons are as Brethren upon the level, yet *Masonry takes no honour from a man that he had before*; nay, rather it adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners.

The above extracts from the Institutes of Druidism appear in Mr. Owen's Introduction. He derived his information from Mr. Williams, who was the chief Druid or President of the Society in the year 1793. They inculcate a levelling principle which the true Freemasonry rejects; for though we meet on the level, yet even in the Lodge the gradations of rank are clearly marked, and the supreme authority of the Worshipful Master cannot be disputed with impunity. But we also part on the square, when every Brother resumes the honours due to his rank and station in society.

I now proceed to^t bring forward some further evidences of the early existence of Speculative Freemasonry in Britain. And in the execution of this task, I aspire to no merit higher than that of a humble collector, who has brought into one view a number of documents, many of which are already before the public in other forms.

A copy of an ancient manuscript, which was destroyed, along with many others in the year 1720,* by some conscientious Brethren, lest they should, by any unforeseen accident, fall into improper hands, was fortunately preserved. It states that "St. Albans loved Masons well, and cherished them much, and made their pay right good; for he gave them ijs. per weeke, and iiij*d.* to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended it. And he gott them

* Noorthouck observes on this event. "The rash act above related, may be ascribed to a jealousy in these over scrupulous Brethren, that committing to print any thing relating to Masonry, would be injurious to the interests of the Craft: but surely such an act of *felo de se* could not proceed from zeal according to knowledge!"

a charter from the King and his counsell for to hold a general counsell, and gave itt to name assemblee. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges.”

Here we have the science of Freemasonry in active operation at the latter end of the third century of Christianity; and it is evident that Speculative and Operative Freemasonry were intermixed, for the document refers to morals as well as science. And a manuscript of undoubted antiquity now in the British Museum* asserts that “St. Alban instructed the King *in the science of Masonry and also in Divinity*, who was a pagan.” Authentic history confirms the fact; for St. Alban was a great favourite with Carausius, King of Britain, and steward of his household.

Six hundred years later, we find, from another ancient Manuscript, that numerous records of the Fraternity had been destroyed during the indiscriminate ravages of the Danish marauders, which would have thrown great light on the progress of Freemasonry during these times. The fact itself, however, is an evident proof that the Craft was then in a flourishing state, and that the system was gradually progressing; for this manuscript, which was in the possession of Elias Ashmole, informs us, “that though the ancient records of the Brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfred the Great, a mighty architect), the first anointed King of England, and who translated the Holy Bible into the Saxon tongue, (A.D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, *preserved since the Roman times*; who also prevailed with the King to improve the constitutions of the English Lodges, according to the foreign model.

“That the said King’s brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master-Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons; having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend

* Harl. MS., Vol. 1942.

what might happen amiss, and to hold a yearly communication and general assembly.

“That, accordingly, Prince Edwin summoned all the Masons in the realm to meet *him in a congregation at York*; who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge.”

Nothing can be more clear and satisfactory than this document, to determine the question of the existence of our Order before the Norman conquest. And the system appears to have been based on that recognized principle of Masonry, that the private Lodges throughout England should make annual communications to the Grand Lodge at York, under the influence of which Freemasonry increased and prospered; and many noble and learned men were initiated into its mysteries. A valuable manuscript roll, in the possession of Dr. Crucefix (which I have seen), professing to be written A.D. 1185, corroborates all the above information.

“At this time,” says Preston, “there was but one family among Masons, and every Mason was a branch of that family. It is true, the privileges of the different degrees of the Order, always centered in certain Members of the Fraternity; who, according to their advancement in the art, were authorized by the ancient Charges to assemble in, hold, and rule Lodges, at their will and discretion, in such places as best suited their convenience; and when so assembled, to receive pupils and deliver instructions in the Art; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly; to which all the Fraternity might repair; and to whose award all were bound to pay submission.”

If these observations have any force, no better testimony can be desired of the systematic establishment of Freemasonry in that early age; at a time when the Spurious Freemasonry, under the denomination of Druidism, was scouted and proscribed. Here we have the system regularly organized; Athelstane being Grand Master, and Prince Edwin his Deputy. We find them convening Grand Lodges, establishing regulations, and delivering charges to the Brethren, on morality and science. In a word, the evidence is

undeniable; and on this authority the Grand Lodge at York held its periodical meetings, and transacted Masonic business, under the title of "The Grand Lodge of ALL England," independently of any other power, down to a very recent period. Nor were its privileges ever disputed. On the contrary, when the Grand Lodge in London was formed, it never attempted to infringe on rights deduced from so unquestionable a source; but was contented to adopt the modified denomination of, "The Grand Lodge of England."

After the Conquest, the evidences are more numerous; and initiations or makings are specifically mentioned. Thus, in an old record we find it stated that "in the glorious reign of King Edward III., when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm, (for most great men were then Masons), ordained, That for the future, at the making, or admission of a Brother, the Constitutions and the Ancient Charges should be read by the Master or Warden. That at such congregations, it shall be inquired, whether any Master, or Fellow, has broke any of the Articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; for this cause, principally, have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art aforesaid, throughout all the kingdom of England. Amen, so mote it be."

In these ages, Freemasonry was a system of science made subservient to the purposes of religion and morality; and consequently, to a certain extent, was purely speculative. A writer in the *Gentleman's Magazine*, for January, 1829, says, that the working principles of ecclesiastical architecture were founded on schemes analogous to the principles of the doctrine of the Trinity; that there is a great probability of these schemes having, in olden times, *constituted a principal secret in the sublime Degree of Freemasonry*; that the bishops, priests, and other distinguished personages of the Roman Catholic Church, were nearly the sole professors of that Degree; and that they styled the principal secret of their Order, the "Art of finding new Arts."

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."NO. XXXI.—RETIREMENT AND LITERATURE CON-
DUCIVE TO PEACEABLENESS OF LIFE AND
SERENITY OF MIND.

Placidus servat secreta quies.—SENeca.

Oh! how happy is the man, if he could appreciate the privilege—who, blessed by competency and contentment, spends his days in the classical retirement of rural shades, secured from the apprehensions of indigence, the ceaseless bickerings of conventional associations, and able to indulge in those literary occupations which exalt the soul, refine the human nature, and fit them for the higher destinies of heaven. The mind, engaged in no other pursuit but that of virtue and wisdom, enjoys a tranquillity which is denied to a life of the bustle and anxiety produced by providing for daily wants, and to-morrow's supplies. Away from the "busy haunts of men," the mental capacities can be solely directed to the attainment of those good and wholesome maxims which purify the inherent debased nature of mankind; or, perhaps, to the employment of its active powers in developing and assisting those innocent diversions, or more profitable, but peaceful avocations, which more strongly recommend, to some tastes, the pastoral than the commercial life, although the transactions of the latter may be attended with greater lucrative results. Ease and self-possession of mind are often attainable in the country, whilst they are frequently banished amid the din and clamours of the town. In the calm solitude of retirement, enjoying freedom from the slavish chains of custom and fashion, a well-cultivated understanding will find a pleasure totally unknown to the thoughtless and dissipated votaries of folly. No jarring strifes of envy, no petty jealousies, no pitiful sneers from the coarse-minded rich, nor neglectful repulses from the pampered man of power and place, will intermingle their bitter drugs in the cup of its uniform, undisturbed, and serene tranquillity. All will be placid, and the current of life gently ebb unpolluted by the junction of streams less pure and more turgid.

But such a seclusion can only be properly esteemed by the simple and the intellectual; and, however ordinary minds may picture to their imagination pastoral pleasures, rural employments, or the devotion of the ascetic to literature and the polite arts, such chaste and refined amusements and labours would quickly pall on the vitiated taste of the everyday man of the world. His equivocal habits, and artificially-excited desires, would discover no peace in such rational and innocent engagements, and he would soon again be absorbed in the vortex of sensuality, or mercantile speculation. So it is, therefore, that unmolested repose can be duly appreciated only by the mind active in its operations, but

healthy ; which, in retirement, is not influenced to embrace it by a mere fickle whim of the hour, or some morbid impressions, but by a moral force ; either a purpose, thereby to confer a superior benefit upon our fellow creatures, which the frivolous requirements of the gay circles of society would not permit, or to separate ourselves from those contaminations which unfit an immortal spirit from holding that sweet communion with its Maker, without which, life to some would be a burthen and a blank. A celebrated writer of the present day says—"it is the active mind alone which can bear retirement and solitude." This proposition, involving an apparent contradiction, is elucidated by the saying of the illustrious Cicero, or rather adopted by him from Cato, who wrote it as the remark of Publius Scipio:—"Nunquam se minus otiosum esse, quam cum otiosus ; nec minus solum, quam cum solus esset."

NO. XXXII.—EXCELLENCE ATTAINABLE BY INCESSANT APPLICATION.

Vis magna vocem emittit, at major tenet.—SENECA.

The power of the human mind, like most other organic systems, is susceptible of greater or less expansion of its action, and productive, accordingly, of greater or less results. Too strong a tension of its application jars on madness, while too slight an exercise of its power makes it fall short of substantially useful attainments, and no cultivation of its energies produces either imbecility or barbarous ignorance. The natural vigour and innate good sense of some minds are exceptions to the common rule which governs the intellectual system.

With respect to excellence in any art or science, where mediocrity only is sought after, moderate efforts of the mind may avail ; and the mental capacity of the πολλοι, in the aggregate, is certainly not capable of a higher standard ; but, if eminence be the object of our desire, the most strenuous application, even of a vigorous mind, will be requisite ; for great ends can only be attained by great measures, which, too, must be increased according to the importance of the particular object in view, —the difficulty of the undertaking, or the depth of intellect and skilful management that object may demand. If we seek to acquire knowledge perfectly and easily, we must begin with the fundamental elements, augmenting our diligence and attention the farther we proceed. Every step we take advances us to the *Ευρηκα*, and the mists of doubt and darkness roll away before the penetrating effulgence of an observant and industrious mind. If we desire to amass riches rapidly, we must study the sources whence they are derivable, and the quickest means of turning our talents or commodities into gold. The judgment in such speculations is given by experience, and it oftentimes requires sharpening with calamity and misfortune. If we hope to become wise and virtuous, as immortal beings destined for a higher and more spiritual hemisphere, we must diligently search those books and examples most proper to aid and direct us in obtaining possession of the *Σοφία Αληθής*, especially the volume of the Sacred Law, exhibiting on every occasion, and in every occurrence, our frequent perusal, reflection, and adoption of their contents by a steady and consistent *Practice*. As the builder lays stone upon stone, and finally completes the design of the architect,—so man, by daily adding some fresh portion to his knowledge, some honest increase to his wealth,

or some renewed exercise of active virtue to his life, effects the benevolent purpose of the Universal Fabricator, discharging his duty in the station assigned him, and ultimately gaining that climax of his toil and patience which ought to be the *summum bonum* of the most ardent aspirations of a rational mind. We need not travel far for a testimony of what may be accomplished by laborious and persevering application of the mental powers. The gradual advancement of every educated person from puerile ignorance, step by step, as it were, to the matured information and intelligence of puberty, without considering the higher flights of genius into the regions of literature, as each year adds some inches to our intellectual stature, sufficiently proves that, however slow or tedious those progresses may be, they at last produce a great and visible effect upon both the moral and mental system, enabling the mind to acquire the most difficult arts, the most abstruse sciences, and, perhaps, place its distinguished and favoured possessor on the list of fame.

True, then, the motto—*Labor vincit omnia*. Diligence, industry, and application, are as necessary to the improvement of the mind as air, food, and exercise are to the health and preservation of the body.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR,—In addressing you by the above title, I premise that I differ from you on the propriety of Freemasons having a Review at all. A Masonic Magazine, I take it, can have no effect but that of producing discord amongst us, by calling our attention to certain errors which have been occasionally committed in the management of our affairs, and thereby lowering that proper respect we owe to our predecessors, who never supposed their actions were to be submitted to the public gaze. However, as the Review does exist, I trust to your candour to give all parties a fair hearing; and if in one page you complain of the non-existence of certain Masonic Charities, and assert the propriety of now establishing them, you will allow me to state why such Charities are not needed, and why, in particular, one calling itself a Charity for the benefit of Worthy Aged and Decayed Masons, is not only unnecessary, but must be productive of great injury to the Craft.

I am the more anxious to publish my opinions on this subject, from the fact that there are many sincere and well-meaning Masons, who have honestly opposed the above Charity in every stage, without knowing a word either of its merits or its faults. It is for their information, principally, I now address you.

I undertake to prove, that in Masonry no new Charity is needed; and therefore, that the Aged Masons' Asylum can be of no advantage; and,

2dly. That, on the contrary, it will be a lavish waste of money, injurious to the Craft, and cruel to its inmates. I trust to make both propositions clear to the meanest understanding.

To prove that a Charity for the benefit of old men is not needed, I must remind the Brethren that, not only have we Schools for Children, both Girls and Boys, which are a great relief to the fathers and grandfathers, but we have in addition, the Board of Benevolence; and,

although the latter may be framed for relieving temporary distress, and not the continual wants of age, yet, as it contains no regulation to prevent old as well as young partaking of its benefits, it only remains to be seen, whether it is not altogether the best mode that can be devised for ridding us of the importunities of old men, with the least trouble, and at the least possible expense.

There are but one or two objections to this Board, as applied to old age, which have come to my knowledge; viz., That being restricted by its rules, from granting relief to the same individual but once in a year, and, by its practice, rarely above once or twice in his life, it is not calculated to be of permanent advantage to the aged, whose infirmities require continued, and not temporary assistance; and that it is unwise to give applicants of that class sums of money, which may be greater than their present wants, and thereby liable to be misspent, whilst it is unjust to refuse further assistance, when their wants may be as great, and their character as good, as at the first application. But these objections are trifling, compared with the simplicity of the process. It is not to be expected that fifty or sixty Masters of Lodges can devote their time to doling out quarterly allowances to troublesome old men. It is surely labour enough to vote 5*l.* or 10*l.* at once, and if the applicant should misapply his money, and give to the publican what ought to have gone to the baker, we have no right, in this age of liberty, to enquire in what way it is spent. By the present mode, he knows that when his 5*l.* or 10*l.* is gone, he can get no more; and it is his own fault if he starves. But this is not the only advantage of the present mode. In voting 10*l.* at once, the item looks larger than 2*l.* 10*s.* a quarter, although at the year's end the amount will be the same, with the disadvantage, that in the latter case, a similar sum will be required the year following; so that the old system has the advantage of procuring for us greater credit for charity; and at the same time, of economising our funds to such an extent, that I am informed, the Board has, by this excellent working, accumulated in stock nearly 10,000*l.*

I had forgotten another objection to the Board, which, in fairness, I ought to state: viz., That, sitting but once every calendar month for granting sums above 3*l.*, a man may possibly wait nearly four, and sometimes five weeks before his wants can be relieved; but then it cannot be expected that all the Masters of London Lodges should be summoned oftener, and as it is clear that less than the whole number cannot be safely intrusted with the power of voting such large sums as 5*l.* or 10*l.*, I am afraid this inconvenience must remain. It is satisfactory, however, to know that this annoyance is only felt by the recipients of our bounty, who have no right to complain of waiting for it.

On the whole, whether for simplicity, economy, or the appearance of liberality, it must be admitted no charity could be devised, so admirably adapted for relieving Aged Masons as the Board of Benevolence.

It seems somewhat surprising that, with a full knowledge of these facts, a body of Masons, I admit rather considerable, should have formed themselves into a Society for building an Asylum, or, as I should call it, an Almshouse or Workhouse, for old Masons; who, they say, have no home of their own, and granting Annuities to the inmates; at the same time proposing to grant the Annuities separately to such of the applicants as might reside at a distance, or, for other reasons, prefer living with their friends; and that in defiance of the objections and remonstrances of those who believed the old system as near perfection

as possible, they should have collected between 2,000*l.* and 3,000*l.* and have already begun to grant the Annuities as a prelude to the other part of the plan.

A measure so absurd as this was of course stoutly opposed by many of the old Masons, particularly the Past Grand Officers; not only because it denied the perfection of the old system, which, having been framed many years ago, must of course be the best adapted to the present time; but also because it conveyed an insinuation that some improvements might be made in Freemasonry without originating with the Past Grand Officers. It was further properly objected, that a charity for old men must necessarily interfere with the Schools for the young, by depriving them of at least one third of their subscribers. The last objection, however, has since been waived, in consequence of a late discovery, that since the introduction of the Old Masons' Asylum, the Schools have been better supported than before; but then it is known that many of the supporters of the new Charity have also subscribed to the Schools; so that, but for this, the Past Grand Officers would probably have been right after all.

It was hoped that objections so reasonable, would have had their weight; but, on the contrary, the Society still went on, and then the opponents very properly changed their ground, by offering to adopt a part only of the plan, viz: granting Annuities without building an Asylum. If this had been agreed to, matters would have returned to a proper state, as the Past Grand Officers, from whom of course all alterations in our management ought to originate, would thereby have become the founders of the new Charity; for as a coach with two wheels differs from one with four, so a Society for granting Annuities only, differs from one for granting Annuities and providing a home, by precisely the annual value of that home. Thus making it clear, that the Past Grand Officers would have been entitled to all the credit for the new Charity, and of course to all the money the Society had collected.

If I had had the opportunity of writing to you before this last decision of the Past Grand Officers, I could have shown that granting Annuities to Aged Masons would derogate from the dignity of Freemasonry, as it would reduce the Annuitants or pensioners to the rank of out-door parish paupers; but as I have the highest respect for the wisdom of that venerable body, I shall now confine myself to the injury which must arise by building an Asylum.

I have undertaken to show that it will be a lavish waste of money. I take it for granted that no freehold land on which to build can be bought under 1,000*l.* an acre, and whoever looks at the sums paid by the Commissioners of Woods and Forests for property in the Strand, or by the City for freeholds in Cornhill, will say that I am under the mark. It may be perfectly true, that seven or eight miles from London, where the air is purer, and therefore more suitable to old men, land may be bought at 100*l.* per acre, but then if we are to have an Asylum worthy of us, it should be placed either in, or close to London, where our Charity may be seen; and should the old men die rather sooner in consequence, they will only make way for others. Taking, therefore, five acres at 1,000*l.* per acre, the price for land alone would be 5,000*l.*

Of the expence of the building I dare scarcely form an estimate, but it is known that we have paid for one room only in the Freemasons' Tavern, capable of holding 120 persons, about 18,000*l.* and that Buck-

ingham Palace, ugly as it is, cost the country a million and a half. What sort of a building, therefore, can we expect under 40,000*l.*?

The supporters of the Charity, I know, talk something about building cottages containing three rooms each, either detached or in clusters of two or four together, and have the hardihood to assert that such could be built with taste for about 100*l.* a cottage. That they can buy sufficient land for their purpose for about 600*l.* and build ten cottages to begin with for 1,000*l.* more. I should like to know, if the small portion of taste in Buckingham Palace cost a million and a half, how much, by the Rule of Three, are we likely to get for 100*l.* No, if we are to have a building let it be worthy of us, and that cannot be the case under 40,000*l.*; add to this 5,000*l.* for land, and probably 5,000*l.* for extras and furniture, and I assert the Asylum cannot be properly built for less than 50,000*l.*

But whatever the Asylum may cost, however small the sum, still I say that it is so much money thrown away, for when once the stock is drawn from the Bank, it can never more produce interest, and the future dividends will shew the deficiency. The Society may talk of the value of the rental they will save to the old men.—They may assert that a man cannot have three rooms for less than 4*s.* a week, and they may prove by figures this amounts to 10*l.* 8*s.* per annum for an outlay of 100*l.*, which in the funds would produce only 3*l.* 10*s.*; but this does not alter the argument, that for every 100*l.* spent, their dividends will be 3*l.* 10*s.* per annum less, and, therefore, all the money employed in building is so much clear loss to themselves. As a proof of this fact, I have a friend in a public office, whose salary is 300*l.* a year. He had besides in the Bank 500*l.* $3\frac{1}{2}$ per cents., the dividends on which were 17*l.* 10*s.* more, making his total income 317*l.* 10*s.* per annum. He rented a house at 40*l.* per annum, and afterwards bought the freehold for 500*l.*, the proceeds of the stock, and now lives in it, so that his present income is 300*l.* only, instead of 317*l.* 10*s.*, being a clear loss of 17*l.* 10*s.* a year, and yet he fancies he has gained 22*l.* 10*s.* a year, being the difference, as he says, between his former dividends and the rental he paid for the house. So much for the blindness of some men.

But besides this, as no man ought to set up a carriage until he is able to support it, so ought no man to build a house until he has money in the funds to enable him to live accordingly; and my friend was wrong in another respect, in buying a house, having no funded property left to sustain the character of a freeholder. To be sure he has his salary of 300*l.*, but that may cease from unforeseen circumstances, and in such an event how could he live in the house he has bought. It is true this example does not exactly apply to the Masons' Asylum, as they talk of not building until they have accumulated a fund for continuing the annuities; but still their subscriptions may cease, and they will then have no further means of supporting the Asylum than the annuities then existing.

I have called the proposed Asylum a Workhouse, and I did so advisedly, because the term Workhouse is known to be very unpopular, and the giving a nickname is sometimes the best argument that can be used. I grant that a Workhouse itself is a charitable provision, and saves the lives of many who would otherwise starve; but still it is a forced charity, which men only pay for because they are obliged, as is proved by the fact, that the paupers are not much better fed and clothed than many of the rate-payers. It must also be remembered, that

it frequently shelters the worst characters, who claim it as their birth-right, so that, on the whole, the being an inmate of a workhouse is very properly a term of reproach. It differs, no doubt, from a charity to which a man is elected for good conduct, and which may, for that reason, be considered an honour and not a disgrace.—Still there are many points of resemblance between the two charities, which justify me in using the term. In the first place, a workhouse is properly so called, because little or no work is ever done in it; we do not call a cotton factory, where children work ten hours a day; or the chambers of a barrister, who works fifteen hours a day; or a goal, where prisoners work all day, a workhouse; the name is only correctly given to buildings, where the tenants live rent-free, without doing any profitable work, resembling, in this point of view, not only certain large houses in the neighbourhood of St. James's, but also the Aged Masons' Asylum. It also resembles the Asylum in another point of view, viz., that the inmates are all prisoners; for although they may nominally have the power of quitting whenever they please, yet, being confined by the strictest of all goalers, poverty, it is clear that Workhouses, Almshouses, and Asylums are all so many prisons; and as imprisonment is one of the greatest cruelties that man can inflict on his fellow, I trust to the humanity of the Brethren to save the Craft from a reproach, which hitherto they have only deserved in the case of little children imprisoned at schools.

I hope, Sir, that I have said enough to satisfy the Brethren, and particularly those Past Grand Officers who previously knew nothing of the matter, of the folly, and iniquity of building houses for those who have none of their own; and to prove how much better off a Mason must be, who, having an annuity of a few pounds per annum, has the advantage of spending it in rent, than when deprived of so great a privilege by being imprisoned in the Aged Masons' Asylum.

I am, Sir,

Your obedient Servant,

ONE OF THE OLD SCHOOL.

ONE OF THE OLD SCHOOL is doubtless a friend in disguise, and if we could displace the mask, we feel pretty certain that his raillery would be shewn in that species of cognominal satire yclept "Sly-boots." ED.

TO THE EDITOR.

MR. EDITOR AND RESPECTED BROTHER,—Much having been written on Freemasonry, and many conjectures being afloat about its origin, I am not willing to dwell on, and much less to criticise the labours of those writers, many of whom I highly respect for their erudite researches into antiquity, and for their subsequent modest conclusions. But allowing free inquiry to others, I may perhaps be allowed the same privilege, and in addition to my former observations in your valuable journal, I request you will allow a space in your Review to the following not altogether un-Masonic ideas, on the origin and progress of human inventions arising from the imitation of the acts of the brute creation, and by so doing you will oblige your old correspondent and Brother,

J. C. HUSENBETH,

P. Dep. Prov. Grand Master for Bristol.

We read in holy writ, that after the fall of man the whole creation had felt the displeasure of the Almighty, and that the harmony previously existing between man and the brute creation had ceased, and that the friendly caresses of the latter were turned into surly murmurs, and signs of determined hostility towards their late friend.

Man, fully sensible of his well-merited disgrace, and left to seek his future existence in a wide world, had hope and confidence in his offended God to console him. Being exposed to the vicissitudes of the seasons, as well as to the ferocity of his former companions in the blissful, but forfeited regions, who had now become his foes, had to seek an asylum for his safety, and food for his support. Rocky caves at first served him for shelter; and to provide for his future existence, he sought the friendship of the more gentle of the brute creation, by whose services he was enabled to cultivate the land. He observed the various means by which they procured food, and thus laid the first foundation for his future existence. From the instinctive acts of many of these animals he was taught to form tools for opening the earth for the reception of seeds; and found an expert teacher in that much despised animal, the boar, who in turning up the earth with his broad and formidable tusks in search of food, gave him the first idea of the spade, and subsequently that of the ploughshare. The industrious bee gave him a fair specimen of a comfortable dwelling, by the many cellular divisions in the construction of its comb in hollow trees and other such cavities. The same insect taught him to store up provisions to supply his wants, when nature's operations are at rest during the more inclement seasons of the year. The cunning beaver also presented to man a striking example of the art of architectural neatness for imitation, in his elegant castle, erected near a basin or stream of water, through which he entered into its downy apartments. Agriculture and architecture probably drew their small beginning from the imitation of the instinctive acts of the brute creation.

The many disorganizations to which the animal frame is subject, make us seek means of relief; and here again the dog and other carnivorous animals present us with a fair example for imitation, by the recourse they have to the vegetable kingdom, where by eating the sharp points of the rye-grass they cure their diseases. Herbal treatment by the medical faculty having been in practice for several centuries, has not improbably had its origin from the imitation of those innocent remedies sought by the brutes who surround us. It is said that the antelope, when wounded, extracts the arrow, and by licking the wound keeps it clean, and cures it. The scaly covering of the armadillo, and the strong shield with which nature has protected the turtle and other such armed animals, have probably given the warrior the idea of imitating those natural defences, by covering their bodies against the sword and the spear with network of steel, and with shields of iron and brass.

The aquatic birds, whose swift and playful motions on the watery element, may probably have given the first navigator some idea how to construct his machinery for navigating rivers and seas; in this undertaking, the elegant swan may have served him as a model in forming the *mast*, by the long and upright neck of that bird, and his *sails* by his bay-shaped wings, and his *paddles* and *rudder* by his broad webby feet.

The art of weaving may have had its origin by imitating that sly and decoying insect, the spider, which, on leaving its downy birth-place, immediately spins a web, and laying in ambush, cunningly watches the approach

of the unsuspecting fly, which, having entrapped, it darts forward over its webby empire to inflict deadly wounds on its ill-fated captive, and subsequently devours its inside, leaving its hollowed shell as a trophy of its victory, suspended in the web.

The sawfish gave the builder a fair specimen for preparing a tool with which to separate his massy timber for convenient use.

The arts having thus gained by the imitation of the acts of the brute creation, the sciences have not been forgotten in deriving their origin from the same source. Man, the noblest of all the created beings, ever active and bent on discovery, entered deeply into the study of his own formation, and also into that of surrounding nature. The various instinctive acts of the brute creation, the wise order in which they respectively moved, the submissive obedience of some to his commands, and the ferocity of others, convinced him of the wisdom, goodness, and the perfection of the all-wise Creator, and filled his soul with gratitude and adoration of his God, and thereby laid the foundation to natural religion, which being sanctified by Divine revelation, led to the study of Divinity, whose influence spread happiness and social love among the more favoured race of God's creatures, namely mankind.

Man, endowed with superior faculties, and indebted to the brute creation for many inventions, and closely watching their various sounds and attitudes, thereby became acquainted with their wants, and recognized their good and bad humours. He was naturally on his guard against their bad humours, and profited by the sounds they occasionally emitted, in enriching his language, and in producing harmony or music. From the deafening roaring of the lion, from the bellowing of the ox down to the hissing of the serpent, from the shrill and distant scream of the eagle, from the clattering of his widely-spread wings in his safe retreat amongst the most elevated clusters of barren rocks, and from their often returning echo, down to the humming of the beetle, and the buzzing of the bee, there is a fair contrast for man to form soft as well as acute sounds into a proper concordance to please the ear. This feeling is nowhere more beautifully expressed than it is in the pastoral symphony of that extraordinary and matchless son of Apollo, the late composer Beethoven. His happy imitation of the voices, and the uneasy trotting of the terrified animals at the approach of a storm; the frightful thunder and lightning; the deluge of rain; and the joyful shepherd's song at the return of a serene sky, are so matchless an imitation of nature's awful works, which only the sublime genius of Beethoven was able to depict, and to leave to the world as a lasting memorial of the great gift which Providence had bestowed on him.

The poet, the painter, and the sculptor, have all borrowed their sublimest ideas from the brute creation. The lion served them as the emblem of strength, the dog of fidelity; whilst many other animals, either from fear of their ferocity, of their utility, or of their attachment to man, became objects of veneration. Of this Egypt has left us a striking proof, where, for instance, a filthy beetle (the scarabæus sacer) was venerated as the Creator of the Universe, and as an emblem of eternal duration. The change of the caterpillar into a chrysalis, and his subsequent regeneration into a beautiful butterfly, was construed by them as a continual transmutation of all created beings from one state to another. The cow became the symbol of fruitfulness and procreation; the cat of watchfulness; and numerous other animals served them as symbols in nature, and, too frequently, of adoration; so that, even in our days, cats, dogs,

and birds, are discovered carefully preserved as mummies, with hieroglyphic inscriptions. These hieroglyphics, representing various animals, were, by the Greeks who visited Egypt to learn the art of government, brought to their own country: and their artists profiting by them as models, rather rudely executed, the arts of painting and sculpture rose by imitation and study to the highest perfection.

The Greek sculptors, in order to represent beauty in their Jupiter, gave him the forehead and the streaming mane of the lion; and to express the strength of their Hercules, they gave him the short and powerful neck of the bull. Whilst thus the artist formed from the brute creation his excellent figures, the philosopher enriched his language by the emitted sounds of the same. In proof of this, we find amongst the Arabs, but more particularly amongst the Hebrews, letters and words borrowed by imitation from the brute creation, such as *Gimmel*, from the camel; *Aleph*, the ox; *Nun*, the fish; *Thet*, the serpent; *Resh*, the head; *Ain*, the hand; &c., &c. The Zodiac represents a series from the brute creation. The disciplina auguralis was chiefly taken from the imitation of the flight and voices of animals by the augurs. The neighing and whinnying of the horses, as we read in Justine, were considered by the Persian augurs as omens, whereby to decide important events and difficult cases. The relation which at first existed between man and the brute creation, having produced many happy effects to the former, we can only lament that the great increase of both in numbers, should have been the almost necessary cause of an important alteration in the relative condition of both man and beast. The want of the means of existence exciting the more ferocious animals to acts of violence, they began to devour the weaker; and man, equally pressed by hunger, became the sorry imitator of the brutes, by the slaughter of his domesticated animals. The chase, also, here had its origin in the wants of man, to provide food; but which, in the progress of time, when nature's cravings were duly satiated, he used as a savage resource for recreation, and as the means of pre-eminence in his work of wanton, and in many instances, of destruction, for his own personal safety. Thus, agriculture and domestic habits, and the peaceable enjoyment of the fruits of the earth, in the primitive state of man, gave way to the chase; the spade was changed into the murderous arrow, to inflict, too often, unmerited death on many of those brute creatures, from whom man in his primitive state had copied such useful lessons for the improvement of his forlorn condition. The roving state of some of those savage tribes is beautifully delineated by the Roman historian Tacitus, in his work "*De more Germanorum*," or on the manners of the ancient Germans, whom he describes as roving hunters, and as peculiarly fond of war; probably arising from the use of the arrow in their almost impenetrable wilds and forests. He dates their nobility from their great sagacity in destroying the wild beasts which inhabited those dense and gloomy forests; and states that the degrees of their nobility depended on the number of the horns and claws of the wild beasts they had destroyed, and which they hung about their persons. Of this sort of savage creation to eminence, many nobles of that nation pride themselves, even in the 19th century of the Christian era, fully as much, and perhaps with a purer claim, with many of our great captains, whose titles have their beginning from the murderous field of battle, where thousands of their fellow-creatures were sacrificed at the shrine of human ambition.

In this roving state of man, he was, however, not forsaken by the

milder and more gentle animals of the creation. The cow, the camel, the sheep, and the horse, with many others, remained firmly attached to the lord of the creation. The dog, from his kind feeling to person and place, became the powerful protector of both; whilst the cat, more attached to locality than to person, kept his dwelling free from the smaller troublesome vermin, and with its many playful antics, became a domestic favourite, which, as I have before observed, was carried almost to adoration by the Egyptians. To the dog, for fidelity, few of our domesticated animals can be compared; of this we have a feeling example in the dog of Odysseus, who after twenty years' absence was forgotten by all, except by his dog, who paying his master his caressing welcome, then fell at his feet overcome with joy, and expired. The dog who licked the sores of Lazarus certainly shewed a tenderer feeling than the rich man. The little dog who preceded young Tobias, was also a noble specimen of friendly attachment. This kind creature, when encouraged by his master's caresses, will protect him at the cost of his own life. Yet may it be said, to the disgrace of man, that this, his true friend, with the faithful horse, and the laborious and patient ass, receive but too often the most severe and unkind treatment from their keepers. Our domestic economy being for the greater part supplied by the great sacrifices made by the brute creation for our comfort in food and raiment, we ought in gratitude to bow to the Creator for having so wonderfully supplied our wants. Even the birds of the air claim a share of our gratitude: their sweet songs cheer our senses, whilst the matchless diversity of their plumage is used for the decoration of the helmets of our warriors, as well as the heads of the well-arrayed ladies of the drawing-room. Of the larger species of birds, the stork claims also the particular attention of the agriculturists, by his indefatigable zeal in the destruction of injurious reptiles, chafers, and other hurtful insects to the crops of corn and grass. They are seen in every field in Holland; and the farmers being sensible of their great utility, never disturb them, which has made them so very tame, that they build their nests upon the chimneys of the farm-houses, and walk with perfect confidence amongst the more domesticated animals of the farm-yard. They rear their young fearless of the least invasion of their safety by man, and when fully fledged for the toil of their migration in August, they assemble in a meadow in great numbers and depart, to return in the following spring to the same spot. This has so endeared that bird to the Hollanders, that he is become to them what the ibis was to the Egyptians, namely, the sacred bird, whom to injure would be visited with great severity by the offender.

Having duly considered the great benefit which man has derived by imitating the instructive acts of many of the brute animals, whereby he has been enabled to shelter his person against the inclemency of the seasons, and against the cravings of hunger; and when I also consider how much we are indebted to the beasts of burthen, and to our more domesticated favourite, I am of opinion that we owe them more attention than is generally the case, and although it is not necessary to extend that feeling quite so far as Mahomed did by his favourite cat, who finding the same fast asleep on one of the flaps of his robe, when the sound of the horn called him to prayer, cut off the flap, so as not to disturb his sleeping favourite; yet I firmly consider animals to be entitled to kinder treatment from the lord of the created beings, than what is bestowed upon them. Much has of late years been done by the humane

and benevolent to effect a better treatment of the brute animals, whose labour is of such great service to mankind; but the effect has not as yet been so successful as could be wished, and I fear will not be satisfactorily felt, until our lower orders of subjects are, by a public and moral education, taught to exchange their brutal feelings towards the inferior of God's created beings, into that kind and humane conduct which is so essentially conducive to human happiness. May the wise plan for giving our fellow subjects of the labouring class a moral and religious education be generally adopted, free from object party feeling, and the desired object of the humane and benevolent will soon be accomplished.

THE ANNALIST.

(WITH AN ENGRAVING.)

THIS feature, a novel one in this miscellany, possesses the united advantage of combining traditional lore, with the removal of prejudice. The antiquarian will be pleased with a subject capable, by still deeper exploration, of awakening the energies of our readers, and the modern Mason will derive added confidence in the most comprehensive system of modern ethics; which, if he shall have respected for its traditional antiquity, he will still more admire for the indisputable proofs of its connection with the very earliest records. The attention of the curious in Masonry is invited, and their contributions to the Annalist earnestly solicited.

It is now above four years since a Masonic Centenary was held in Amsterdam, and an account of the proceedings was published in a very elaborate form for presentation and distribution amongst the leading authorities in Freemasonry, in order that it might exist as a record in the Craft, and as a reference for all time. A copy of this valuable work was presented to His Royal Highness the Duke of Sussex, Grand Master of England, and another to Brother John C. Burckhardt. We have been favoured by the latter Brother with a perusal of his copy. It is gratifying to remark, that the Lodge whose centenary we are about to record, originally derived its warrant from England, and even to this day, conforms to the same form of clothing as was directed on its original constitution—a blue silk robe, ornamented with silver.

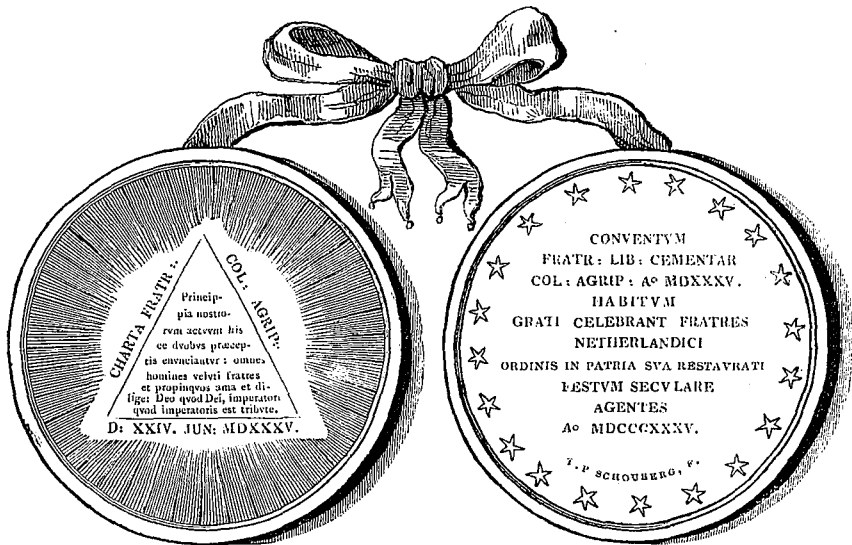
The work is entitled

THE FESTIVAL OF THE LODGE "LA BIEN AIMEE," FORMERLY "LA PAIX," HELD IN COMMEMORATION OF THE CHARTER OF COLOGNE, BEING THE THIRD CENTENARY OF ITS EXISTENCE.

The preface explains the general contents of the work. The discourse, or oration, is characteristic of the peculiar circumstances of the Order, and develops considerable talent and equal judgment. The additions or appendices explain various epochs, and contain many interesting remarks, with some general references. Allegorical and poetic descriptions, with some pleasing lyrical effusions, conclude this valuable presentation to Freemasonry.

EXPLANATION OF THE MEDAL.

The discovery made in this country (Holland) in the year 1818, of an interesting document, concerning the Order of Freemasons, has



CHARTA FRATR.

COL. AGRIP.

Principia nostrorum
cum accenti his
ce duobus praecep-
tis enunciantur : omnes
homines veluti fratres
et propinquos omnia et di-
liget : Deo quod Dei, imperatori
quod imperatoris est tribete.
D: XXIV. JUN: MDXXXV.

CONVENTVM
FRATR: LIB: CEMENTAR
COL: AGRIP: Aº MDXXXV.
HABITVM
GRATI CELEBRANT FRATRES
NETHERLANDICI
ORDINIS IN PATRIA SVA RESTAVRATI
FESTVM SECVLARE
AGENTES
Aº MDCCCXXXV.
I. P. SCHOUBERG, F.

justly created amongst its members a deserved appreciation. The charter of the Fraternity, assembled by representation at Cologne, on the 24th of June, 1535, is not only venerable by its antiquity, but is also from its contents remarkable, since it delivers a concise account of the *events, origin, formation and moral doctrines and precepts* of the Order; as well as a noble defence against the slanderous attacks and insulting charges made by bigotry and ignorance against the Fraternity.

Convinced of the great importance of that meeting at Cologne, and that honor was due to the memory of the Brethren there assembled, by their posterity, the Lodges in the United Provinces of the Netherlands, celebrated by a splendid festival the commemoration of the *Third Centenary* of this important event; while their hearts were inspired with additional gladness, in celebrating at the same time a hundred years jubilee of the re-establishment of Freemasonry as now existing.

To these two occasions the Medal has its origin: on the *obverse*, of the medal, within the Masonic emblem of a triangle, is the instructive *Latin sentence* contained in the original document, and which when translated is as follows:—

“ The principles of our actions are founded on these precepts, ‘ Love all mankind as Brethren and neighbours, and render to *God* the things that are *God’s*, and unto *Cæsar* the things that are *Cæsar’s*.’ ”

Outside the triangle, “ Charter of the Brethren at Cologne, 24th of June, 1535,” which marks the fountain from whence the inscription has its origin, while the rays emanating from the triangle, represents that light in which the assembly has placed the objects of our Order, which we trust will spread far and wide, and dispel by its refulgence the clouds of prejudice and intolerance which still may exist.

On the reverse of the Medal there is a circle of nineteen stars, emblematical of the nineteen Lodges within this circle, represented by nineteen Masters, whom by their proceedings have left a lasting obligation: there we read also in the Latin language, words thus translated,

“ THE ASSEMBLY OF BRETHREN FREEMASONS,
HELD AT COLOGNE, A. D. 1538, WAS CELEBRATED WITH GRATITUDE BY THE BRETHREN IN THE NETHERLANDS; AS WELL AS THE CENTENARY OF THE RE-ESTABLISHMENT OF THE ORDER IN THEIR FATHER LAND.”

A. D. 1835.

The following is the list of the nineteen European Grand Lodges, with their Delegates or Masters, a record which deserves to live in the recollection of men, and to be recorded in the Annals of the Craft.

London	. . .	represented by	Lord Carlton.
Edinburgh	. . . .	”	John Bruce.
Vienna	. . . .	”	Fs. von Upna.
Amsterdam	. . . .	”	Cornelius Banning.
Paris	. . . .	”	De Colligni.*
Lyons	. . . .	”	Virieux.
Francofort	. . . .	”	John Schröder.
Hamburg	. . . .	”	Hofman, 1535.
Antwerp	. . . .	”	Jacobus Prepositus.f

* Murdered in Paris, when Admiral, 24th August, 1572.

† Bishop of Antwerp and Prior of the Augustan Monks.

Rotterdam	represented by	A. Nobel.
Madrid	„	Ignatius de la Torre.
Venice	„	Doria.
Gend	„	Jacob Uttenhoven.
Koningsberg	„	Falck.
Brussels	„	Nicholas van Noot.
Dantzic	„	Phillipus Melanthon*
Middelburg	„	Huissen.
Bremen	„	Woomer Abel.
Cologne	„	Harmanus.†

There are also two illustrative engravings in the work, viz.,—*TIME* (an allegory) is in a state of anarchy, endeavouring to destroy, through prejudice, what it would seem it had not moral thought to understand—and even Religion is endangered; but the Genius of Masonry preserves the triangle, and points to the magnificent structure of Cologne, as the place where she will deposit the sacred trust.

In the other (the second engraving,) the year 1835 is commemorated by *TIME IMPROVED*, contemplating a pyramid which is illuminated by the sacred lamp; and the Genius of Masonry is pointing out the various Charitable Institutions, the names of which are engraven thereon, they amount to twenty, whereof *nine* have been originated and supported by the Craft! The pyramid is surmounted by a glory, on which the “*INEFFABLE*” name appears, and below the base are Masonic implements, such as the cornucopia, &c. &c.

We have some well-grounded reason to believe, that independent of the fraternal compliment, and respectful mark of attention, that was conveyed by the Lodge “*Bien Aimée*,” in 1835, by the presentation of the Medal and Book of Explication to the illustrious Grand Master of England, that they, the Brethren, entertained a hope that these proceedings would have possessed sufficient interest to have been recorded in the Annals of the Grand Lodge of this country; and doubtless this would have been the case, but that about that time the health of his Royal Highness became indifferent, and his eyesight soon after was seriously affected, and his recovery so long protracted that the documents no doubt escaped his attention.

We are truly gratified in having this opportunity of proving the existence, for upwards of *three centuries*, of the regularity and Masonic discipline in Holland, and hope that its practice there and elsewhere will continue to unfold blessings, and ensure the happiness of mankind.

The Book and the Medal should, if possible, be procured, and preserved among the archives of the Order; perhaps the esteemed Brother who has taken an active interest in these matters will look to it, we would rather encourage than check him in this course. The Library and Museum would receive a valuable acquisition.

FIDUS.

* The great Reformer.

† Archbishop of Cologne, *President*.

THE END OF PERFECTION.

I HAVE seen a man in the glory of his days and the pride of his strength. He was built like the tall cedar that lifts its head above the forest trees ; like the strong oak that strikes its roots deeply into the bosom of the teeming earth. He feared no danger, for his spirit was brave ; he felt no sickness, for health circled in his veins ; and in the pride of his heart he wondered that any should groan, and sigh with pain. His mind was vigorous like his body ; he was perplexed at no intricacy, he was daunted at no difficulty in the force of his intellect ; he searched into hidden things, and that which was crooked he made plain. He went forth fearlessly upon the face of the mighty deep, to survey the many nations of the earth ; he measured the distance of the stars and called them by their names ; by the knowledge of their positions in the firmament he guided his fragile bark over the many waters of the deep, and the lands of the stranger became his resting places. He gloried with a vain pride in the extent of his wisdom, in the vigour of his understanding, and strove to search even into that which the Almighty in his mercy hath concealed ; and when I looked upon him, I exclaimed, "What a piece of work is man ! how noble in reason, how infinite in faculties, in action how like an angel,—in apprehension how like a god."

I returned after long years. His look was no more lofty, nor his step proud, his broken frame was like some ruined tower, his hairs were white and scattered ; and his once eagle eye gazed vacantly upon all that passed around him : the vigour of his intellect was wasted,—of all that he had gained by long years of painful study and observation broken recollections alone remained. He feared when there was no danger ; when there was no sorrow he wept ; his memory was decayed and treacherous, and showed him only faded images of the past. His house was to him like a strange land, and his friends were counted as enemies ; he thought himself strong and healthful while his foot tottered on the verge of the grave. He said of his son, he is my brother ; of his daughter, I know her not ; and even enquired what was his own name. And as I gazed and wept, one who supported his last steps said to me as he passed : "Let thine heart receive instruction, for thou hast seen the end of all earthly perfection."

I have seen a beautiful female treading the first stages of youth, and entering joyously into the many pleasures of life : The glance of her modest eye was variable and sweet, and upon her cheek trembled something like the first blush of the morning. Her lips moved, and there was harmony like the music of sweet birds ; and when she floated in the graceful mazes of the dance, her light form, like the delicate leaves of the aspen, seemed to move with the breeze.

I returned, but she was not in the dance. I sought her in the gay circle of her youthful and lovely companions, but I found her not ; her eye sparkled not there : the music of her voice was silent, for she rejoiced on earth no more. I watched a train, sable and sad, who bore with solemn pace to an open grave in a lonely churchyard what once was animated, beautiful, and beloved. They paused when they reached the loathsome sepulchre, and the voice of the priest broke the awful silence : "Ashes to ashes, dust to dust ! To the earth from whence she was taken consign we the body of our sister ;" they covered her once beautiful form

with the damp soil, and the cold clods of the earth; and the worms, the hungry worms, crowded unto her silent abode. Yet one sad mourner lingered to cast himself despairingly upon her grave, for he had loved her with that faith which the tomb cannot break, which death cannot destroy; and as he wept, in the deep agony of his grief and loneliness, I heard him say, "There is no beauty, or grace, or loveliness, that continueth in man, for this is the end of all his glory and perfection."

I have seen an infant with a fair brow and a frame like polished ivory. Its limbs were pliant in its sports, it rejoiced, and again it wept; but whether its glowing cheeks dimpled with smiles, or its blue eyes were brilliant with tears, still I said to my heart it is beautiful: it was like the first pure blossom which some carefully cherished plant has shot forth—whose cup is filled with a dew-drop, and whose head reclines upon its parent stem.

I again saw this child when the light of reason first dawned in its youthful mind; its soul was gentle and peaceful, and its eyes sparkled with innocent joy, as it looked around upon the good and pleasant world; it ran swiftly in the ways of knowledge, it bowed its ear to instruction, and stood before its teachers like a lamb; it was neither proud, nor envious, or stubborn, nor had it ever heard of the vices or vanities of the world, and when I looked upon it, I remembered His words who said, "Except ye become as little children ye cannot enter into the kingdom of Heaven," and my heart yearned towards it, and I loved that child.

There's something in a noble boy,
A brave, free-hearted, generous one;
And in his clear, and ready smile,
Unshaded by a thought of guile:
And unrepressed by sadness—
Which brings me to my childhood back,
As if I trod its very track,
And felt its very gladness.

But the scene was once more changed, and I saw a man whom the world in its madness called honourable, and many flattered him and waited for his smile. They pointed out the broad fields, and rich corn lands, that were his, and talked of the silver and gold he had gathered; they admired the stateliness of his marble domes, and extolled the honors of his name. And I saw that his heart secretly answered, "by my own wisdom have I obtained all this, I am the architect of my own fortunes;" so he returned no thanks to God, neither did he fear him. And as I passed musingly along, I heard the complaints of the many labourers who reaped his fruitful fields, and the cries of the poor whom he had oppressed, but the sounds of music, and of feasting were in his house, while the unfed beggar came tottering from his gilded door. But the heart of that prosperous man was hardened; he considered not that the cries of the hungry and the oppressed were continually entering the ear of the Most High. And when I knew that this stern, hard man, whom thousands cursed for his extortion and oppression, was once the teachable child whom I had loved—the beautiful, innocent, that I had gazed upon with delight, I said in bitterness "*I have seen the end of all perfection.* And I laid my mouth in the dust.

A MARRIAGE IN THE GRESSONS IN 1792.

BY AN OLD TRAVELLER.

If ere thou seest a hoary sage,
 Appear unmindful of his age,
 Pondering with a sparkling eye,
 Yet not observing thou art nigh,
 Be sure his thoughts like a silix strike,
 'Gainst themes that are cold and iron like,
 And the sparkles that fall—are moments stole
 From times impressed on his very soul.

FROM A STRAY ALBUM.

READER, hast thou ever been in Switzerland, that land of wildness, and of beauty, where the Creator hath declared himself in the mightiest of his works; where the giant Alps, crowned with eternal snows, stand a threatening barrier between the sunny plains of Italy, and their ungenial neighbours,—their high peaks o'erhanging in frowning majesty the rough and dangerous paths by which the awe struck traveller is enabled, after long toil and difficulty, to gain their rugged frontier.

In the September of the year 1792, I devoted myself to the task of exploring the romantic and picturesque canton of the Gressons; then a task of slight enterprise, now when Bond Street migrates annually to Switzerland, and runaway debtors run the risk of being dunned in the Coliseum, or the ruins of Pompei, by their London creditors, such an undertaking would be esteemed merely as a trip of pleasure, such is the result of modern improvement. I had breakfasted at the small town of Coire, and with my knapsack on my back was proceeding on my road to Tuis, a lovely village situated at the foot of the Via Mala, one of the most magnificent mountain-passes in Europe.

I had reached the village of Rucheneau, and was standing on the bridge viewing the junction of the Hinter and Vorder Rhine, whose waters here unite in one deep rolling stream, when the sound of many voices behind me disturbed my reverie, they were a party of young farmers of the better class, and were speaking in the Italian patois of the Gressons.

As they approached, every hat was doffed to me with that frank civility which in the more remote districts is still the characteristic of the Swiss; finding that our roads were the same, I freely accepted their invitation to join the party, and, by the assistance of my Latin and Italian contrived to make myself pretty well understood. At first, their jests were lost upon me, but I soon discovered that the object of them was a young man who had been detected purchasing wedding presents by his companions, and who at last compromised himself by confessing that in four days his marriage with Lissette, one of the prettiest girls in the village, was to take place. I used the word compromise because by the custom of the Gressons, a fellow who is known to be on the eve of resigning his bachelor life, is subjected to the jokes and practical tricks of his companions, who thus take as it were their farewell of him.

Hitherto the amusement of the party had been kept within rational bounds, the presence of a stranger restrained, perhaps in some degree, their exuberance of spirits, added to which it was evident that the young man was much esteemed among them. We were within two miles of

our destination, when an accident occurred which had nearly changed our party of pleasure, for such it really was, into one of sorrow. From the late rains which had fallen, the Hinter Rhine had considerably risen, threatening to overflow the bank along which our narrow path lay; a small arch intersected the bank, secured by flood-gates for the purpose of admitting the stream into the various canals which fertilized the surrounding country. This was crossed by a narrow plank, removable at pleasure for the purpose of opening the gates. One of the youths, a thoughtless lad full of frolic and spirits, pushed the plank after he had crossed it, so far back that the slightest weight would cause it to precipitate the person who trod upon it into the stream,—an accident attended in ordinary tides with no worse mishap than a sound ducking but which by the rising of the waters was now dangerous in the extreme.

The first to cross the arch after this foolish trick was Peter Lutz, the intended bridegroom; a splash and a loud shout of mirth from the mischievous youth told the success of his scheme, but the mirth of the party was quickly changed to terror, when they saw their companion out of his depth, and unable to struggle with the rushing waters. Fortunately, I was an experienced swimmer, and instantly I was the happy means of saving the poor young fellow from an early grave. Never shall I forget the alternate joy, sorrow, and remorse, of the cause of our disaster; he laughed, wept, and sang by turns; one moment vowed an offering to the Virgin, and the next pressed his watch, the most valuable of his possessions, upon my acceptance; and seemed hurt at my declining to accept it; the gratitude of the rescued bridegroom was of a different character, he squeezed my hand, and as a tear trembled on his eye-lid said, "My mother and Lisette must thank you." To the young Swiss accustomed to all changes of weather the ducking was of little consequence; to me it was different, and by the time I reached Tuisis, I was benumbed with cold, and my teeth chattering in my head.

No sooner was our escape known in the village than we were surrounded by the inhabitants. Peter's uncle the curé, with whom he and his mother resided, insisted on my taking up my abode with them; and in a short time, I found myself comfortably tucked up in bed, a huge bolster of feathers over my feet, and one of my host's flannel night-caps on my head. Lisette herself brought me a bowl of whey, and vied with her future mother-in-law in expressions of gratitude. So well attended, it would have been a miracle if I had not risen the next morning without any symptoms of illness; my embarrassment was to avoid attentions which were almost oppressive, and I was obliged to promise to remain their guest till after the wedding, the two intervening days to which I amused myself in sauntering through the village and its picturesque environs.

Tuisis, towards the close of the eighteenth century presented a far less imposing appearance than at present. About thirty stragling farm-houses, divided from each other by gardens and offices, were situated in the neighbourhood of the church; of these one of the most important was the maison of my host the curé, who to his sacred profession added the more profitable one of farmer, and carried on in common with his neighbours a lucrative trade in breeding horses, for which as now the Gressons were celebrated; the huts of the labourers and peasants dependant upon the farms dotted the sides of the mountains or were perched upon the most accessible of their peaks.

The manners of the inhabitants were as primitive as their habita-

tions; the same fashioned petticoat and boddice, the same cut coat and plaited breeches descended from father to son, from mother to daughter. The only ornaments observable among them were gold crosses, common in most Catholic countries, and the curious bodkins which formed the head-dress of the latter class; the poorer dames I observed, wore only a necklace of rough garnets with a gilt medallion in the centre. A few hours made me excellent friends with the farmers and their wives, and I was allowed to examine their cottages and dairies at my leisure.

At last the wedding morn arrived, and as an especial favour I was permitted to be present at the completion of the toilette of the bride who had been roused from her last maiden slumbers by the discharge of fire arms under her window, a mark of gallantry from the young men of the neighbourhood. On my entering the room I found her female companions had divided her long tresses into three equal braids, her mother approached, and sprinkling salt upon her brow (in most countries considered an emblem of barrenness,) bade her be fruitful; a silver bodkin was then placed horizontally across the crown of her head, and the centre braid wound tightly round to keep it firmly in its place; two flagree balls at each end prevented its being drawn out, twelve others were then passed through the side braids their ends meeting in the cushion or knot of hair formed upon the centre of the first; the name of one of the Apostles being pronounced as each was inserted, the whole formed when finished an escalope or shell, still to be seen in the head-dress of the peasantry in the neighbourhoods of the Splugen and Chiavena; a gown of home-spun linen, with a velvet boddice laced with silver, completed the costume of the Swiss bride. As she left her chamber her mother threw a veil of muslin over her head, and bade her remember that in the eyes of her husband, modesty was a wife's first virtue.

On descending into the principal room below, I found the bridegroom and the guests assembled. These consisted chiefly of the farmers of the village, and one or two visitors from Coire. Poor Peter looked very impatient to be gone; and wondered to me, in a whisper, when they would give the signal. I naturally replied, that I supposed that would depend on him; when I learned another peculiar custom of the Gressons, that the bride and bridegroom, on their wedding day, are not permitted even to speak to each other till after the ceremony, or to give the least direction in the affair, which depends not upon the principal persons, but their friends; for, in a Swiss marriage, like a pagan sacrifice of old, those who are the victims have the least power in the matter.

The vehicle in which they were to pass the short distance between the farm and the sacred edifice at length arrived, and the train set forward; the bridegroom in his gaily decorated car alone, the bride conducted by her father. On their return, this order, however, much to Peter and Lissette's satisfaction, was reversed, and he gallantly dashed through the assembled villagers with his bride, who followed them with loud cheers, and the firing of guns.

After a substantial dinner, to which the chevreuril and the generous wines of Chiavena were not wanting, the party occupied themselves with amusements suited to the occasion; the ring of the new made bride was placed in a bowl of meal by her single companions, each alternately plunging in her hand to find it, the successful maiden being assured by the omen of a husband within the year; but this, as it excluded the men, was soon abandoned for a more social game.

Nuts were next roasted in the hot ashes by the youth of either sex,

each watching their own particular nut. If two, belonging to females, bounced together, a life of single blessedness was predicted; if two, belonging to persons of the opposite sex, a marriage was as infallibly foretold, and the gentleman entitled to a salute. Frequent and amusing to Swiss were the *contre temps* produced by this rustic augury; many a slumbering feeling of kindness awakened, and, occasionally, perhaps, the seed of jealousy sown. The bride good-humouredly insisted upon my trying my fortune; but, alas! the fates were against me. I bounced alone; and a bachelor then—a bachelor have ever since remained. The curé and the elders of the party were seated together, quietly enjoying the scene, and restraining, by their presence, any symptoms of excess which the mirth and excitement of the scene might create; although, I believe, to the honour of Swiss propriety, the precaution was unnecessary. To this sober circle, after my disappointment, I attached myself; and found, upon conversing with the priest, that I had considerably underrated his attainments. He had been educated at St. Gall, and highly distinguished himself at his examinations; indeed, one of the old men afterwards hinted to me that he had refused the mitre; a circumstance which, if true, his own modesty prevented his making the least allusion to.

A supper and dance concluded the hospitalities of the day; and I retired to rest fatigued, and favourably impressed with the manners of the good people of Tüsis.

At mid-day, in spite of the hospitable invitations of the curé, Peter, and the pretty Lissette, I started on my way for the hoary Splügen. The priest gave me his benediction; and the bride, at her husband's desire, presented, with a modest blush, her cheek to my salute. The bridegroom, shouldering his gun, proffered his company part of the road, an offer which I cheerfully accepted, and together we commenced the ascent of the Via Mala, my guide pointing out to me every fresh point of view in that most magnificent of mountain-passes, and enlivening the way with the legends of its eagle nest and round towers.

We at last reached the point where he proposed to bid me farewell; he seemed embarrassed for the moment, but at last drew from his bosom a small purse. I saw through the meshes of the net that it contained gold. "It is not much," said the honest fellow, half hesitatingly; "but you are a traveller—and," glancing at my somewhat worn dress, "must require money: consider it as a debt," he added, and that, too, but imperfectly paid."

It was some time before I could make the fellow fully comprehend that I had not the slightest occasion for his generosity, and the consequent impossibility of my accepting it. I was at last obliged to compromise the offer, by taking the little green purse, (which he assured me was the work of Lissette,) and a small silver seal attached to his watch. The gold he returned to his pocket, though not without, I could perceive, considerable reluctance: with a warm pressure of the hand we parted, Peter to his farm, I to commence the ascent of the hoary Splügen.

Reader, that little purse long served me as my card cash keeper; and the seal is still suspended from my old fashioned repeater.

NOTITIÆ TEMPLARIÆ.

(No. VII.)

Continued from page 164, 1838.

GRAND MASTERS OF THE TEMPLE.

IN the first part of a former number of these notices we gave a short account of the distinguished knights who had filled the dignity of Grand Master of the Temple, from Hugo de Payens to Gerard de Ridefort (or Ridgefort), inclusive. Resuming the series rather more in detail, we commence with the Grand Master,

ROBERT DE SABLÉ, who was elected in 1191. This chief was the son of Robert of Sablé and his lady Hersenda. He appears to have been twice a widower, having had for his first wife Margaret de Chaource, and for his second, Clementina de Mayenne, by whom he had a son Godfrey and two daughters. At what period he first entered the Order does not precisely appear; he arrived before Acre with Richard of England, whose fleet he commanded, and was on very friendly terms with the lion-hearted crusader. After Robert had attained the Mastership, Richard proposed to put him in possession of Cyprus, which object was accomplished by the Grand Master paying over 20,000 marks of silver into the hands of the King of England,—a sum which shows the wealth and resources of the Order at that time. One hundred knights, with their attendants, were sent to Cyprus to take possession; but the natives could never be completely kept under by so small a force, and the island was obliged to be finally given up. After the fall of Acre, Richard and the crusaders, accompanied by Robert de Sablé and his chivalry, re-took from the infidels various forts and cities along the coast, among which was that of Gaza, a town formerly belonging to the Templars. Richard restored it to the protection of the Grand Master, who rebuilt the ramparts, and fortified it with towers. When the King of England at last left the shores of Palestine, he imparted his purpose of setting sail in a private manner to Robert the Grand Master, begging him to give him one of the Order's galleys and two trusty knights companions, with whom he might associate: and in the habit of a Templar he embarked for Europe. The issue of his romantic adventure is well known. Nothing in the character or conduct of Robert de Sablé appears to justify the ruffian portrait which Sir Walter Scott has drawn in the "Talisman," of the chief of the Order at this period. On the contrary Robert seems to have been a man of more than ordinary excellence of character, in times and amid scenes, when the nicer distinctions of honour and integrity were too often lost sight of. He is said to have fallen in fight about the year 1193.

GILBERT ERAL, Horal, or Gral, (for it is thus variously written), succeeded De Sablé in the Grand Mastership of the Temple. He is expressly mentioned in the Bull "omne datum optimum," issued by Pope Celestine III, of date 26th May, 1194; and he held at a previous period the office of Grand Prior of France. During his rule the latent rivalry between the two Orders of the Temple and Hospital broke forth, in a violent act of the former; namely, the seizure of a house of the Hospitaliers, called Margat, to which the Templars asserted a claim. The dispute being referred to the Pope, "the Hospitaliers," says Vertot, "deputed to Rome Brother d'Isigni, Prior of Barletto, and Brother Auger, Preceptor of another house; the Templars sent thither on their

part Brother Peter de Villeplane and Brother Thierry." Innocent III., who was then Pope, remitted the affair to a sort of jury of gentlemen, taken from the cities of Antioch and Tripoli, who finally decided in favour of the Hospitallers.

Under the Magistracy of Gilbert, the Templars received an accession of property at Alhambra, in Spain, through the favour of the King of Arragon. This Grand Master died, according to Ferreira, in the year 1198, probably at its commencement.

TERRICUS appears to have succeeded on the demise of the latter chief, as we find him addressed as Grand Master in the Bull "omne datum optimum" of Pope Innocent III., of date 15th July, 1198, and which instrument was wont to be confirmed on the accession of every new head. Those writers, therefore, err, who place Terricus as Grand Master in 1185. He was then only Grand *Preceptor*,—though acting as Regent, or temporary head of the Order, during the captivity of the actual Grand Master, Gerard de Ridefort, who had been taken prisoner by Saladin at the battle of Tiberius. This is evident from several letters written by Terricus to the King of England, and to the Pope, giving an account of the above battle, in all of which he is called *Preceptor*. The epistle to the latter commences—"Sanctissimo patri suo Urbano, Dei gratia summo et universali Pontifico, Territus, (Tirricus, Terricus), pauperrimæ Militiæ Templi dictus *Preceptor*," &c. ; and, to show that the actual Grand Master remained alive, the document further says, "cruce sanctâ captâ, et rege nostro *magistroque nostro captis*," &c., "vix dom. comes Tripolis, et dom. Reginaldus Sydonis, dom. siquidem Balianus, et nos de illo miserabile campo evadere potuimus."—(*Annals of Godfrey the Monk.*)

These expressions prove the existence of the Grand Master at the time, though in thralldom, and consequently that Terricus was but still *Preceptor*, and not Master-elect. Gerard de Ridefort, in fact, was restored to freedom soon after, by special stipulation, along with Grey de Lusignan, the King of Jerusalem : nor did he die till some years subsequently, during the investment of Acre. In the French "*Manuel des Chevaliers de l'Ordre du Temple*," which professes peculiar sources of information, the date of 1185 is given as that of the accession of Terricus to the Grand Mastership, which date we rather take to be that of the accession of Gerard de Ridefort. Terricus is termed by Vertot, Thierry, and, if we mistake not, William of Tyre calls him Theodoric.

PHILIP DE PLESSIS was elected Grand Master in 1201. He was the descendant of an ancient and noble family in Anjou. At no time, perhaps, were the resources of the Order so flourishing as under his rule. The number of their endowed preceptories in Europe amounted to 7050, the richest of which are stated to have been in France and England ; nevertheless the Order did not neglect any of the ordinary methods of adding to their finances, practised by the pious sojourners in the East. In 1204 it was given out by some superstitious pilgrims, or ingenious priests, that an image of the Virgin, in a certain monastery, six miles from Damascus, had become suddenly clothed with flesh, and that its breasts poured forth a balmy liquid of wondrous efficacy in washing away sins. The spot was distant, and the way was dangerous, so the worthy knights instead of convoying the panting pilgrims thither, undertook to bring the liquor to them, which was retailed, no doubt, to the benefit of both parties. Such, at least, is alleged by chroniclers. It is scarcely to be credited, after all, that the Order which was so wealthy should stoop to such a traffic. Be that as it may, the Templars were

reproached for their general laxness by a Bull of the Pope in 1208, which probably furnished, along with other reports of the annalists, colour for the characters introduced into "Ivanhoe." Philip, however, was a most worthy Master, and exerted himself to remove the cause of the papal reproaches, the chief of which, in the Pope's eye, seem to have been burying interdicted persons in their cemeteries, and receiving money from the affiliated. The order at this period appear to have possessed castles and property in the Morea, near Ravenica, and at Thessalonica, and Negropont. They also obtained sundry estates and houses in Dalmatia and Sclavonia, by the favour of Stephen III., King of Hungary, which were afterwards confirmed to them by Andrew II.

WILLIAM DE CHARTRES succeeded to the Grand Mastership in the year 1217. He was the son of Milo, fourth Count of Bar-sur-Seine, whom we find mentioned among those French nobles who came to take part in the siege of Damietta. The Christians having been driven from Jerusalem, so long the head quarters of the Knights, one of the first acts of the new Grand Master was to establish the Order in some fortified place, where he might defy the future attacks of the infidels. For this purpose he fixed upon a rocky point, named Atlit by the Arabs, situated on the sea coast betwixt Caiphaz and Cesarea, where had formerly stood a building called by some the Tower of Destruction, by others the Castle of the Son of God—*Castrum Filii Dei*. In the formation of their new fortifications the Brethren of the Temple were fraternally aided by a number of intelligent pilgrims belonging to the Masonic classes, in compliment to whose important services the fortress was denominated the Castle of the Pilgrims. Walter, Count of Avesnes, also contributed to the work, as a speculative if not a practical architect; and several of the Brotherhood of the Teutonic Order lent their skill and assistance in the building. By the united labours of these various Brethren an almost impregnable citadel was erected, on a scale of grandeur befitting the chief seat of the Order. The Cardinal De Vitri, who describes its imposing appearance and skilful construction—its ramparts and towers—its barracks and platforms—its palace and oratory—the fountains that played around—the fish-ponds that were formed within it—concludes with the observation, "*hujus cœdificii prima est utilitas, quod conventus Templariorum eductus de peccatrice et omni spurcitiâ plena civitate Accon in hujus castrî presidio residebit usque ad reparationem murorum Hierusalem.*" The latter part of this prediction was, however, never to be fulfilled, and the proud keep of the Pilgrims was itself fated to be levelled with the dust by Paynim hands, after the final fall of Acre.

De Chartres was now called on to follow John de Brienne, the elected king of Jerusalem, to the Egyptian shores, where the Grand Master found his noble father arrived from France with a number of crusaders. One of the first exploits of the Christians was storming a tower which stood in the river Nile, as an out-work to the town of Damietta. The prisoners taken in this affair, when led into the camp of the crusaders, requested earnestly to be shown the *men clothed in white* who had conquered them; but historians pretend that no such persons could be found; and add, that the crusaders then saw that the Lord had sent his angels among them to attack the tower. (Stebbing's Crusades, vol. ii, p. 276). It is almost unnecessary to explain that the *warriors clad in white*, were the Knights Templars. The gallant Grand Master, William of Chartres, perished during the investment of Damietta; on what particular occasion is unknown, but it must have been in some of the earlier operations.

PETER DE MONTAGU was appointed to the supremacy upon the demise of his predecessor. Some writers give him the Christian name of Thomas. It is difficult often to reconcile the differences of dates and names. In calling him Peter, we follow the French "Manuel de Templiers." Probably he was the brother or relative of Guerin de Montagu, Grand Master of the Hospitallers at that time. He commanded the Templar troops during the remainder of their stay in Egypt, where they generally distinguished themselves, both before and after the capture of Damietta; especially in the assaults made on that city by floating batteries, which the infidels frequently set fire to with the Greek fire, to the destruction of many knights of note. On one occasion, the King of Jerusalem was enveloped in these famous flames, and nearly burnt to death. On the 31st of July, 1219, when the besieged made a sortie on the Christian camp with overwhelming force, and chased the infantry from their posts in the entrenchments, the Knights of the Temple saved the whole army from imminent peril by the desperate charge they made against the Saracens, headed by their Grand Master, de Montagu. In various encounters that occurred about this time, the Order lost thirty-three of its best Knights killed or taken prisoners. In short, as an ancient writer says, the Templars were always the foremost in the onset, the last in the retreat.

After a protracted campaign of about two years in Egypt, the Christian forces were fain to withdraw themselves, in their vessels, to Palestine; and along with them De Montagu led back the remnant of his chivalry which war and disease had left. Meanwhile, during his absence in Egypt, some tribes of Saracens had made irruptions on the Christian territories, and seized or destroyed several places, among which was Castel Blanco, a fortalice of the Templars. Coradin, one of their princes, had even the presumption, after seizing Cæsarea, to encamp before Pilgrim's Castle. This, however, he found too well prepared to resist, and he directed his attempts to other quarters. Saphet, a fortress of the Order, unfortunately fell into his hands, the walls whereof he razed to the ground. This place was, however, afterwards rebuilt by the Templars, who appear to have had always attached to their Fraternity a numerous and necessary band of Brother-Masons (included in the class of service-squires), and by whom, it is no very improbable supposition, that the mysteries of Masonry were, after the abolition of the Templars, constituted in connexion with the observances of the illustrious chivalry of which they once formed a part, and of which they naturally cherished a lively remembrance. Armed as the Masonic Brethren of the Temple would be, while erecting redoubts and entrenchments in the face of the foe,—the sword and the trowel, the white tunic and the apron, became fondly preserved by them in their future Lodges; and hence the seemingly incongruous junction of the pacific and warlike costume and badges. But this is not the place for such dissertation.

In 1222, De Montagu accompanied the King of Jerusalem to Italy, to attend a council held by the Pope, concerning the affairs of the Holy Land. In the same year he received one hundred thousand livres bequeathed to the Order by Philip II. of France, whose chief executor was Aymer, Treasurer of the Temple. After a long and arduous presidency over the Order, this able and distinguished Grand Master was succeeded by

ARMAND DE PIERREGORT, about the year 1234, according to the chronologist Saint Allais. He is sometimes called Herman Petragorius, or Pierregrosse, and is mentioned by Munter as having been Grand Prior

of Sicily and Calabria, in 1229. The French Manual makes two different Masters of Armand and Hermann, but the truth seems to be that they are one and the same person, and that the apparent difference in the names arises from the various languages, French, Spanish, or Latin, in which they are chronicled.

A league which had been entered into by the Christians rendered the commencement of this Master's rule peaceful; but in 1237 a rupture ensued, and a bloody affray took place at Antioch, where a certain English Templar, named Reginald d'Argenton, who was banner-bearer, was specially conspicuous. "Indefessus vero," says Matthew Paris, "vexillum sustenebat, donec tibie cum cruribus et manibus frangerentur."

Another Englishman, Robert of Samford (Stamford?), is recorded as Grand Prior of England, under the Master. At length occurred the invasion by the Cirasmaans, a barbarous horde, who, chased from their own country by the still more numerous hosts of the Moguls, rushed like a torrent westwards upon Syria. The Sultan of Egypt offered to join them in expelling the Christians from Palestine; and in this crisis the latter sought and obtained the aid of the Sultan of Damascus, whose territories were in a similar peril. On the sea coast near Gaza, the Crusaders encountered their enemies in a pitched battle. The Grand Master of the Templars, at the head of his chivalry, supported by the levies of Palestine lances, in the midst of whom marched the Patriarch of Jerusalem, with the wood of the true cross borne before him, commanded the centre of the Christian army. The Count of Jaffa, with the Hospitallers, formed the left wing, while the infidel allies, with their prince, formed the right. The combat lasted for two days. On the second, the Prince of Edessa with his Musselmauns, were forced to give way before the Carasmian hordes, who were at least five to one in numbers. The Templars, thus exposed by the desertion of their right flank, were attacked on every side. Prodiges of valour were performed. But at last, borne down by numbers, the Christian forces were either cut to pieces or taken prisoners by the barbarians. The brave Pierregort fell in the thickest of the fight, as did also the leaders of the Hospitallers and Teutonic knights. Nearly the whole chapter of the Temple was annihilated; out of upwards of three hundred Brethren, only four knights and fourteen squires escaped. The battle was fought on the eve of St. Luke, 1244.

WILLIAM DE ROQUEFORT was chosen *Regent* of the Order by the few knights who survived, until they could be joined by more of their Brethren from Europe, or redeem such as had fallen into the hands of the infidels. William lost no time in writing to the various preceptories in the West, informing them of the reduced state in which they were, and the necessity of sending reinforcements, as well as the expediency of proposing to the infidels a ransom for the prisoners belonging to the Order. Envoys were sent to the Sultan of Egypt, who, as the ally of the Carasmians, had carried to Grand Cairo the captives taken in the late battle, to treat of terms for their liberation; but the more anxious the Templars showed themselves, the more obstinate the Sultan became, perceiving thereby their reduced condition; and the negotiation was finally broken off without any result. The Emperor Frederic II. is suspected by some writers to have influenced the infidel in this affair, from his inveterate enmity towards the Templars, and peculiar amity with the Sultan.

ON THE FIRST CHAPTER OF GENESIS.

BY BROTHER GEORGE AARONS.

“In the beginning, God created the Heavens and the Earth.”

That the universe was created, or produced out of *nothing*, by an infinitely powerful, wise, and *good God*, who, being self-existent, is the original cause of all things, is not only certain from revelation, but deducible from reason.

When we contemplate the works of nature in all their beautiful variety, how can we refrain from exclaiming with the Divine Psalmist: “O Lord our God how manifest is thy name throughout the whole earth.”

Various opinions have been promulgated concerning the origin of the world, and many arguments have been used by all the ancient philosophers and historians, to account for the cosmogony or the production and formation of this world.

Many difficulties seem to have attended the execution of this undertaking, especially as to the history of ancient times. Such as the numbers of spurious books, the fictions of poets (who are considered the first historians), the contradictions, and partiality of authors, the different computations of time in use among the same, as well as different nations, the want of proper epochs to compute from in some nations, and the multiplicity of them in others, the variety of proper names of the same persons and place, and the corruption of them through ignorance, negligence, or design.

“What adds to the misfortune,” says a celebrated writer, “is that if we except the Israelites, not one of the histories of the ancient nations, either written by the natives themselves, or extracted from record, has come correctly to our hands; nothing remaining of them beside a few fragments preserved here and there which serve only to make us lament their loss.” While at the same time we must express our gratitude to the all-gracious God, for the Mosaic dispensation which alone affords us an account of the Creation and formation of the universe, in a manner calculated to convince every reflecting mind of the existence of a Deity, who at a period when it pleased His divine will called this globe from chaos to perfection.

With these preliminary observations we will attempt to expound this chapter in the most comprehensive manner, so difficult a subject will admit; taking for our guide the Hebrew Bible, or Mosaic account of the creation.

The Hebrew Bible commences בְּרֵאשִׁית Berishees, which we shall render indefinitely agreeably with the grammatical construction of the language, viz: In a beginning, or at a certain period the Divine Being caused all the materials to be produced for the formation of the Heavens, and all their hosts, and for the Earth and all its products. Our version of the word differs from that of the English Bible which renders it, “In *the* beginning,” according to that translation the בְּ Bice should have been pointed thus, (ר) instead of (י) which the Hebraist will readily perceive.

The Hebrew word בָּרָא Boroh, he created, signifies the producing a *something* from *nothing*, without any primeval matter having existed. By the Heavens and the Earth are understood the Universe, and all that it contains ; and may be thus briefly explained :

The elements and materials were all called into existence, they lay blended without form or arrangement, and darkness was on the face of the deep.

In this state of indescribable confusion and chaos, the Spirit of God hovered, (or brooded as Jarchi renders it), on the face of the waters, and God declared light shall be, and light appeared in refulgent glory !

What an illustrious moment must that have been when glorious light burst forth in splendour, and dispelled all darkness. Our translation of the word בָּרָא , is in conformity with the "Deutsche Uebersetzung" German translation of the celebrated Moses Mendelsohn, and which is the opinion of most of the Hebrew exponents of Holy Writ, who explain thus,—and God willed that such should be, and such was,—this is beautifully exemplified in the expressions of the royal songster, "By the word of the Lord the Heavens were made and all their hosts, as the breath of his mouth made."

(To be continued.)

TO THE EDITOR.

SIR,—Ever since my initiation, the *Freemasons' Calendar* has been a vade mecum ; but I have thought it capable of some improvement, without adding to the expense. Your remarks in the last number of the *Review* were exactly those which had passed in my own mind. One more improvement, in addition to yours, might, I think, be made. In the list of Peers of the Realm, marks are placed to distinguish Privy Councillors, Minors, Roman Catholics, &c., and why not some notice of those members of the two Houses of Parliament who are inclosed in the mystic knot ? It would be highly gratifying as a matter of curiosity, and might be useful in case of correspondence. Though I entered the Craft rather late in life, being fifty-eight the day I was raised, yet I assure you, I have never regretted it: indeed my only regret is that I was not initiated at twenty-one instead of passed at fifty-seven and raised at fifty-eight. Of what can that man's heart be made, who can so lose sight of his obligations as to draw odium upon so excellent an Institution ? It is the *abuse* of principles that throw a damp on the best Institutions. Prejudice, though still strong, is subsiding ; and will cease when the public discover that the disreputable character can never be looked on as a good and respectable Mason.

Yours most fraternally,

A CLERICAL MASON.

SIR AND BROTHER,—On reading the last number of your valuable *Freemasons' Quarterly Review*, I am sorry to see an intimation that if its circulation does not increase, your editorial labours will close in December next; in order to do my part to prevent such a loss to the Fraternity at large, in addition to the copy now taken by our Lodge, I will (D.V.) take another for myself.

I am, Sir and Brother, very fraternally yours,
J. T. SHAPLAND, No. 610.

We insert this, as one of a numerous list of correspondents on the same subject. The Review is in the hands of the Craft, to be supported for their good, or to be abandoned at their pleasure.

TO THE EDITOR.

IMPORTANT QUERIES.

1. A Brother wishes to know what the punishment is for a Lodge of Masons not a year old, insisting to instal a Mason who has been protested against by an old Member as *ineligible*?

2. What is the punishment of permitting a Brother to be present at installation, who has not himself been installed?

3. Whether a man can hold the office of 1st. Principal, or Z, whose name is not registered in Grand Chapter?

4. And if he cannot legally fill the office; whether the 2nd Principal can summon a Chapter for the dispatch of business?

5. What is the punishment of a Mason's accepting the Mastership, though voted by the Lodge, who knows himself never to have been appointed a Warden?

6. Whether an open and public avowal of immoral acts, be not a disqualification for the office of Warden in a Lodge?

7. Whether a royal Arch Mason can legally claim to be present at Installation, having never served the office of Master?

8. Whether EXALTATION is a qualification for the chair of a Lodge, in one who has not been appointed as a Warden? M. M.

As a proof of the necessity of a systematic Code of regulations, as to, discipline, and practice, we submit the above out of many, from a budget lately received.

SIR,—Your Review being the only medium through which Masons can obtain information, or communicate any matter that may tend to the improvement or benefit of the Craft, I take this opportunity of calling your attention to the very high price of the *Masonic Calendar* or *Almanac*, the cost of which is 3s. I am well aware that the profits arising from its sale are applied to the Charities; my object in addressing you, is to state my firm conviction, that if its price were reduced to 1s. 6d. its sale would be fourfold at least.

The Lodge which I have the honour of presiding over consists of forty members, and among that number, owing to its high price, only three take in the *Masonic Calendar*; now, were it reduced to 1s. 6d., I am certain twenty or more would take copies every year; other pocket-books and diaries, containing much more information, are sold at the price I have stated, and I don't see why the *Masonic Calendar* should, not be sold equally reasonable; consequently, the benefit to the Charities would be greater in proportion to what it is now.

I hope these few remarks may lead to its being obtained at a cheaper price. At the same time, I beg to inform you, that the Royal Sussex Lodge (which has for many years subscribed to the Masonic Boys' School) intend to take into their serious consideration, the necessity of subscribing to the Girls' School and the Asylum, in order to render the triangle of their Masonic subscriptions complete.

I am, Sir, yours respectfully and fraternally,
W. SIMMONS, W. M., No. 428.

Portsmouth, Feb. 4, 1840.

We the more readily insert the above letter, as being one from several that advert very strongly upon the same subjects; we, on our own account, however, should prefer an improved Calendar at the present price, rather than the present Calendar at a reduced price.—ED.

MR. EDITOR,—In reply to "Tyro" in your Quarterly for December, 1839, p. 550, of the Brethren who first formed the Lodge of Reconciliation, there are (I believe) but three living—Bro. Mestayer, of the Grand Lodge, under his Grace the Duke of Athol; and Bro. Shadbolt and Bro. Thompson, of the Grand Lodge, under His Royal Highness the Duke of Sussex.

Before the close of the workings of the Lodge of Reconciliation, Bro. Satterly and Bro. Broadfoot, formerly of the Grand Lodge, under his Grace the Duke of Athol, were returned to supply the place of two of that body.

A CONSTANT READER.

DEAR SIR AND BROTHER,—It has long been matter of surprise to me, that a society like Freemasonry, whose chief characteristics are benevolence and charity, and the cultivation of every moral and social virtue, should as a body, seem so lax in providing the necessary subscriptions for the support of our charitable institutions; on looking over the list of subscribers the smallness of the number added to my surprise, especially when compared with the great good hitherto accomplished, which reflects the highest credit on the management of their scanty funds. My astonishment was still greater when I referred to the list of subscribing Lodges, and I have endeavoured to ascertain the cause: my conclusion is that our funds are dissipated, in many instances, by our meetings at taverns; in others, by various modes of mismanagement, but the former is the chief cause.

It would be much better to meet in private halls, as on the continent; the answer is, we have none; then I ask are we so poor we cannot build? If so, as an alternative, I would suggest the propriety of paying the master of the tavern liberally for the use of his rooms, and having a very moderate banquet, and at the end of each year let the balance in hand be paid over to the funds of charity, or otherwise, as may be deemed advisable, always having a small balance in hand of the Treasurer of the Lodge, to meet any contingencies that may arise. I do not wish to set aside our social enjoyments. I assure you I am no advocate of abstinence (misnamed temperance) societies, but moderation in all things is what I consider to be temperance, and what I wish to see practised (not talked of) in our Lodges. It will be objected by many that our meetings would fall off if the banquet was much economized: I cannot, however think of our Brethren as the late Sir Joseph Yorke, thought of the whole English community, "that without a good dinner, and generous wine, aye, and plenty of it, there are no subscriptions to be had for charity;" in this observation, I hope the worthy baronet did not include the Masonic fraternity. We have upwards of 100 Lodges called London Lodges, and these on an average, expend at the banquet table upwards of 100*l.* per annum. Now by curtailing the expenditure $33\frac{1}{3}$ per cent, for three years a fund of 10,000*l.* would arise: how then can our charities want support, when by such a small sacrifice so much may be done, by the London Lodges alone? We have under the charter of the Grand Lodge of England, upwards of 600 Lodges, if each of these were to follow the same example look at the result. Not above one fourth of that number subscribe voluntarily to our charities; now I really think that every Lodge can afford one guinea per annum to each charity, say to three. What is three guineas a year to such noble objects? By these means 630*l.* per annum would be raised for the support of each. Again as to individual subscribers they are very few in proportion to our numbers, about the average of one to each Lodge. Now I am sure there is not above one subscribing Member in ten of the Masonic body who cannot afford to lessen his indulgences weekly to the amount of 1*s.* 3*d.* which in fifty-two weeks amounts to 3*l.* 5*s.*; this would enable the greater number of our Members to be subscribers to each of our three charities, viz: the two Schools, and the Asylum. Any man of very limited income can do what I have stated, for where the will is the way will not be wanting. This advice, if generally adopted, would in a very short time render our Fraternity truly noble, in act as well as in word, by carrying out the grand and fundamental principles of our Order, and, "Ye shall be as feet to the lame, and eyes to the blind," &c., &c.

Should any part, or the whole of these crude observations, appear worthy your notice, in the next number of the Masonic Quarterly Review, the sincerity which has dictated them, will I hope make up for my want of ability; and should they aid the cause I have so long had at heart,—the regeneration of our Lodge management—we shall shortly see our Charities properly and generally supported.

I am, dear Sir, and Brother,

Yours Fraternally,

UTILITY.

HISTORIC SONNETS.

No. IV.—CLEOPATRA.

And the blood sprung forth from her marble arm,
 Where the dark venomous creature drank ;—the veins
 Issued in purple torrent, as delighted
 With the magnanimous effort she had made ;
 And flowers around her head were idly wreathed,
 More beauteous from the beauteous form they hid—
 As the Corinthian foliage, though most fair,
 Is fairer on the column which it graces.
 “ Anthony ! best loved ! yes, I come to thee ! ”
 Her latest breath sighed forth ;—in the dark groves,
 Where meet immortal lovers, Cleopatra
 Again was bless'd, when close clasped in the arms
 Of him, who for her would risk *even that* world,
 Thinking it dearly purchased by one kiss.

EDWARD RALEIGH MORAN,
 P.M. No. 49.

THE EARTHQUAKE AT ALEPPO.

Land of the sweet, the blushing rose ! *
 If such the charm thy skies disclose,
 That Venus quits her natal sea,
 And leaves her Paphian bower, for thee ;
 For thee, deserts Ægean isles,
 Withdraws from Cyprus all her smiles ;
 And leads afar the sportive loves
 To stray 'mid Syria's myrtle groves :
 'Tis meet for thee, my tuneful lyre
 (That Venus and her boy inspire)
 Should tell in tributary lays
 The glories of thine ancient days ;
 Thy sacred fanes, thy sculptur'd pride,
 Thy fragrant cedars branching wide,
 Thy lofty mountains, o'er whose crest
 The palm-trees cast their sable vest.

But now to themes of death and woe,
 The bard's unwilling verse must flow ;
 For Heaven to Syria still denies
 Untroubled rest, and stormless skies ;
 Nor grants in fadeless pride to reign
 The cities of her sultry plain.

* Syria, or Suristan, “ the land of roses,” has borrowed its appellation from the word Suri, which signifies, in the eastern language, a rose of peculiar beauty and fragrance.

How teems the earth with rage conceal'd,
 Too well Aleppo's fall revealed ;
 Too well her towers, with crash profound,
 Her temples levell'd to the ground ;
 Her fleeting pomp, the dread awoke
 Of spreading ruin's awful stroke ;
 When Fate o'er Syria's hapless land
 Stretch'd darkly its destroying hand,
 And veil'd in overwhelming gloom,
 The promise of a brighter doom.

No direful omens caution gave ;
 No priest foretold the yawning grave ;
 No wond'rous portents fill'd the sky ;
 Mute was the prophet's warning cry :
 No jarring elements combin'd
 To mark the vengeance Heaven design'd.

Alas ! unconscious of the snare
 That eve's advancing shades prepare,*
 Aleppo's tribes, serenely gay,
 Enjoy the lingering beams of day :
 No more the noontide heat prevails,
 Fresh soothing odours load the gales
 That gently o'er the roseate bowers
 Spread the soft balm of dewy showers.
 What plaintive sounds the hour endear ! †
 'Tis sweet the shepherd's reed to hear ;
 Grateful the hum that bees prolong,
 And Philomel's melodious song.

To bask in eve's refreshing air, ‡
 Now to the spacious roofs repair
 Unfetter'd bands ; with pleasing tales
 Some elder sage the group regales,
 While youths and maids, assembling near,
 The harmless jest delighted hear.
 Some beauteous nymph, whose tresses own
 The rose's fragrance round them thrown,
 Reclining there, perchance obtains
 The homage of admiring swains ;
 And, listening to the tender sighs
 That Love's imagin'd pang supplies,
 Attunes her gentle lute, and sings
 In concert with th' awaken'd strings.

* The first and severest shock occurred in the evening.

† Now, upon Syria's land of roses
 Softly the light of eve reposes,
 And then the mingling sounds that come
 From Shepherd's ancient reed, with hum
 Of the wild bees of Palestine,
 Banquetting through the flowery vales,
 And, Jordan, those sweet banks of fline,
 And woods so full of nightingales.

Moore's *Lalla Rookh*.

‡ It is a well-known custom among the natives of the East, to enjoy the coolness of evening on the terraced roofs of their dwellings.

But why, with silence deep opprest,*
 Doth Nature sink to sudden rest?
 Why droops at once the balmy gale
 That murmur'd through the roseate vale?
 No zephyr's evening sigh is heard,
 No leaf amid the forest stirr'd.

Dark grows the horror of the storm,
 Clouds heap'd on clouds the sky deform,
 And, densely through the welkin driven,
 Exclude the mellow light of Heaven.
 E'en now, within its gulf profound,
 Convulsive tumult shakes the ground;
 Earth's deep foundations groan, and rock
 Beneath destruction's awful shock.

How terrible the scene! I hear
 The piercing shrieks of pain and fear,
 The mother's wail, the virgin's cry,
 And man's heart-rending agony:
 I see the corse with blood defil'd;
 I gaze on wrecks around me pil'd;
 And at my feet, reveal'd to light,
 Infernal caverns greet my sight.
 Supreme in conquest, there, behold
 His ghastly terrors Death unfold,
 And *Libitina's* form display'd
 In triumph 'mid the murky shade.

Pregnant with ills that ever last,
 With hopeless griefs the night is past.
 Perchance again, in brighter hours,
 May rise Aleppo's walls and towers;
 Again the curious eye may trace
 In new abodes her ancient grace;
 But who can to the widow'd spouse
 Restore the partner of her vows?
 Or who with comfort re-invest
 The childless mourner's broken rest?

'Tis morn:—'mid desolation's plain,
 What meets the traveller's gaze again?
 Unsightly courts, unpeopled halls,
 Promiscuous heaps of shatter'd walls,
 Dismantled towers, deserted fanes,
 Where melancholy silence reigns,
 Whose crumbling mass, in solemn mood,
 The beasts of rapine haunt for food.

There in defiling dust is laid
 Some putrid corse;—ere thus decay'd,

* Deep and unusual stillness is generally the precursor of earthquakes of this description.

That youth in sportive glee perchance
 With virgin throngs partook the dance,
 Or woke the flute's harmonious power,
 In early life's ecstatic hour :
 Now hath the parted spirit flown
 To other lands and shores unknown ;
 But not, as vainly deem'd, to gain
 The fabled groves that Moslems feign,
 The milder air and sunny skies
 Of that mistaken paradise,
 Where Spring's fair gifts unceasing prove,
 And houries breathe eternal love.

But whither strays the muse? Unmeet
 For her the solemn theme to treat,
 Nor given to mortals here below
 All that concerns their lot to know.
 That secret, at the final hour,
 Shall be reveal'd by heavenly power,
 When, at the trumpet's awful sound,
 The dead shall quit the rifted ground ;
 When lowest depths of earth and sea
 Shall, at th' Almighty's just decree,
 In wilder tumult rage and roar,
 And time itself shall be no more.

Cease, venturous muse! Thy crime were great
 To scrutinize mysterious fate ;
 To soar on feeble wings like thine,
 'Mid tracks obscure and ways Divine.

N. L. TORRE,
 D. P. G. M. for Warwickshire.

I SING OF THE LAND OF AULD SCOTLAND.

Tune—"Fye, let us a' to the bridal."

I sing of the land of Auld Scotland,
 Where pinewoods in majesty wave,
 Her rocks the abode of the eagle—
 Her dwellings the homes of the brave!
 Our fathers!—they feared no invader,
 For quickly the sword or the gun,
 With hands that could wield them were ready,
 To fight for the fields they had won!
 Then hey! for the land of the heather,
 The land of the hill and the glen,
 The land of the soft-blooming maidens,
 And the land of the true-hearted men!

O! wha is na' proud o' his country?—
 The country that's wedded to fame,
 By patriots, heroes, and statesmen,
 The high and the mighty of name!
 Then pledge me, success to Auld Scotland,
 She's fine, wad they let her alone;
 For us, may we aye strive to follow
 The footsteps of those that are gone!
 Then hey! for the land of the heather.

Our mountains—may plenty surround them,
 Our valleys—may peace shelter there;
 Our sons—be they generous and noble,
 Our daughters, as good as they're fair!
 Our moorlands—the home of the happy,
 Our woodlands—the path of the free;
 Our fond wish—the land of our fathers,
 Our bumper—"Auld Scotland to thee!"

Then hey! for the land of the heather,
 The land of the hill and the glen,
 The land of the soft-blooming maidens,
 And land of the true-hearted men!

PARODY ON "THE SUNFLOWER."

Believe me, if every strange symbol and sign
 Which we gazed on so fondly to-night,
 Convey'd not some lesson, some moral divine,
 We would banish them soon from our sight;
 As this moment they are, they shall still be adored,
 Though the world unmasonic condemn;
 While to us they such precepts of virtue afford,
 Or our actions are measur'd by them!

Oh! it is not the *form* of the compass and square
 That to us can such pleasure impart,
 But it is the deep moral inculcated there,
 Which is stampt on each true Mason's heart.
 Then a Lodge of Freemasons, where'er it may be,
 Is the dwelling of Brotherly Love,
 For there's none who in thought or in action can flee
 From the all-seeing EYE that's above.

J. E. CARPENTER.

MIGHT AND RIGHT.

BY BRO. J. LEE STEVENS, P.G.S., &c.

Let power's tool work power's will,
 With eager heart and ready hand,
 Against their prowess and their skill
 I humbly take my stand!

A tyrant's frown I will not flee—
 To stay his slave I'll not be slow;—
 The frowner shall have frowns from me,
 The minion, blow for blow!

The mighty, ere they make their boast,
 On warnings past should ponder well;
 The giant of th' oppressor's host
 By youthful David fell!

LINES

SUGGESTED ON RETURNING TO THE MUSIC HALL, WAKEFIELD, AFTER
THE SPLENDID PERFORMANCE OF STRAUSS' BAND.

Where are those strains that woke the night,
 With such soul thrilling melody,
 And harmony divine?
 For purer realms they've wing'd their way,
 To seek in cloudless, endless day,
 A more congenial clime!

Quick beat the pulse! bright flash'd the eye!
 As through the hall the music swept
 In numbers deep and grand:
 Now soft and clear, now loud and strong,
 Th' enchanting magic flow'd along,
 Like waves upon the strand.

What though those strains are heard no more!
 Still shall they fondly cherish'd be,
 In memory's dearest cell;
 There slumbering shall their sound remain,
 'Till echoed on the soul again,
 By faëry fancy's spell.

If then these mortal strains can raise
 Our souls above this earthly sphere,
 And joy to us afford;
What rapture! when the grateful song
 Of countless angels shall prolong
 The praises of the Lord.

Wakefield.

CHARLES CLAPHAM,
W. M. Unanimity, No. 179.

THE ARK LIFE ASSURANCE SOCIETY.

TO R. W. JENNINGS, ESQ., DEPUTY CHAIRMAN TO THE BOARD OF DIRECTORS OF THE ARK LIFE ASSURANCE SOCIETY.

SIR,—An attack, emanating from your Society, and, being appended to the Prospectus, carrying with it the implied sanction of the Presidents, Vice-Presidents, Directors, and other Officers, has been made upon the Editor of the *Freemasons' Quarterly Review*, to which I feel myself urged to refer in terms of unmeasured indignation; but, as much within the limits of justice will serve the purpose, my reproof shall be as moderate as possible.

I select *you* as the most proper person to address on this subject, because you have been connected with the Society from its earliest date, the 14th November, 1838, when "the Ark" was adopted as its title, and have been subsequently identified with every important change that has taken place in its objects or plan; and because I believe you to have been the deceiver alike of many who are now associated with you in that Society, as I know you to have been so of my excellent friend.

Your production is dated the 12th February, 1840. I pass over its first three paragraphs, as merely introductory, and commence by quoting the fourth:—

"When the present Directors joined this undertaking, they found it in a most precarious condition. The plan was crude, in some respects impracticable, and in others inconsistent alike with justice and prudence. Their first task was to remodel and purify the scheme."

The words "the present Directors," have no qualification of numbers in any part of the address, and mean, therefore, *all* the Directors referred to; being those mentioned in your present prospectus. And yet of these, *you*, the Deputy Chairman of that Board of Directors, were embarked in the undertaking from the outset—*you* were present on the 2nd January, 1839, when the first announcement of what you now call a "crude" plan, advertised in the *Freemasons' Quarterly Review* of the 31st December, 1838, was confirmed—and *you* moved and carried the resolution, "That the announcement be printed on sheets of letter paper, and otherwise, for general distribution." *Your* "first task," therefore, was not "to remodel and purify the scheme," but to fashion it; and your second, to publish it!

But you are not the only one of "the present Directors" who sanctioned the announcement made on the 31st December, 1838. Another, whose name is published in your prospectus, was present at a meeting held on the 6th January, 1839, when the minutes of the proceedings of the 2nd January were confirmed. And, besides him, there was a second Director who joined on the 14th March, a third on the 23rd March, and a fourth on the 3rd April, all of whom still remain your colleagues, and, with yourself, make not less than *five* out of your present Board of *ten* Directors, who assisted in the proceedings of the Society, more or less, before the charitable and mutual benefit principles were abandoned; and were parties to another prospectus, differing very materially from the one at present adopted!

Passing the next paragraph, as extremely unimportant to this examination, I have now to quote the most offensive portion of your lucubra-
tion:—

“ If it was one of the ‘*original principles*’ of the Society that Directors were to make money by their offices, there certainly has been, so far, an abandonment of a principle. *Brother Crucefix* (identified with the publication in page 385), was connected with the Society at the time when this ‘*original principle*’ seems to have been considered by him in force, and he appears to have been disposed to carry it out to the fullest extent. On the 23rd March, 1839, he notified to the other members, that he expected, by way of remuneration, 100*l.* per annum, to increase, with the progress of the Association, up to 400*l.* per annum, as a maximum, and that should his demise take place before that of Mrs. Crucefix, and within five years, she should receive 100*l.* per annum for life.”

The hypothesis with which this extract commences is as discreditable to your reasoning faculty, if you retain any, as the conclusion is to your feelings; you know that not a single entry exists, in the minutes of proceedings, declaratory of such principles, and that no proposition of the kind was ever discussed; unless it have been so since the Society got, with you, into its third state of change.

Having, however, set up a supposition the very reverse of the fact, you proceed to apply it to the Editor of the *Freemasons’ Quarterly Review*, saying, “ he appears to have been disposed to carry it out to the fullest extent.” What is the truth? Dr. Crucefix was never at any time announced or declared to be a Director; but it was from the first distinctly declared to, and understood by yourself, and I believe by all, without exception, that the correspondence of the Society should be expressly entrusted to him, and for which he should be suitably remunerated, and be held responsible to the Board!

From time to time announcements had been made, that certain parties named would stand as Directors. His name was never included. And on the 23rd of *March*, the first list of Directors was formally arranged for the prospectus. There were present on that occasion, yourself, Dr. Crucefix, and Messrs. Bell, M^cMullen, Hanley, Head, and Dr. Granville. Among the other business of that day, you will find it recorded, that “ it being considered that sufficient authority had been given by the respective parties, it was settled that the following names should appear with the prospectus,” and, after the enumeration of Presidents, &c., the Board of Directors was then declared to comprise:—“ John Henderson, Esq., as Chairman; yourself, as Deputy Chairman; Robert Gibson, Esq.; Alfred Head, Esq.; W. L. Hanley, Esq.; John Hodgkinson, Esq.; and R. H. Willett, Esq.” That the three last-named have since then withdrawn from the Society does not affect the question; but if it had been contemplated that Dr. Crucefix should be on the Board, why was he not mentioned then? Trace the minute-book up to the second week in April, and you will perceive that I was often specially directed to send notices to the Directors, as a body, and to invite Dr. Crucefix, and Messrs. Bell and M^cMullen to attend! Why this distinction? Because Dr. Crucefix was *not* to be a member of the Board of Directors, but to have charge of the correspondence; Mr. Bell was *not* to be a Director, but what he has become, the Solicitor; and Mr. M^cMullen was *not* to be a Director, but he was always intended to be one of the Auditors, and is so advertised!

I could give much additional evidence on that point; but I must turn to the concluding part of the extract, and oppose to it a narrative of the facts as they occurred.

The subject was *introduced by yourself*, in this way, and, to the best of my recollection, word for word:—"Now, Brother Crucefix, I think this is the time for us to come to some definite understanding of what you will expect for your services. The sooner this is determined the better; because we ought to be in a situation to recommend it, if it meets our approbation, to the other members of the Board when it is fully formed." This led to a long conversation, in which it was unanimously agreed (as it had always been premised), that it was most desirable to have the whole of the correspondence, and especially that with the provinces, put in charge of the Editor of the *Review*. But to your request that he would state his terms, Dr. Crucefix demurred, on the grounds, that as the Board of Directors was not yet definitely settled, it would be not merely premature, but indelicate. Mr. M'Mullen then expressed a very earnest desire to have the amount of remuneration actually stated, if it were merely to enable him to refute the current reports, that the Ark Society was only intended by Dr. Crucefix as a job for himself and Mr. Stevens. Thus pressed, Dr. Crucefix replied, that what he thought should be withheld upon principle, he yielded to necessity; and, on his stating those terms, you said, "Well, they are extremely moderate, Doctor, and I am sure no one can object to them." You then assisted in drawing up a resolution, expressive of the opinions that had been declared, which was unanimously passed in these words:—

"Resolved,—That the services of Dr. Crucefix, in suggesting and materially assisting in the formation of this Society, and in extending its interests, more especially throughout the provinces, have been, and are most important; this meeting do therefore strongly recommend that those services be secured by requesting him to accept a remuneration upon the following scale:—"

The scale mentioned was similar to that published by you; and, for the arduous duties implied, was, as you expressed it, "extremely moderate."

But this exhibits only a part of your duplicity and simulation, in reference to the extract now considering. For, upon my reading the minutes of the 23rd March to the meeting of the 26th, when only yourself, and Messrs. Bell and M'Mullen were present, at *your suggestion* I was directed to *erase* all that referred to the services of Dr. Crucefix! On the 30th March, a much fuller attendance took place, yourself in the Chair, and, in consequence, the minutes of the 23rd, as well as those of the 26th, were read for confirmation. When the former were put, Dr. Crucefix expressed his surprise that the resolution passed with reference to him did not form part of those minutes; and he was then told by you, "that it had been afterwards thought more correct to wait until the Direction was formed, when it would come in the shape of a recommendation, whilst, in reality, it could make no difference, as the present Directors would be on the future Board." To which Dr. Crucefix rejoined, that it was very singular that his objections should be overruled at one meeting, and, in effect, adopted at the following one.

Who, after this exposure, will credit that you ever intended to do other than cajole him? Who will believe that you have not equally deceived your colleagues? Nothing but the extremest misrepresentations, or the most unblushing falsehood, can have induced the noblemen and gentlemen whose names appear on the prospectus with your own, to be thus made the passive or active means of giving importance and currency to your unfounded slander.

Having thus exposed the most disgusting feature in your libel, I feel some repugnance at proceeding further. "One cannot touch pitch without being defiled." Yet Justice demands a more complete exhibition of your vice. In her sight an untruth is not less an untruth because a greater has been told.

Following up the giant falsehood of your troop, you say,

"This striking illustration of the '*principle*,' met with no favour. The other members discarded the principle, and scouted the illustration, and *Brother Crucefix* withdrew from the Society, to indulge his disinterested indignation at *selfishness*, and the abandonment of such an '*original principle*.'"

What really occurred, and, taken as a whole, was *declared* to have met with favour, I have sufficiently shewn; and it might be enough to say of the remaining part of the preceding extract, that Dr. Crucefix *did not* withdraw from the Society. For at a much later period than the 23rd March, and not in consequence of any order of the Board, whose entire functions you seldom hesitated to assume, but by *your express* directions, Dr. Crucefix was no longer invited to attend. The omission occurred thus,—having previously received directions from the Board to obtain the Secretary's signature to all notices, I presented to him those I had prepared for an ensuing meeting, and he declined signing the one addressed to the Doctor. After expressing my astonishment at this, I went, with his consent, to your residence, that I might be satisfied of the propriety of his objection, and *you* gave me express directions, as Deputy Chairman, *not to summon Dr. Crucefix* again!

Let me notice one mis-statement more. The virus of untruth runs so rabidly in your veins, that you cannot refer to even an incidental point correctly, if its misrepresentation will seemingly aid you. After speaking of another proposition made "In the outset of the Society," you add, "It was also proposed to add a '*Savings' Bank*,' &c." In the name of over-worked mendacity, why did you venture upon this? Why squander another falsehood so wantonly? Most true it is that a *Mutual Benefit* Department, in complete force, or under some modification or other, had been long entertained; but a "*Savings' Bank*," was never mentioned in connexion with "*The Ark Society*," in any proceeding, announcement, or prospectus whatever!

And now, Sir, you shall be told why the task of chastising you was undertaken by me. Having been present at every meeting of "*The Ark Society*" from the commencement to a later period than was occupied by the events you have pretended to narrate, and having kept the minutes of proceedings, I need give precedence to no one in point of information: whilst as a contributor, although a very humble one, to the *Freemasons' Quarterly Review*, I may be expected to feel, somewhat acutely, any unrighteous attack upon its warmly, widely, and justly venerated Editor. And looking at you as but, at the best, a very puny antagonist, I could not allow my leader to waste his more valuable time upon you. If you do not like the castigation you receive, try your hand again; and, as another wilful brawler was one day told at school, when you have succeeded in beating the boys on the lower form, you may have a chance of fighting a little higher up, and at last of having a bout with the master himself—but not till then.

I am, Sir, Your very humble Corrector,

J. LEE STEVENS.

MASONIC INTELLIGENCE.*

We understand that the Birth-day Festival of His Royal Highness the Grand Master, which has hitherto been postponed without any assigned reason, will be celebrated early in April; and that the occasion will be rendered more than usually interesting, by the Festival uniting with its general character, that of a compliment to the Queen's nuptials. The Grand Master is expected to be present. The Board of Stewards is now forming.

The circular as addressed to the London Lodges for a return of Members qualified to sit and vote in Grand Lodge, has been repeated †; but we have not heard that this circular has been addressed to Provincial Lodges.

It is in contemplation to create the office of Grand Pursuivant, and make it honorary; among the duties which will devolve upon the office-bearer, will be to superintend and regulate the proceedings of the scrutineers at the Quarterly Communications, and other meetings of the Grand Lodge.

The amended copy of the Constitution may be seen at the Grand Secretary's office, for public inspection, preparatory to its being printed in July next, in order that the Craft may not be taken by surprise.

The pecuniary votes of the quarter have been numerous and liberal.

SUPREME GRAND CHAPTER.

Jun. 29.—COMMITTEE OF GENERAL PURPOSES.

PRESENT.

Comps. Burckhardt; Crucefix; Fortune; R. L. Wilson.

The accounts were audited, and the balances found correct. A petition for a charter, for a Chapter to be attached to the Grove Lodge, Ewell, was recommended.

Some correspondence on discipline and practice was read, to which the Grand Scribe was directed to reply.

It was stated that the "Committee of Laws," had terminated their labours; but that the arrangements or classifications could not be ready for some time.

It was directed, "that the postage from the Grand Chapter should be invariably PRE-PAID, and it was most strongly recommended that all postage to the Grand Chapter, or Grand Scribes should also be PRE-PAID."

The above minutes were embodied in a report to the Grand Chapter

* There are now due the printed circulars for September, December, and March; vide Const. p. 116, art. 7.

† Vide p. 457, 1839.

QUARTERLY CONVOCATION.—FEB. 6, 1840.

PRESENT.

E. Comps. J. Ramshottom, Esq. *M.P.*; M. E. J. as M. E. Z., and several other Companions.

The report of the Committee of General Purposes was received and adopted.

COMMITTEE OF MASTERS.

February 26.—Present, Bro. Norris, as Master.—Bros. Burmester, Crucefix, Philippe.

The Grand Secretary read a notice of motion from His Royal Highness, the M. W. G. Master, that it was his intention to move in the Grand Lodge an address of congratulation to his illustrious niece, her most excellent Majesty, on her marriage with His Royal Highness Prince Albert.

Also that the Grand Master would move that the office of Grand Pursuivant should be honorary, with power to regulate the introduction of qualified members to Grand Lodge.

Dr. Crucefix then gave notice of motion—"That an address of congratulation be presented from Grand Lodge to His Royal Highness Prince Albert, *K. G.*," &c., &c., on his marriage with her most excellent Majesty the Queen.*

An intimation having been given that an address of congratulation on the happy event should also be moved in Grand Lodge to His Royal Highness the Grand Master, the illustrious uncle of her most excellent Majesty, the Grand Secretary was asked whether he was authorized to name the party intending to move the question, as the constitution was imperative that the notice of motion must be given in writing. The Grand Secretary stated that the President of the Board of General Purposes, he believed, fully intended to perform this gratifying duty; upon which Dr. Crucefix put in a written notice, which he said he should cheerfully withdraw if the President of the Board should in the meantime either comply with the law, or should accidentally omit to do so.

The report of the annual audit was read, as signed by Brother S. C. Norris, J.G.D., and others.

The report of the Committee of Laws was read, declaring that they had carefully revised the alterations and additions that had from time to time been made, and recommended particularly the repeal of Article I, p. 18. And that after Article III, p. 19, there should be an article introduced, to the effect that no Brother should claim to enter Grand Lodge until his name and appointment should be returned to the Grand Secretary's office. The Committee recommend that the re-publication of the Constitutions be delayed for the present.

The Board of General Purposes reported the flourishing state of the finance.—The funds of the Board of Benevolence, with a recent purchase of stock, amount to 11,000*l.*—That of the Board of General Purposes, with recent purchase of stock, to 1300*l.*,—to which may be added a loan to the Girls' School of 1000*l.* The balances in hand, on both accounts,

* This motion was afterwards withdrawn as irregular.

were satisfactory. It appeared that Brother W. H. White, the Grand Secretary, had presented sixty-three printed books, and a valuable manuscript to the library, which now contained 250 books and two manuscripts. The board expressed an opinion that it would be better to delay the public opening of the library until it was more complete,—that when arrangements were perfected, every member of the Grand Lodge should have access, but that on no account should any thing be removed from the office.

Brother Crucefix then gave the following notice of motion :—

“ That the evidence already taken by Brother R. W. Jennings, and all future evidence that may be taken by him, or by any other person authorized by the Board of General Purposes in the case of Brother P. Thomson and others against Alderman Thomas Wood and others, be printed for the information of Grand Lodge.*

The notices given in by Bro. Walton, vide p. 461, 1839, were renewed.

Brother Stevens then renewed the following notices of motion as amendments in the book of Constitutions.

Under the head “ Grand Master,” instead of Article X, p. 30, to substitute the following :—

“ The Grand Master shall not be applied to on any business concerning Masons or Masonry, but through the Pro-Grand Master, Deputy-Grand Master, or Grand Secretary ; or, if within a provincial district, through a Provincial Grand Master, or his Deputy.”

Under the head “ Provincial Grand Master,” to insert the following :—

“ Any Provincial Grand Master who shall neglect to hold or cause a Provincial Grand Lodge to be holden in his district for two consecutive years, shall be considered to have vacated his office.”

Also :—

“ No Provincial Grand Master shall be entitled to the rank of Past Provincial Grand Master, unless he shall have held at least two Provincial Grand Meetings within his district during his tenure of office.”

And under the head “ Grand Secretary,” instead of the words “ the Grand Secretary is to be appointed by the Grand Master on the day of his installation,” in Article I, p. 37, to substitute the following :—

“ At the quarterly communications in December the Grand Lodge shall nominate not less than two, and not exceeding three of its members, as candidates for the office of Grand Secretary ; one of whom to be selected by the Grand Master, and appointed by him on the day of his installation. But as long as the duties of the office can be performed by the present very worshipful Grand Secretary, he may be from time to time appointed by the Grand Master on the day of his installation, without such previous nomination.”

Brother Warriner, on the part of Brother Henderson, gave notice of motion that the recommendation of the Board of General Purposes in relation to the repeal of Article I, p. 18, and the new Article to follow Article III, p. 19, do pass as law.

Brother Crucefix gave notice of motion, “ That a committee be appointed to draw up a code of regulations for the government of the Board of General Purposes, and that if carried, the following names be submitted for the approval of Grand Lodge :—Bros. J. Henderson,

* This notice was not entertained, it being ruled as unconstitutional. Dr. Crucefix stated, however, that his only motive was to direct, if possible, the attention of the Craft to a case which had for several months excited much interest.

S. C. Norris, R. T. Crucefix, A. Dobie, J. L. Stevens, J. Bigg, H. Udall—and that three be a quorum.”

Brother Warriner gave notice that he should move that the following names be added to such committee:—Bros. B. B. Cabbell, Philipe, J. C. M^cMullen.

Brother Philipe gave notice of a motion, “that in future written notices of motion must be personally delivered in at the Committee of Masters.”

The list of petitioners was unusually pressing.

QUARTERLY COMMUNICATION.—MARCH 4, 1840.

PRESENT.

His Royal Highness the Duke of Sussex, M.W.G.M. on the throne.

The Rt. Hon. the Earl of Zetland, D.G.M.

R.W. J. Ramsbottom, M.P., Prov. G.M. for Berks.

“ S. M^cGillivray, Prov. G.M. as S.G.W.

“ Captain Deans Dundas, R.N. J.G.W.

PAST GRAND WARDENS.—R.W. J. Easthope, M.P., B. B. Cabbell, D. Pollock, G. Stone, Hebeler, Burmester.

GRAND TREASURER.—R.W. R. Percival, Jun.

GRAND CHAPLAIN.—V.W. Rev. J. Fallowfield.

PAST GRAND REGISTRAR.—V.W. John Henderson.

GRAND SECRETARY.—V.W. William Henry White.

GRAND DEACON.—W. S. C. Norris.

PAST GRAND DEACONS.—W. J. C. Burckhardt, F. W. Bossy, W. Cuthbert, J. Gascoign, A. B. Granville, M.D., R. T. Crucefix, M.D., W. Shadbolt, W. Silvester, T. F. Savory, B. Lawrence, A. Dobie.

GRAND SUP. WORKS.—W. P. Hardwick.

ASS. DIR. CER.—W. R. W. Jennings.

GRAND SWORD BEARER.—W. J. C. M^cMullen.

PAST GRAND SWORD BEARERS.—W. C. Simpson, J. Lawrence, G. Philipe.

GRAND ORGANIST.—W. Sir G. Smart.

The Grand Lodge was opened in ample form and with solemn prayer.

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

His Royal Highness the Duke of Sussex, was unanimously elected Grand Master for the ensuing year; a compliment which the illustrious Brother acknowledged as graciously as gracefully.

His Royal Highness the Grand Master then moved an address of congratulation to Her Most Excellent Majesty, the Queen, on her marriage, which was unanimously agreed to; and the Grand Master stated that he should present the same at the Levee on the following Friday.

His Royal Highness then moved the appointment of a Grand Pursuivant, as an honorary Grand Officer.

Brother B. B. Cabbell, moved that an address of congratulation should be presented to the illustrious Grand Master, His Royal Highness the Duke of Sussex, on the marriage of his Royal niece, the Queen of England, which was carried unanimously*.

* We regret our inability to give the R. W. Brother's speech addressed to His Royal Highness on that occasion, which was highly complimentary. The following sentence struck our attention, “You, Sir, have thrown into the shade your high birth, and all the circumstance as well as the qualification with which you have adorned your station as a prince, by the splendour of your talent, your patronage of the arts, and your support of all that is good and benevolent.”

Some notices of motions were deferred, and others withdrawn.

The report of the Board of General Purposes, was approved; as was that from the Committee of Laws, and Audit Committee.

GRAND OFFICERS DINNER MESS.—March 4.—Present, the Earl of Zetland in the Chair, Bros. Ramsbottom, *M.P.*, Easthope, *M.P.*, Captain Deans Dundas, *J.G.W.*, and numerous other members. The meeting was more than usually agreeable, but no information was given as to the business of the evening. The arrival of the Grand Master having been announced, the Grand Secretary withdrew, which circumstance probably caused the omission of the customary explanation.

MASTERS' AND PAST MASTERS' CLUB.—The Secretary reported the current business of the evening. Donations to the Charities were voted, and the addition of several names as members reported. Brother Bond retired from the Club, owing to "circumstances which he could not control."

THE CHARITIES.

GIRLS' SCHOOL.—GENERAL COURT, January 9.—Brother H. R. Lewis in the Chair. The several candidates being duly qualified, were all elected without ballot.

The meetings of the General Committee having been often found to be short of a quorum, the motion for the return back to the former hour of one o'clock, was carried.

Dr Crucefix stated, that as the change from *one* to three arose entirely from the former hour having been found generally inconvenient, and the change to a later one having been proved to be equally, if not still more so, he thought that an earlier hour might be found more beneficial to the Charity, and he gave notice of motion that the General Committee do in future meet at twelve o'clock.

January 23.—HOUSE COMMITTEE.—Present, Dr. Crucefix in the Chair; Bros. Lewis, Bossy, Acklam, Baumer, and Chandler.

Mr. Hardwick, the Grand Superintendent of Works, attended, by request of the House Committee, to report on some necessary repairs in the Committee room.

Two children whose admission had been deferred by the House Committee on account of their health, were admitted upon proper certificates.

Two young persons who had completed their time in the School, were addressed by the Chairman on their retirement from it, and received their books.

Two children were also admonished by the Chairman for misbehaviour.

General Committee, Jan. 30.—Present, Dr. Crucefix in the Chair; Bros. Lewellyn, Brewster, and two other Governors, (*an exact quorum!*) Two petitions were received—in both there were discrepancies in the returns of membership, and of dues paid to Grand Lodge.

The Committee passed a resolution requesting that the House Committee would grant a holiday to the children, with some little entertainment to them on the day of the Queen's marriage.

Special House Committee, Feb. 6.—Present, Dr. Crucefix in the Chair; Bros. Shadbolt, Baumer, and Acklam. The meeting cheerfully

complied with the request of the General Committee, and directed that a holiday to the children should be granted on Monday, the 10th instant, with a domestic fête for their gratification.

February 10.—SCHOOL FETE IN HONOUR OF QUEEN VICTORIA'S MARRIAGE.—The arrangements of the matron, Mrs. Crook, on this joyous occasion, were most creditable to her good taste. The school-room was elegantly and profusely decorated with festoons and wreaths of white roses and orange blossoms; the small statue of her Majesty had a wedding favour affixed, as had also the other royal busts. The organ was decorated, and in the front of the room over the mantel, the letters A. V. were prominently displayed. The young artists fully evinced their competence to meet the occasion by the very graceful and delightful manner in which their task was accomplished.

Their banquet, though frugal, was, of course, more approaching to the Masonic; and we fancied that the eyes of our youthful friends heralded the wish to commence proceedings. The three table Graces were very beautifully delivered.

After the usual system adopted in Masonry, "when the cloth was removed," the youthful party, attended by the matron and her assistants, adjourned to the "Holiday Room," where cakes, fruit, and wine, were distributed, furnished by the matron. The matron prefaced the several sentiments with a marked propriety, and the children appeared to feel how good it is "to dwell in love and unity." Let not the reader smile incredulously; the occasion deserved the blessing their young hearts gave; and the gift they offered in the expression of their happiness and gratitude, was an abundant reward to hearts that really feel.

We subjoin the *carte* and programme of toasts.

" PROGRAMME.*

A treat for the Children, ordered by the Gentlemen of the House Committee to commemorate Queen Victoria's wedding-day, February 10, 1840.

Dinner.—Roast veal and ham, with vegetables and apple pies. Apples and oranges after dinner.

Afternoon.—Coffee and buttered rolls.

Evening.—Cake and wine, when the following toasts were proposed and drank by the Children in parties of twelve, singing the anthems after each toast.

1st Toast.—"Her Most Gracious Majesty Queen Victoria, God bless her."—Three times three.

Anthem.—"God save the Queen," &c. &c.

2nd Toast.—"Prince Albert, God bless him."—Three times three.

3rd Toast.—"Dowager Queen Adelaide, our Patroness, God bless her."—Three times three.

Song.—"Rule Britannia," &c. &c.

4th Toast.—"His Royal Highness the Duke of Sussex, God bless him."—Three times three.

Song.—"Here's a health to the Duke, huzza! Old England."—Three times three.

"Long may his Royal Highness proudly sway the rule of Masonry."

5th Toast.—"The Treasurer, House Committee, Governors, and Benefactors of the Institution, God bless them."—Three times three.

* This programme has been forwarded by the excellent matron.

Song.—"May sorrow to their hearts be known
By social sympathy alone,
For the pride of their hearts is to succour distress;
May humanity flourish for ever! for ever! for ever!
May humanity flourish for ever!"

6th Toast.—"Prosperity and success to the Royal Freemasons' School and all the good Girls in it, God bless them!"—Three times three.

Song.—"The Freemason's children are coming, are coming," &c.
The Children appeared in full dress, and wearing white favours."

The Children sang very sweetly; the only drawback was the rain, which prevented their enjoying themselves in the play-ground, and also kept many Governors from participating in the scene; Dr. Crucefix and his brother were the only visitors.

GENERAL COMMITTEE, Feb. 27.—Present, Brother Shadbolt in the Chair; Bros. Crucefix, Baumer, Acklam, Chandler, Brewster, J. Burrow, Lewellyn, Leeks, &c.

General business was conducted. A most elegant sampler was produced, designed by Mrs. Crook, and executed by the children in a very clever manner. We have never seen any thing of a similar description approaching to it; it is worthy of having an engraving taken for public distribution.

Dr. Crucefix stated his intention to move, at the next General Court, that an address of condolence be presented to the most honourable the Marquis of Hastings, upon the death of his venerated parent, the late dowager Marchioness of Hastings, a Vice-Patroness; who during her valuable life, was one of the most zealous protectors of this Institution.

HOUSE COMMITTEE, March 19.—Brother Dr. Crucefix in the Chair; Bros. Bossy, Acklam, Baumer and Chandler. Isabella Ann Green and her father were addressed by the Chairman on her retirement from the School, after a most excellent pupillage. It was directed that the large sampler, and another worked in compliment to Brother Ribbans, should be exhibited in the ladies' room at the forthcoming Festival, on the 20th May.

BOYS' SCHOOL.—General Court.—January 13, 1840.—Present, Brother Thomas Moore, Treasurer, in the Chair. Bros. Mestayer, Crucefix, Dobie, Philipe, and several other Governors. The minutes of the last General Court, also of several Committees, were read and confirmed. The minutes of an Especial Committee were read, recommending that a house in Bloomsbury Place be taken for the purpose of better conducting the affairs of the Institution; the amount of rent was stated at 100*l.* per annum, the premium, 60*l.*, and the necessary furniture would require about 150*l.*

The Chairman spoke generally to the subject.

Brother Fourdrinier stated that the rent would be in reality only 80*l.*, as 20*l.* would be saved by the meetings being held in the new premises; and, further, that the Secretary, Bro. Thiselton, had agreed to pay the taxes and all other outgoings (rent excepted), as also to furnish coals, and lights, and servants' attendance, upon condition that he should have the use of the upper part of the house, with the kitchens and offices.

Bro. Rule stated that he had examined the premises, and found them in all respects most eligible; that the ground floor was well adapted for

a public office and waiting room for candidates and their parents; and that the first floor was equally so, for Committees and General Courts. Even if the numbers were much increased, the two rooms, having large folding doors, would be equal to any requirement.

Bro. Crucefix requested that the Secretary and Collector should be desired to retire; which request having been instantly complied with, he congratulated the meeting upon the public spirit that had at length dawned upon their energy, and trusted that abundant success might result from their efforts. The present suggestions were so perfectly in unison with the plan proposed by himself about two years and a half since, as to leave him no other subject of discussion but the details. He however submitted, that a long lease was not desirable, inasmuch as he would be answerable, that before seven years should expire, and provided the contemplated arrangements were conducted with due regard to economy and principle, that the change now about to be attempted, would be as nothing, compared to what would then be found necessary. He trusted the Committee had most considerably weighed every point, and had re-examined the probability that the increased publicity of a public office, and other favourable circumstances, would at least supply the expence of outlay and of increased rent. He further regretted that he heard nothing of any proposition whereby the services of an old and meritorious officer of the Institution, the Collector, was likely to be benefited. And, lastly, he hoped, that as the illustrious President of the Institution had on some former occasions expressed himself strongly upon a course about to be taken, that the present project had been submitted for his approbation.

The Chairman stated that His Royal Highness had approved of the plan.

Dr. Crucefix.—Then all he had to observe was, that as the outline was so similar to the views he entertained, and promulgated long since, he was gratified to find them at length likely to be adopted.

Brother Rule stated that the position of the Messenger would probably be benefited, but that it would be inconvenient to find accommodation for him as well as for the Secretary.

A requisition was signed by several Governors for the purpose of convening an Especial General Court, to be held on the 23rd instant, to confirm the minutes of this evening.

A ballot was taken, by which the election was declared to have fallen upon the following candidates: G. Harris, T. W. Sturges, W. J. Jardine, J. Simmons, and W. G. Goddard.

We shall now draw the attention of our readers to a retrospective glance at the General Court of July, 1837, which will be found at the present moment applicable and interesting.

Boys' SCHOOL.—*Quarterly General Meeting, July, 1837.*—

Thomas Moore, Esq., in the Chair. A ballot took place for the election of six boys.

The General Committee were re-elected, and Mr. Rule was added to the list, *vice* Mr. T. R. Smith deceased.

The Chairman having called upon

Dr. Crucefix to enter upon the subject of his notice of motion, respecting the Secretary and Collector, that gentleman entered into an explanation of his views, and bore a merited testimony to

the manner in which both these officers performed their respective duties; he entered into the General Report brought before the Governors on the 4th September, 1826, when the state of the Institution could only afford to be barely just in their reward of service; but now, when the duties were increased and the charity was flourishing, he hoped their extension of liberality would be in honourable accordance. He further, however, expressed an idea that the question generally should be postponed, at least until the next General Meeting, inasmuch as he was desirous of connecting with this question, the propriety of having an establishment in some public situation, for the more effectual dispatch of business. This operation might, however, lead to considerations of still deeper import, and His Royal Highness, the President, since the last meeting having honoured him with an audience, at which the concerns of the Institution were in some measure introduced, he was thereby strengthened in the propriety of not entering more fully into the subject at present, than by merely stating the nature of his motion, which, if seconded, he should request to be placed on the minutes, but not to be entered into until the next quarterly meeting. He preferred this mode to withdrawing the motion, which he feared might be interpreted into an abandonment of a measure, which, he considered, would be found greatly conducive to the interests of the Charity. There were other topics which he touched upon, as the Asylum for the Aged Mason and the Masonic Life Assurance, which might be interesting to a Committee.

The following motion was then proposed, which was seconded by Brother Coe, and ordered to be entered upon the minutes, as requested.

Resolution.—“That a Committee be appointed to consider of the expediency of providing a house wherein to conduct the affairs of the Charity; and to report generally upon the probable advantages which the Institution might derive from the contemplated Asylum for the Aged Mason, and a Masonic Life Assurance Society.”

“That such Committee shall consist of,” &c. &c.

It will naturally be enquired why the above motion was not followed up? The reason is this, — Bro. Lythgoe, who always took a very active part in the Institution, had several interviews with Dr. Crucefix, shortly after the Meeting, and expressed so deep an anxiety lest the Charity should suffer rather than benefit by the proposed change, that he said he must oppose the plan. And, further, as there were two other important subjects of consideration connected with it, viz., the Asylum and Life Assurance, which required more development, the subject should, in his opinion, be postponed for at least two years, when it might be resumed with more probable advantage.

Dr. Crucefix, at the time, differed in this view, but in deference to Brother Lythgoe's zeal for the Charity, and his experience, he consented; stipulating, however, with Brother Lythgoe that no advantage should be taken of his position, and that any future notice of motion should rest with himself. Brother Lythgoe agreed, and stated that he would undertake that the notice of motion, if adverted to at the next meeting, should, in case of Dr. C.'s absence, meet with full explanation and due respect. Brother Lythgoe has departed this world, but the other party has been permitted the honour and the gratification of seeing the original notice of motion all but carried into effect.

ESPECIAL GENERAL COURT, *Jan. 23, 1840.*—Present, T. Moore, Esq. in the Chair; Bros. Crucefix, Philipe, Gilbert, Rule, and Price.

A report from the Especial Meeting of the Committee held on the 20th instant, was read and confirmed.

By such report it appeared that the outlay for repairing the offices of the Institution, and purchase of furniture would not exceed 75*l.*

A resolution was passed, to the effect that the Treasurer, Thomas Moore, Esq., should be indemnified (as lessee of the premises about to be taken), and that he should execute a deed of trust to comply with the wishes of a General Court, in respect to any course that might be necessary; and it was also expressly stated, that the lease was determinable by the lessee at the expiration of seven or fourteen years, on giving *one year's* notice.

A letter from His Royal Highness the Duke of Sussex, President of the Institution, addressed to the Treasurer, was read, stating His Royal Highness's approval of the course so far taken, but that such approval did not extend to any possible consent to the admission of Boys for board or education on the premises, to which he was opposed; that at the union of the two Societies, His Royal Highness felt bound to protect the two Charities as they then existed, and that no change should be effected.

The Treasurer stated the funded property of the Institution to be 6500*l.*, 3½ perCents, and that the funds in hand were fully equal to all the quarterly accounts.

March 2.—The following notice of motion was sent in by Dr. Crucefix,—“That Brother Paradise, the Collector, be also appointed as Messenger, with such salary as the General Court shall approve.”

ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASONS.

THE ASYLUM BALL *.

Jan. 14.—The meeting in the Freemasons' Hall, if not so numerous as last year, was greatly surpassing in the excellence of its arrangements. The masters of the ceremonies, Bros. Wright and Whitmore, more than compensated for the absence of Mr. Charles Corrie; and by their extreme attention and courtesy, earned the general thanks of as elegant and delighted a company of ladies as ever graced our magnificent Hall. We believe they were envied by the gentlemen, who however most willingly observed all their regulations.

Musard's grand band from the English Opera House was engaged; and for the first time upon such an occasion. Having long since been on the retired list, we had an opportunity of listening with undivided attention. The effect was delightful; the music was more like a concert than a quadrille band: and we observed it acted like a spell upon our fair friends, who could scarce persuade themselves that they were merely dancing quadrilles. Their eyes beamed with sweet expression; their

* For the list of Stewards, see p. 468, 1839.

movement was graceful in the extreme; while watching them we inwardly offered up our thanks that so much of the sweet enjoyments of life, should be thus blended with the holy thoughts of charity. More than once we caught ourselves wondering on the influence that poverty and worth, was, by the wisest purposes, made to exercise on the heart.

The refreshments were excellent and abundant. The supporters of the Asylum may well feel proud of their stewards, and in particular of the officers, Bros. Watkins, Wilson, Staples, and J. Lee Stevens; the latter of whom, as Honorary Secretary, sustained his arduous duties with unremitting care.

March 13.—Ball Audit. Bro. Watkins, President of the Board, in the chair. After discharging every account, the net profits were declared to be 53*l.* 15*s.* 4*d.*, which sum was immediately paid over to the Treasurer of the Institution; and a resolution entered into to convene a timely meeting of the present stewards, as well as to enlist other friends to arrange proceedings for a future ball.

We briefly alluded in our last, to the sermon preached in the parish church of St. James's Clerkenwell, by our Rev. Brother Henry Raper Slade, LL.B., on the 27th December last; and are requested to insert the following circular which was distributed among the congregation.

THE ASYLUM FOR AGED AND DECAYED FREEMASONS:

“Speculative reasoning may offer many delusive theories, but all vanish in the consciousness that there is a standard of comparison; and that in youth and strength exist the best means of sowing the seeds of future misery, or of realizing the strength of thought and ‘sight of mind’ that can with serenity contemplate the last scene as the advent of a future life.

This day a Minister of God—the expounder of His holy law—has undertaken to plead the cause of the AGED AND DECAYED FREEMASON in this temple, and to enlist the sympathy of the congregation in favour of that portion of a fraternity whom honour and integrity claim as their subjects, but whom adversity has surprised and for a time vanquished.

Let the moral victory over circumstances which poverty could not control be won this day—and not merely won—but let the triumph be so signal as to be the precursor of many a future one in the cause of guileless misery, wherein the benevolent, the generous and ardent may press forward to the high calling, and under the banner of Charity, fight the good fight of faith and hope, in aid of those who have no other staff than the blessing of God, ‘which passeth man’s understanding.’

The Mason’s law is that of his Creator—to fear God—honour the King—love the Brotherhood; with the Mason to do unto his neighbour as he would be done by, is but the exercise of a vocation; by acting with him on the square, relieving his necessities, soothing his afflictions, and by rendering him every kind office which justice or mercy may require. The Freemason needs not to be told that there is no stage of human existence, the real calamity of which is less known, unless to the sufferer, than in old age.

To those who are not Freemasons some apology is due for this indistinct allusion to a mystery; but the mystery of love will explain itself to the one better sex, whose practical vocation is the sweetest of

virtues, and a sense of honour will abundantly prove to the other that in being asked for aid, the man of feeling is only reminded of his duty.

By what a wondrous agency is the tenure of human existence regulated and preserved! How consoling is the wisdom of Providence, which having implanted a love of life in the breast of his creatures, preserves the relish of it undisturbed even by the certainty of death, and by means of a divine revelation points to a glorious immortality beyond the grave.

The immediate object of this institution is to provide means for assisting the AGED AND DECAYED FREEMASON, whose conduct and character shall have been tested by his moral worth."

COMMITTEE, *Jan. 8.*—Present, Dr. Crucefix in the Chair, and nine members.

A report of the Sermon preached by the Rev. Brother Slade, on the 27th December last, was presented, by which it appeared, that although, owing to the excessive rain, the attendance was but scanty, and the collection proportionably so, yet from the highly favourable opinion expressed by the three clergymen, the Rev. H. R. Slade, Rev. W. E. L. Faulkner, and Rev. S. Ramsey, in regard to the Institution, there is no doubt but that Sermons may be preached greatly to its advantage.

A letter was received from the Rev. Brother Slade stating, that in case it be thought advisable to print the Sermon, he would cheerfully place the copy at their disposal; upon which a Committee was appointed to confer, and act at discretion.*

GENERAL MEETING, *Jan. 8.*—Present, Dr. Crucefix in the Chair. The author of the scurrilous paper circulated at the last general meeting, and of the still more infamously libellous paper circulated within the precincts of Grand Lodge, on the 4th of December,—being observed to be taking notes of the proceedings—it was

Resolved unanimously,

“That no person be allowed to take notes of this meeting except the Secretary in the discharge of the duty of his office.”

The minutes of the last general meeting and of the subsequent Committee meetings were confirmed.

Brother Robert Field was unanimously elected Secretary.

The Rev. Brother H. R. Slade was unanimously elected an Honorary Life Subscriber, in acknowledgment of his admirable discourse preached in December last, and a vote of thanks to him was recorded, a copy of which the Secretary was directed to forward forthwith.

COMMITTEE, *Feb. 12.*—Dr. Crucefix in the Chair. Some petitions were examined; and correspondence read, in particular a letter from Mr. Slade.

THE ANNIVERSARY FESTIVAL was fixed for the 24th of June, (St. John's Day).

GENERAL COMMITTEE, † *March 18.*—Dr. Crucefix in the Chair. The Chairman reported that he had received 53*l.* 15*s.* 4*d.* from the Board of Stewards for conducting the Ball on the 14th January last.

* The sermon has since been printed.

† This monthly meeting was, as usual, convened a week later, as many of its members would probably attend the Boys' School Festival on the 11th.

The Chairman reported that the Stewards' List for the Anniversary Festival was in a very forward state.

After the general business of the evening had concluded, the Treasurer, Dr. Crucefix, stated, that a sentence of suspension for six months having been passed against him by the Board of General Purposes, in consequence of what had been stated in a certain printed paper to have occurred at the Special General Meeting of this Charity, on the 13th November last, against which sentence he had appealed; (which appeal had not been yet heard), he felt it incumbent on him to resign the office of Treasurer into the hands of the Governors of the Institution.

It was resolved unanimously, That a Special General Meeting be held on the 25th inst., for the purpose of electing a Treasurer.

THE REPORTER.

THE BIRTH-DAY OF THE GRAND MASTER, *January 27.*—Why the public fête, which has been held since 1813 on this occasion, has been abandoned, rests to be shown by those who have usually made the preliminary arrangements. We do not hesitate to say, that unless the omission has been by command, a serious fault has been committed.

Many meetings were held; among them the Chapter of Fidelity, the Somerset House and Tuscan Lodges, where the omission was adverted to with significant expressions, although the loyalty of the Brethren was never more clearly evinced. Perhaps, after all, the private enjoyment of truly loyal Masons is more rational, although the display of a public fête, and—we beg pardon—the presence of the ladies has a more attractive and brilliant effect.

GRAND STEWARDS' LODGE, *Jan. 15.*—A letter of resignation from Brother Crucefix was read, assigning as his reasons indifferent health, and the necessity of still greater attention to the interests of the Asylum. Brother Baumer was elected Master.

Feb. 19.—Installation of the Worshipful Master. Lectures appointed for the public night.

March 18.—Public night.—The visitors were numerous.

LODGE OF JOPPA, No. 223.—*Jan. 1.* The re-election of Brother Abraham Harris to the Chair, afforded the Brethren an opportunity to testify their respect for his unwearied service. The Lodge is advancing rapidly, and as securely in discipline and practice. Brother Lazarus, the indefatigable Secretary and Director of Ceremonies, was conspicuous in his attention to the Master and the visitors. On this evening there were five initiations, making, we believe, in all twenty-two since the last installation. The banquet, as usual, was in the best Jewish fashion, and graced with due hospitality. Bros. Lindenthal and Henry offered benedictions; the addresses offered by the Masters and others were very apposite to the occasion. Among the numerous visitors were Bros. Crucefix and Philipe, who severally addressed the Brethren; the former in reply to the compliment offered to the Grand Officers, exhorted the Lodge to continue its honourable career with all loyalty and decorum, and afterwards gave the health of the Worshipful Master, in conjunction with "the Daughters of Judah," a sentiment in which he felt assured his Jewish friends would as cordially as affectionately join; the toast was received with the utmost enthusiasm, and the evening was spent in the most agreeable manner.

Feb. 3.—Brother David Moses was justly complimented by the presentation of a valuable jewel, as a mark of gratitude for thirty years' services as Treasurer. The subscription was voluntary, and the compliment equally honourable to the giver and receiver.

LODGE OF ISRAEL, No. 247.—*January 15.*—The same hospitality, with equal attention to Masonic propriety and social enjoyment was observed in this Lodge on the Installation of Brother Cohen to the Chair, who determining not to be behind his Brethren of the Joppa in entertaining his friends, called the meeting at the George and Vulture, which afforded greater scope for the occasion than the old quarters. We state, with great satisfaction, the zeal of these two Lodges (Joppa and Israel) in maintaining the regulations of the Craft in all formality and spirit; they court with a peculiar delicacy the assistance of other Lodges, and are most desirous to profit by their experience. There is high promise in Brother Cohen; he has appointed as S. W. Brother Henry, who is zealously advancing those pretensions that will ere long place him in a foremost rank amongst his fellows. Brother Birmingham, the Junior Warden, is ardent and zealous. A vote of thanks was gratefully and unanimously presented to a Brother, for the gift of three pedestals. Brother Aarons, the installing Master, had the happiness of presenting the same to his friend and pupil.

STRONG MAN LODGE, No. 53, Jan. 2.—**STRONG IN MEMBERS, AND STRONG FOR THE ASYLUM.**—The anniversary and installation of the Worshipful Master was held this day. Brother Conolly, the retiring Master, performed the service most efficiently. Many visitors were present. We are of opinion that every retiring Master should be qualified to install his successor. Brother Conolly is a young Mason, diligent in work, and faithful in duty.

BANK OF ENGLAND, No. 329, Jan. 9.—Brother J. Lee Stevens was duly installed W.M. by Dr. Crucefix. Our wishes would prompt us to give a detailed account of the proceedings of this Lodge, which were most interesting, and embraced many important topics. The address of the Master in proposing the health of His Royal Highness the Duke of Sussex, was appropriate and happy. There was no fulsome adulation, but a straightforward compliment given in the true spirit of English Masonry. The visitors outnumbering the members by a considerable majority, the Master gave their health in sections, and prefaced each section by pertinent remarks. Brother H. Phillips of the Moira, proposed the health of Dr. Crucefix, as a Brother whose exertions in Freemasonry were as useful as they were unremitting. The health of the officers was acknowledged in a very happy manner by Brother King, the Senior Warden. The Brethren spent a most delightful day, and separated in perfect harmony. Among the visitors were Brothers C. Bell, Gore, H. Phillips, Bigg, Ribbans, W. T. Smith, Whitmore, Brewster, &c.

MANCHESTER LODGE, No. 209, Old White Horse, Union Street, Southwark, Jan. 16.—The W.M., Brother Oliver, was installed, and three gentlemen were initiated. Brother George Aarons conducted the ceremonies, after which the Brethren retired to the banquet, and passed the evening with much social harmony.

LODGE OF CONCORD, No. 49, Jan. 18.—Brother Shaw, on his retirement from office, was succeeded by Brother John Lane, who was inducted

into the Chair by the Father of the Lodge, Brother Crucefix. The banner of the "Asylum" floats proudly as their ensign, among this small but resolute band of Brothers. The name of the Lodge was alluded to in the address of the newly elected Master, in the most elegant and eloquent language. All his addresses were marked by peculiar taste and good feeling. Among the visitors were Brethren of Ireland and Scotland, who having but recently arrived from the Canadas, afforded an excellent opportunity for touching upon things therewith connected, an opportunity that was not neglected. Count Salamos (a member of the Lodge) addressed the company in a fervid manner. Altogether, the proceedings were as instructive as interesting.

LODGE OF AMITY, No. 200, Greenwich, Jan. 21.—Brother Davis was installed by Brother Richard Lea Wilson. Under his auspices the Lodge bids fair to continue the rapid advance it has made under Bros. Leeson and Chrees.

THE TEMPLE, No. 118, Feb. 4.—Brother Graham, W.M. of the Grenadiers, was installed to the Chair. He will, no doubt, follow the example of his worthy predecessor, Brother Kincaid, in his Masonic duties. Few Lodges exceed this in the friendship and cordiality of its members; and although it has been exposed to a probable interruption of their Masonic and social qualities, we congratulate the members upon their discretion in escaping the danger with which they were accidentally threatened.

OLD DUNDEE LODGE, No. 18, Feb. 4.—The installation of the W.M. Brother F. B. Birkett, was excellently performed by Brother Rowe, P.M. Brother Aarons, a visitor, delivered the charges to the Master and Officers very impressively. The usual loyal and Masonic toasts were given, and afterwards the health of the new Master was most cordially welcomed. Brother Birkett returned thanks in a very neat address, during which he observed that the Lodge was much indebted to Brother Rowe, P.M., for his unremitting and successful services. Brother Aarons, in returning thanks on behalf of the visitors, took the opportunity of expatiating on points of *spiritual* Masonry in the *second degree*.

LODGE OF UNITY, No 82, London Tavern, Feb. 24.—Brother William Vink was installed W.M. by Brother Richard Lea Wilson. This may almost be called a family Lodge, as there belong to it four Brothers Vink, three of whom have been initiated in the Lodge; two Brothers Wilson; two Brothers Vickers; besides other relations not so near akin. Practical economy still presides in this Lodge; its subscription is still limited to two guineas per year, yet its banquets are equal to any in the Craft. Brother R. L. Wilson, the Treasurer, should publish his secret for the benefit of the Craft. The Lodge subscribes to the Girls' and Boys' Schools, and the Asylum, and will send a Steward to the Asylum Festival. They will do the same to the School Festivals when the ungenerous and unmasonic opposition to the Asylum is withdrawn.

CASTLE LODGE, No. 36, Feb. 29.—Brother Gibbins (Masonic Knight Templar) was installed by Brother Richard Lea Wilson, who also assisted in the other business of the Lodge. Much discrimination is required in appointing Brethren (who may have but recently joined) to the Warden's chairs, over the heads of old members, even though they should not be particularly desirous of accepting office. We hope that in this individual case the known gentlemanly conduct of the Worshipful

Master, and the well tried and considerate opinion of Brother Morgan and the other Past Masters will prevent any evil.

BRITISH LODGE, March 16.—Brother Charles Hawley was installed by Brother Lawrence, assisted by Brother R. L. Wilson.

FRIENDSHIP.—Report not sufficiently authenticated.

BURLINGTON LODGE, No. 113.—The installation of Brother D. Wilson to the Chair was graced by the attendance of several visiting Brethren; among them Bros. Dobie, P.G.D., Philipe, P.G.S.B., E. Wilson, Grand Steward, Dunbar, W.M., No. 4, Thomson, M. D., W.M., No. 109, &c., including the Master, Past Masters, and Wardens of the Bank of England Lodge. Brother Dr. Crucefix, the installing Master, was ably assisted by the Past Masters of the Lodge in the mystic ceremony. The addresses after the banquet were delivered with energetic spirit, and were lucid explanations of the past and present state of Masonic statistics. The addresses of the Worshipful Master were courteous and instructive. His manner of giving the health of the Lady of England, for the last time as a Virgin Queen, was marked by peculiar delicacy; but the fervour with which he introduced the three Charities, and the simile of the two ships under a favouring gale, and the third struggling out of harbour to join, and probably to overtake them, notwithstanding adverse winds, had a moral deep and true. Brother Wilson is worthy to take the helm where the crew are stalwart in principle.

MASTER MASONS' LODGE OF INSTRUCTION, No. 318.—The meetings have been well attended.

FREDERICK CHAPTER OF UNITY, No. 661, Croydon, Surrey, Feb. 28.—A Chapter was held for the purpose of exalting several of the Brethren of the Lodge who had duly served out their time as Master Masons.

GROVE CHAPTER, No. 593, Ewell, Surrey.—The above Chapter has been duly opened, and the following Companions named in the Chapter, installed as Principals, viz., Companion James Walton, Z., Companion John Udall, H., Companion Andrew, J. We wish the same success in West Surrey that the Frederick Chapter is experiencing in East Surrey.

CHAPTER OF OBSERVANCE.—*On Dits.*—The Hon. Frederick Savill, some time since installed in the Cross of Christ Encampment, has received the degree of Ros. Cr., &c.

ENCAMPMENT OF FAITH AND FIDELITY, No. 3, Freemasons' Hall, Feb. 10.—Sir Knight Henry Udall was duly installed the M.E.C. for the ensuing year, and three Companions admitted to the honour of Masonic Knighthood. The M.E.C. intends to confer the degrees of Ros. Croix and Ne plus ultra, in April.

CROSS OF CHRIST ENCAMPMENT, March 20.—Sir Knight R. L. Wilson installed as M.E.C.—Rev. Comp. Isaacson installed, there were present four Commanders out of the five London Encampments; viz., Sir Knights Wilson, Crucefix, Udall, and Wackerbath. The meeting was especially pleasant and instructive.

ST. JOHN OF JERUSALEM.—No meeting since our last.

MOUNT CARMEL.—No report.

MASONIC CHIT CHAT.

THE DUKE OF SUSSEX.—It will be remembered that during the Duke of Sussex's visit to Sunderland, he assisted in laying the stone of a Masonic institution, and that under the foundation was placed a bottle, containing, among other things, a copy of a local paper, said to comprise some very severe reflections on the father and brother (George IV.) of the illustrious Duke. In reference to this affair, which, if true, was highly indecent, we make the following extract from a local print:—"We have the best authority for stating that a letter has been received from his Royal Highness, the Duke of Sussex, by the Earl of Durham, and communicated to a respectable gentleman of this town, expressing his dissatisfaction that such coarse, offensive, and disgusting libels should have been placed by his hands, but entirely against his private feelings and knowledge, in reference to his father (George III.), and his brother (George IV.), under the foundation stone of the Sunderland Athenæum, His Royal Highness desires to know by what means he has been made the dupe of party malice on such an important occasion, and the Duke demands to know by what member of the committee these coarse and filthy slanders were committed to his hands. The Duke considers that he has been grossly and shamefully deceived, and he trusts that the committee will adopt immediate means of justifying themselves from this disgraceful insult."—*Northern Times*.

DEATH OF THE LANDGRAVINE OF HESSE HOMBURGH—Frankfort, Jan. 11, 1840.—Her Royal Highness, the Landgravine of Hesse Homburgh, (better known in England as the Princess Elizabeth,) aunt of the Queen, died here last night of an inflammation of the bowels. She was attended by Dr. Downie, her physician in ordinary, and by Sir Charles Herbert, who resides here with his family. Her Royal Highness was in her 70th year.

THE EARL OF DURHAM.—This distinguished nobleman is, to the great joy of his family and friends, so far restored from a most severe attack of influenza, as to have left London for Richmond, to which place his Lordship is very partial, and from the salubrity of which, he has before found his health to be considerably improved.

We understand that, in conformity with what took place among the Masonic Order on the occasion of the marriage of his late Majesty, King George III., with her Majesty Queen Charlotte, the Brethren of the Royal Cumberland Lodge in this city met, on Thursday, for the purpose of preparing an Address of Congratulation to the Queen on her marriage with his Royal Highness Prince Albert, which it is intended to present to her Majesty by the hands of his Royal Highness the Duke of Sussex, to whom it will be transmitted through Colonel Tynte, R.W.P.G.M., of the province of Somerset.—*Bath Journal*.

The Masonic Lodge, No. 100, (Dublin), have received the permission of his Royal Highness, the Prince Albert, to assume the style and title of "The Royal Albert Lodge." The communication was made to Brother C. Ferguson, through the medium of his Royal Highness's private secretary.

TO THE INHABITANTS OF WOLVERHAMPTON.—My Worthy Parishioners,—the cordial welcome with which so many amongst you have greeted my present visit to Wolverhampton—the affectionate anxiety

you have expressed for my success in the object of that visit, together with certain statements which have appeared in your public papers; and the impossibility of making those numerous personal calls which these circumstances, and the kind attentions I have received, claim from me, alike urge me to adopt some general mode of addressing to you such a brief explanation of the events by which I am induced to retire into Lincolnshire, as shall suffice to save my friends in Wolverhampton from the disappointment of supposing that my absence will be lasting, or that my design of resuming a permanent residence amongst them is either frustrated or abandoned.

The question, whether I shall not resume such residence, depends solely on the decision which the bishop of the diocese may pronounce, on an application which I have found it necessary to address to his Lordship. An unforeseen circumstance having interposed to postpone the required decision, I am led to prefer abiding the issue in Lincolnshire, rather than to await it in this parish, by an earnest desire to prevent any repetition of the indecency arising from certain collisions to which the exercise of my official functions here, in the present state of the question, has been found to expose me.

I cannot take this temporary leave of you without declaring my unfeigned sorrow at having found the painful conviction, under which I act, confirmed, in the unanimous declaration of my friends, that an attachment to my person and ministry is not the only foundation of their desire to see me exclusively in charge of the congregation and properties of the Collegiate Church.

Believe me to be, your faithful Pastor,

GEO. OLIVER, D.D.

Wolverhampton, Jan. 23, 1840.

MASONIC RELIC.—In digging the foundation of the new bank in Castle Street, Aberdeen, on the 26th ult., there was found, on the north-east corner of what was formerly the Mason Hall or New Inn, a slab of freestone, bearing the following inscription:—

G. M. Cons. MDCLV. Solertia, Potentia, Formaque Positum. Hon. J. F. Arch. Max. A. O. Arch. VMDCLV.

On referring to the records of the Aberdeen Lodge, it appears that this stone was, above eighty-four years ago, laid on the 26th of May, 1755, by the honourable James Master, of Forbes, father of the present venerable Lord Forbes, then Grand Master of Scotland—Alexander Osborn, one of the Baillies of Aberdeen, being Master of the Lodge—“with skill, strength, and due form.”

THE CORPORAL.—“During the American Revolution, an officer, not habited in his military costume, was passing by where a small company of soldiers were at work, making some repairs upon a small redoubt. The commander of this little squad was giving orders to those who were under him, relative to a stick of timber. The timber went up hard; on this account the voice of the little great man was often heard in his regular vociferation of “Heave away! There she goes! Heave ho!” etc. The officer before spoken of stopped his horse when arrived at the place, and seeing the timber scarcely move, asked the commander why he did not take hold and render a little aid. The latter, appearing to be somewhat astonished, turning to the officer with the pomp of an Emperor, said, “Sir, I am a corporal!” “You are not though are you,” said the officer; “I was not aware of it.” And taking off his

hat and bowing, "I ask your pardon, Mr. Corporal." Upon this he dismounted his elegant steed, flung the bridle over a post, and lifted till the sweat stood in drops upon his forehead. When the timber was elevated to its proper station, turning to the man clothed in brief authority, "Mr. Corporal Commander," said he, "when you have another such job, and not have help enough, send to your Commander-in-Chief, and I will come and help you a second time." The Corporal was thunderstruck. It was Washington.

NEW BLANKET HALL AT HECKMONDWIKE.—We hear that the foundation stone of the new Blanket Hall, at Heckmondwike, is to be laid on Monday the 16th March, by the Right Hon. the Earl of Mexborough, P.G.M. of the Freemasons of the West-Riding, assisted by Charles Lee, Esq., D.P.G.M., and other officers of the fraternity, with Masonic honours.

TOM DIBDIN AND THE LOZENGE.—Tom Dibdin had a cottage near Box Hill, to which, after his theatrical labours, he was delighted to retire. One stormy night, after Mr. and Mrs. Dibdin had been in bed some time, Mrs. D. being kept awake by the violence of the weather, aroused her husband, exclaiming, "Tom, Tom, get up!"—"What for?" said he.—"Don't you hear how very bad the wind is?"—"Is it?" replied Dibdin, who, although half asleep, could not help punning—"Put a peppermint lozenge out of the window, my dear; it is the best thing in the world for the wind."

The past is the only foreign station in time that delights without excitement, its objects are so tranquil.—*Vates*.

Meditate on the word PROSPERITY; it is *prose* to the rich man, *poetry* to the poor.—*Vates*.

At Malta, last month, in the 77th year of his age, the Chevalier de Beaumont, one of the last of the French knights of the order of St. John of Jerusalem. It appears that there exists only one member of that order, and he belongs to the *langue d'Italie*. M. de Beaumont, being a lunatic, was allowed to remain in Malta after its capture by the French.

"Honeymoons, it is supposed, will go out of fashion, and the period of retirement after marriage will not be more than four days."

MARRIED, *Jan.*—In London, Brother Jule Le Franc, S.W., 327, Taunton, to Miss Morgan, Cecil Street, Strand. At Ashprington, Devon, Brother W. H. Reed, W.M., 280, Tiverton, to Margaret, daughter of Richard Turner, Esq., of Trickenhay, Totness.

Obituary.

DEATH OF THE MARCHIONESS OF HASTINGS.—The decease of this noble lady took place at Kelburne-house, the seat of the Earl of Glasgow, on Thursday, the 9th January, at half-past eleven o'clock, P. M. Her ladyship died in perfect peace, and apparently without pain. Her medical attendant is of opinion that the immediate cause of her death was water on the brain, and that this disease was the result of extreme mental anxiety and distress. The noble deceased was, during life, distinguished by the virtues best fitted to shed lustre upon her exalted rank. Although accustomed, during a large portion of her life, to mingle in the scenes of elevated life, and eminently qualified to enjoy as well as to refine and adorn them, her ladyship, since the decease of her noble lord, has lived in the retirement of her ancestral domain at Loudoun Castle, in Ayrshire, where the exercise of benevolence and the happiness of contributing to make others happy has been the solace of her widowhood, and of even more poignant sorrows. In the circles in which her ladyship has been intimately known, her memory is embalmed in the feelings of esteem, admiration, and attachment, which her amiable and noble qualities could not fail to inspire. The remains of her ladyship repose at the family burial place in Loudoun Park. Her ladyship, Flora Mure Campbell, was born in August 1780, and on the 28th of April, 1786, succeeded to the family honours as Countess of Loudoun, Baroness of Loudoun, Farrinyean, and Mauchline, in the peerage of Scotland. The Countess was married, on the 12th July, 1804, to Francis, first Marquis of Hastings, who died on the 28th November, 1826, leaving five children—the late lamented Lady Flora, since deceased; George Augustus Frederick, present Marquis of Hastings, married on the 1st August, 1831, to the Baroness Grey de Ruthyn; Lady Sophia Frederica Christiana; Lady Selina Constance; and Lady Adelaide Augusta Lavinia. The Marquis is now, of course, Earl of Loudoun, and combines, in his own person, an English marquisate, a Scottish and an Irish earldom, with the subordinate titles attached to each. The deceased marchioness was Vice-Patroness of the Royal Freemason's Charity for Female Children. During her noble husband's life she was most active in her protection of it; and on her retirement into private life, often spoke of the Fraternity, and of their charities in particular, with much interest.

January 5.—**BROTHER THE REV. JOHN HODGKIN**, Vicar of North Melton, Devon, whose death was occasioned by the following melancholy accident. On Tuesday the 31st day of December last, he was returning home from South Molton about six o'clock in the evening, and when within a quarter of a mile from his house, his horse suddenly sprang off, and he fell backwards from his saddle, which caused a contusion of the brain; a female was near the spot at the time, and every assistance was speedily procured: he was heard to speak for the last time, and to say, "I shall die;" he lingered in a state of insensibility until the Sunday following, when death put an end to his sufferings. By his death all who had the pleasure of his acquaintance have sustained a severe loss: he was a kind husband, and affectionate father, and for his many acts of charity and kindness to the poor, his loss will be long deeply and severely felt by them.

He was initiated in April 1835, in Lodge No. 610, and continued a zealous member to his death, at which time he was W.M. His loss is deeply regretted by the Members of his Lodge.

Jan. 17.—ROSALIND, Aged 22, third daughter of Brother James Savage, of Essex Street, Strand.

Jan. 20.—BROTHER GERVAISE MARGERISON; he was initiated in No. 364, Leeds, Lodge of Fidelity, 27th January 1820. Joined the Royal Athelstan, No. 19, London, September 1820, and continued a Member eighteen months. Exalted in the Chapter of Prudence, No. 12, London, April 16, 1821; served the office of J. in 1824, and Z. in 1826 and 1827; a subscribing Member at the time of decease. Joined the Constitutional Lodge, 63, London, February 15, 1822. Served the office of W.M. in 1822, 1825, and 1827, and as steward for the Duke's birthday. Bros. Margerison, and Smyth, whose decease is also recorded in the present obituary, were intimate associates for many years; they are now more closely united by death.

BROTHER JOHN SMYTH, Jan. 31st. æt. 60; it is said of a decline and general dropsy,—it might be of a broken heart. He has left a widow and a young family to lament his loss. In many cases of destitution there is a too evident proof of the sad void which the removal of a poor man makes in a family; the daily bread no longer supplied, the scanty comforts removed with the means that produced them, penury and desolation stand out the prominent contrast of the rich man's departure, when the pomp and vanity of the marshalled emblazonments of heraldic splendour, and the ill-suppressed because not altogether unnatural feelings of gratification consequent on the accession of wealth,—shew in death as in life, that stern moral lesson, the equality of man. The rich and the poor, equal in the sight of God, withdrawn from the scene of this life where their lot has been unequally cast, are now candidates for the Grand Lodge above, the one lamented with tears of unfeigned sorrow, because with his protection and exertion came the means of subsistence, which have passed away from the wife and children of his bosom; the other not, perhaps, unregretted; but the void is supplied, the estates remain, the possessor only changed. The dread of death, and the light of mortality creates a shuddering, which passes in due time; the sable emblems of mourning are removed, and the first change of fashion conquers the recollection of the dead. Oh, life!

Brother John Smyth was, in his day, the friend and contemporary of Peter Gilkes, whom he rivalled in the correctness of his Masonic acquirements. He was not learned, but business like; his memory was good, his manners pleasing, occasionally perhaps somewhat dictatorial; arising from his consciousness of superiority over many who *professed*, but did not *practice* our tenets. He was formerly a member of the Burlington, St. James's Union, and other Lodges. He became unfortunate, and with misfortune came those certain consequences a misunderstanding with friends. He was relieved by Grand Lodge in 1839. Our duty is now with the dead, and we hope the Board of Benevolence will deal bountifully with the widow of a Brother,—who whatever faults he had,—inaction in the cause of Masonry cannot be reckoned among them.

The jewel presented to him by the Burlington Lodge, with his Masonic papers, were given at his last request to Dr. Crucefix, by his widow.

Jan.—BROTHER L. COOKE, P.M. of the Manchester Lodge. The Lodge was put into mourning, as a mark of respect to the memory of a very efficient Past Master, and a very charitable Mason.

Feb. 5.—BROTHER CHARLES OSBORNE, comedian, aged 59, suddenly, at the house of his son, in Cannon Street, St. George's East, Middlesex. Brother Osborne was educated as a surgeon, and practised many years in the neighbourhood of Wapping. He was initiated into Masonry in the Dundee Arms, Lodge No. 9, (modern) in the year 1803; afterwards joined the Vectis Lodge, Isle of Wight; and was a Member of the Neptune Lodge, No 22, London, at the time of his death. Our Brother many years since resigned the lancet for the stage, and became honourably respected in the provinces as a clever actor. He was respected as a gentleman, and a Mason, wherever he sojourned; and by none more warmly than by the public, and the Brethren of Taunton and Weymouth. We well remember his advice to his son to become a Mason, and are happy to record that such recommendation has produced one of the most staunch supporters of our THREE MASONIC CHARITIES, in the person of Brother Charles John Osborne, P.M. of the Neptune Lodge.

Feb. 11.—At Ember Grove, Ditton Common, Surrey, æt. 56, ANN, wife of John Easthope, Esq. *M.P.*, P.S.G.W.

March 3.—Brother JOHN HAWLEY, ætat 65, at No. 18, Wilton Street, Belgrave Square. We cannot write of Brother Hawley as of merely a Brother Mason, — a friendship of twenty-seven years has closed with his departure hence, and left on our memory the recollection of many kindnesses; we pay our debt with sorrow. Brother Hawley's disposition was amiable, his manners those of a gentleman, and his reputation in business unsullied. Nature aided the first quality, as she did the second, although intercourse with society might claim some share in the credit; the last qualification was consummated by the observance of a golden rule, "Waste not—spare not;" and the circle of his friends partook of hospitality, in which elegance and courtesy superseded the necessity of display and extravagance. Abundant wealth rewarded his industry and perseverance, and the example of our friend will teach the young, who are apparently without friends to assist them, that their own honest exertions, aided by Providence, will lead to honour and to profit.

How forcibly are we reminded, now that he has left the world, of the manner in which he brought about a reconciliation between two individuals of his Masonic acquaintance; there was a delicacy in the manner that made some impression on one, if not on both, and we can say, in purity of spirit, that however we had acted, so as to have estranged the esteem of the party with whom we differed, we seized with avidity the opportunity to explain with all sincerity. Brother Hawley called soon after, and wept again on the event of that day, but it was with pleasure. Yet, how do circumstances change individuals? Among the party present on the occasion alluded to, and who appeared to be especially pleased with the result, was one who has since suffered his sympathy to sleep, his judgment to yield to the influence of detraction, and even his *name* to be appended to a false statement. Forgiveness is a mighty engine of good, and for John Hawley's sake, it must be and is extended.—It is thus we act.

Brother John Hawley was initiated in the British Lodge, and exalted in the British Chapter; in the former he served various offices, (including

that of Grand Steward,) up to the Master's Chair, which he filled with becoming dignity. The Stewardships for the Grand Master's Birthday Festival, the Asylum, and the two Schools, he also passed generously through, and may be said to have left no part of his Masonic work unfinished. He had intended to visit Brighton, and had predicted his own death, for a slip of paper was found containing in his own writing the following announcement. "1840. Died at Brighton, Mr. John Hawley, Jeweller, late of Coventry Street."

His remains were deposited in their final resting place, in the vaults of St. James's Church, Piccadilly, and were attended by the following Brethren and several other friends:—Brother Charles Hawley, chief mourner; Bros. Tideswell, Crucefix, Acklam, Lawrence, Hanbrough, Key, and George Robinson, the latter of whom had the care of the funeral, which he conducted with all due regard to circumstance; his personal attention was noticed by every one present.

At Sunderland, on the 4th of *March*, 1840, in the 36th year of his age, Mr. W. H. HARDY, Solicitor, W.M. of the Palatine Masonic Lodge, No. 114; he has left a widow and three children to lament his loss.

He became a Mason in the year 1833; in the month of December in that year he was elected to the office of I.G.; during the succeeding years he served in all the higher offices of the Lodge, with credit to himself and satisfaction to his Brethren.

In December, 1838, he was elected to the office of W.M., and was re-elected in December, 1839, and while serving the second year in that office, it pleased the Divine Architect of the Universe to summon him to attend the permanent meeting of the Supremely Grand Celestial Lodge, into which they only can be admitted who are found worthy of being accepted. During the last four years he also served as Principal Sojourner in the Chapter of Strict Benevolence, which is attached to the Palatine Lodge. He was possessed of a most gentle and amiable disposition, and a kind and affectionate heart, which were blended with mild and unassuming manners. He was sincerely attached to the Masonic Order, was well skilled in its sublime ceremonies, deeply versed in its theory and mysteries, and was a fervent supporter of the universally benevolent principles on which its sacred superstructure is based and erected.

His loss is deeply regretted, not only by his disconsolate widow, orphans, and venerable father, to whom the bereavement is irreparable, and by a numerous circle of devoted friends to whom he was much endeared by his many excellent virtues, but also by the Lodge over which he had the honour to preside; this will be more particularly understood by the members of our Fraternity, when we mention that he was the only son of our venerable Brother Thomas Hardy, who has been pre-eminently distinguished as a Mason in the district of his residence for about forty years, and who has during the last twenty years filled the important office of Director of Ceremonies in the Provincial Grand Lodge of Durham, the duties of which office he so ably performed on the occasion of laying the foundation stone of the Athenæum, at Sunderland, by His Royal Highness the Duke of Sussex, on the 12th of *November* last, when the Masonic arrangements and proceedings under his direction, were of such a superior character as to obtain the most unqualified approbation of the Royal Grand Master. By his exertions also, in conjunction with those of other able Brethren

the Palatine Lodge has long held a distinguished rank for its superior Masonic working and order, &c. The deceased having been thoroughly instructed in all the proceedings of Masonic concerns by the especial attention of such an able tutor, it was the hope of his Brethren that he would succeed his declining and revered parent in his Masonic character; but it has pleased the All-wise Disposer of events to appoint otherwise. As a testimony of respect, a number of his fellow-townsmen followed his remains to the place of interment, on the 8th inst.; they were deposited in a vault adjoining the burying ground, opposite to the front of Bishopwearmouth Church. The procession was joined by nearly 200 Masonic Brethren, who did not appear in Masonic costume, but as private friends. They consisted of deputations from the following Lodges, viz. :—

North Shields, St. George's Lodge No. 624	Durham, Granby Lodge, No. 146
Chester-le-Street, Wear . . . 618	Sunderland, Palatine . . . 114
Gateshead, Borough 614	Ditto, Phoenix 111
South Shields, St. Hilda's . . . 292	Ditto, St. John's 95

The Procession was attended by the W.D.M. of the Provincial Grand Lodge of Durham, who is also Past S.W. of the Grand Lodge of England, and by several other eminent Brethren, who are Office Bearers of the Provincial Grand Lodge of Durham.

Lately.—Brother Lieutenant-Colonel KERSTEMAN, late of the 10th Foot, and of Lodge No. 67, Wiveliscombe.

PROVINCIAL.

HERTFORD, Feb. 10.—A meeting of the Hertford Lodge was held at the Town Hall, Hertford, on which occasion Sir Minto F. Farquhar was initiated into the mysteries of the Craft; and after the transaction of some other Masonic business, the Brothers adjourned to banquet in the Council Chamber. The Rev. J. Byde, the Worshipful Master, presided: there were also present—Brothers, the Hon. W. F. Cowper, *M.P.*; Sir W. Minto T. Farquhar, Bart.; J. M. Carter, Esq.; M. H. Gosselin, Esq., and many other Brothers.

OXFORD, Feb. 19.—The twenty-first anniversary of the Apollo University Lodge of Free and Accepted Masons was celebrated at the Masonic Hall, on Wednesday last. A large and respectable party sat down at six o'clock to dinner; and too much praise cannot be bestowed on the stewards for the occasion, viz. the Marquis of Kildare, and the Hon. E. F. Leveson Gower. The utmost conviviality prevailed, under the superintendence of the Worshipful Master, the Rev. A. Williams, of New College.

A Provincial Grand Lodge was held at the Masonic Hall, on Wednesday, the 19th inst., at eleven o'clock, but the particulars have not reached us.

LEWES, December 27.—The Brethren of the South Saxon Lodge celebrated the anniversary of St. John the Evangelist, in the true spirit

of Freemasonry, at their Lodge situated in the eastern keep of the venerable Castle of Lewes. In the course of the evening several songs were sung, and many loyal and Masonic toasts given, among them the following, with Masonic honours:—The Queen; H. R. H. the Duke of Sussex as Grand Master; H. R. H. Prince George of Cambridge, “and may he inherit the virtues of his royal relative, and ultimately succeed him in his Masonic honours.” The Grand Master of the Province; on this toast being given the Brethren expressed their regret that his Grace the Duke of Richmond had been so lax in the performance of his Masonic duties, not having assembled the Craft in Provincial Grand Lodge for the last twelve or fourteen years, to which they attributed the present lukewarm state of Masonry in this province, whilst the neighbouring provinces were progressing rapidly in consequence of the activity and zeal of the Provincial Grand Officers. The health of Thos. Read Kemp, Esq., Deputy Provincial Grand Master, also called forth some remarks, in the course of which it was stated that Sussex was particularly unfortunate, as the D.P.G.M. being absent from the country, was unable to make up in any degree for the want of energy before alluded to, which they hoped would be, by some means or other, speedily remedied. The Present and Past officers of the Lodge were then given; and at a very reasonable hour the Brethren retired, well pleased with the rational manner in which the festival had been celebrated.

LEAMINGTON, *Jan. 27.*—This day being the anniversary of the birthday of Prince Augustus Frederick, Duke of Sussex, *K. G.*, Most Worshipful Grand Master, on which occasion his Royal Highness completed his sixty-seventh year, the members of the Provincial Grand Lodge of Warwickshire assembled at the Bath Hotel to commemorate the event. The Lodge having been duly opened, an address of congratulation to his Royal Highness was adopted, expressing the best wishes of the Craft for his enjoyment of all terrestrial blessings, and testifying their grateful sense of the benefits they have so long derived under his Royal Highness’s fraternal government. The Brethren sat down afterwards to an excellent dinner, under the presidency of the Deputy Grand Master. ✕

STAFFORD, *Dec. 27.* being the anniversary of St. John, the Brethren of the Royal Chartley Lodge celebrated it at their Lodge-room at the Grand Junction Commercial Inn. An excellent dinner was provided for the occasion by Brother Clewlow. The usual loyal, patriotic, and Masonic toasts were drunk with due honours, and the festivity kept up in that rational and convivial manner which distinguishes assemblages of the “Brethren of the mystic tie.” Preparatory to the dinner, the Lodge was opened in due form, and Brother Thomas Brutton having retired from the Chair, as Worshipful Master, Brother George Spilsbury was installed into the same with due honours, for the ensuing year. Brother H. Somerville was appointed Senior Warden; Brother John Dixon, Junior Warden; and Brother W. Dibb, Secretary.

NOTTINGHAM—NEWSTEAD LODGE, 35, *Thursday, Jan. 26.*—The celebration of St John’s day was observed with more than the usual formalities, at Brother Cressey’s, the Poultry Hotel. After the appointment of officers, the auditing of accounts, and other general business, the Brethren were regaled by a delightful entertainment, at which sociality, good order, and the happiest feeling was prevalent; “Prosper the Art” was chaunted after the health of the Sovereign Lady—England’s Queen, had been received with true loyal demonstration. The Master,

Brother Smith, in an excellent address, detailed the duties of the Brethren, and impressed upon them the necessity of continuing to keep good hours; his allusions to the Masonic character and talents of H. R. H. the Grand Master, and their potent influence in the Craft, bespoke his own loyalty, and the acclamations of the Brethren proved the truth of his observation. The Lodge is prospering in the increased efficiency and respectability of members.

CHESTER, *Dec. 27.*—St. John's day was celebrated with unusual splendour by the Cestrian Lodge. The Prov. Grand Master, Lord Combermere, presided: we regret that, having mislaid the account, we cannot give the particulars of a very interesting meeting.

CHESTER, *Jan. 7.*—There was a very full attendance of the members of the Deva Lodge of Freemasons, held at the Hop Pole Inn, when John Henry Blake, Esq., was initiated into the mysteries of the Craft. After which, Brother William Massey was called upon to read the report of the Masonic Trust Committee; the report was elaborately drawn up, and it was evident it had been intrusted into the hands of expert Masons. After reading it, brother Massey proved, in a lucid and argumentative speech, the necessity, not only in theory, but in practice, of accumulating a provision to relieve the aged and infirm, and support the widow and the orphan. This speech throughout elicited general approbation. After some brief but beautiful observations by the Brethren, the report was unanimously adopted. About thirty of the Brethren immediately enrolled their names as members of the institution, intimating that they were only discharging the duties of moral and social life in so doing. We are confident, under the inimitable Mastership of the venerable Lloyd Wilbraham, this Lodge will place Masonry in the ancient and loyal city of Chester, upon that sure footing not to be surpassed in the kingdom, and thus confirm the title we bear, and convince the world at large, that the word "Brother" among Masons is more than a name. Our respected and indefatigable fellow-citizen, W. Bage, Esq., has been unanimously elected surgeon to the institution.

INITIATION OF THE HON. WELLINGTON COTTON.—*January 8.*—The Cestrian Lodge held their monthly meeting at the Royal Hotel, in this city, when the P. G. M. Viscount Combermere, the D. P. G. M. Finchett Maddock, with several provincial officers of this province, and also of the eastern and western division of the province of Lancashire, with a numerous and highly respectable assemblage of Brethren from the city and county of Chester, Shropshire, and Lancashire, attended to witness the initiation of the Hon. Wellington Cotton into the mysteries of the Craft. At two o'clock the Lodge was opened, when the P. G. M. entered the Lodge with the D. P. G. M., and preceded by the D. of the C. L. and the provincial officers: the initiation of the hon. gent. then took place: the Lodge was afterwards closed for refreshment, when the Brethren sat down to a banquet, provided in very good style by Brother Willoughby. The evening was passed with the utmost conviviality and brotherly feeling, and rarely has been witnessed an occasion which afforded so much satisfaction to the members of the Masonic Order. Among the toasts, the health of the P. G. M. was drunk in an enthusiastic manner, when, on returning thanks, he said he had never met the Brethren with greater pleasure; it was highly pleasing to him to be present upon the initiation of his son, and he had no doubt that upon further acquaintance with Masonry, his son would become a zealous

supporter of the Craft. The Hon. Wellington Cotton on his health being drunk, said he felt considerable regret for the disappointment which he had unavoidably caused by his absence on St. John's Day; he could not sufficiently express his high gratification on becoming a Mason, and on the slight knowledge he had that day obtained of Masonry. The Brethren enjoyed themselves until a late hour, when the P.G.M. took leave in the most affectionate terms, and expressed his satisfaction at the working the Lodge, when the meeting separated, after a most delightful evening.

LANCASTER, Dec. 27.—The anniversary of St. John the Evangelist was celebrated by the Brethren of the Lodge of Fortitude, at the Sun Inn, in this town. The proceedings of the evening were commenced by the installation of Brother Baldwin, P.G.J.G., as W.M., according to the ancient custom of the Craft. He afterwards appointed Brother Walsa as S.W., and Brother Barwick as J.W., for the following year. The Brethren then sat down to an excellent dinner, and passed a social evening.

LAYING THE FOUNDATION STONE OF ST. THOMAS'S CHURCH LANCASTER.—*March 3.*—On Friday morning this ceremony, and a most imposing one it certainly was, took place. At eleven o'clock the Freemasons in Lancaster belonging to the Lodge of Fortitude, walked in procession, decorated with the insignia of the Order, according to the respective ranks of the wearers. Several of the Brethren from various Lodges in Preston, Sladeburn, Kendal, &c., also joined the Lancaster Lodge. The whole body made a beautiful display, and headed the procession to the site of the foundation in Penny Street. The members of the Heart of Oak Club followed, four abreast; then came the children of the National and other Sunday schools. On arriving at the ground, the whole presented a very splendid spectacle; such a one as has not been witnessed in Lancaster for many years past. An immense number of ladies were present, and the greatest order was preserved during the whole of the proceedings. But matters had very nearly been otherwise. A platform in the rear, on which were a number of workmen and boys, suddenly gave way with a tremendous crash. This produced the greatest consternation, and made many fear for the safety and stability of other parties. But fortunately no one was hurt; and nothing else occurred to mar the satisfaction of the day. The proceedings opened with the national anthem being sung. The stone was then lowered at three different times, according to Masonic rule. Edward Dodson Salisbury, Esq., performed the ceremony of laying, assisted by John Drinkwater, of Liverpool, Esq., P.P.G.M. W.D., and the officers and Brethren of the Lodge 350. A glass bottle, hermetically sealed, having in it a roll containing the names of the donors and subscribers to the building, and the names of each member present, was then placed in an aperture chiselled out of the stone for the purpose. Various coins were also placed in it, and several other packages by different individuals, which were well sealed up. A plate having the words engraved upon it was then placed over all, and cemented down to the following stone:—

Gloria in excelsis Deo.

ST. THOMAS'S CHURCH, LANCASTER.

The foundation-stone of this church, dedicated to the worship of

Almighty God, according to the rites of the United Church of England and Ireland, raised by public subscription, upon land given by George Martin, of Capernenay Hall, Esq., *M.P.*, and endowed by Elizabeth Salisbury (relict of Edward Salisbury, of Lancaster, Esq.), was laid by Edward Dodson Salisbury, Esq., assisted by the W.M. of the Lodge of Fortitude (No. 350) and the officers and brethren of the Lodge, on Shrove Tuesday, March 3, A.D. MDCCCXL., in the third year of the reign of Queen Victoria (a donor, as Duchess of Lancaster, of 150*l.*)

John Bird Sumner, *D.D.*, Lord Bishop of Chester.

Rev. John Manby, *A.M.*, Vicar.

The Rev. Thomas Mackareth, *B.D.*, Rural Dean.

Joseph Dockray, Esq., Mayor.

Edmund Sharpe, Esq., Architect.

The corn, oil, and wine, borne in three silver cups by two of Mr. Salisbury's younger sons, and one of Mr. Robinson's, Church-street, was sprinkled over the stone during an appropriate prayer delivered by the Masonic Chaplain, the Rev. C. Joseph Rowley, *M.A.* The Deputy Grand Master then received the implements of Masonry, the plumb, rule, and square, and measured and squared the stone, assisted by Hugh Baldwin, Esq., *P.G.J.G. W.D.*, of Lancaster, and John Blackmore, Esq., *P.G.J.G. E.D.*, from Sladeburn. Mr. Salisbury spoke remarkably well upon the occasion, and hoped that the edifice would find favour in the sight of the Almighty, and be conducive to the eternal welfare and happiness of his people. The Rev. Mr. Mackareth offered up a short prayer, and the Rev. Mr. Armytage, for whom the church when finished, is intended, delivered a mild and temperate discourse. Several hymns, one composed by the Bishop of Chester, were sung, and the procession returned to the town, all being highly pleased with the important ceremony of the day.

In the evening upwards of fifty Masons sat down at their Lodge, at Brother Bagott's of the Sun Inn, to dinner. Masonic songs and toasts went round, and every one returned to their homes in good humour, yet "plumb by the square and rule."

MANCHESTER.—The Brethren of the Anchor and Hope Lodge, No. 44, held their St. John's festival at the house of Bro. William Thorp, the Legs of Man, on Thursday. The Brethren sat down in number upwards of forty. Brother Richard Daly, *P.G.T. E.D.*, and W.M. of the Lodge presided; and Brother David Barber, *P.G.I.G.*, and S.W. of the Lodge, officiated as vice-president. The first toast to which the W.M. begged to call the attention of the Brethren, was one of importance at the present crisis in particular, as the illustrious individual whose name he was about to introduce was about to approach the hymeneal altar, which important circumstance, he had no doubt, would add much to the welfare of the community at large. The toast was, "The Queen," which was drunk with the greatest enthusiasm. The next toast was,—“His Royal Highness the Duke of Sussex, G.M. of England.” This, as well as the other toasts, was drunk with Masonic honours. “The Duke of Leinster, G.M. of Ire'and.” “The Clergy,” which was responded to by Brother the Rev. Birket Dawson, *R.W.P.G.C. E.D.*, and Brother the Rev. Richard Heslop. “Thomas Preston, Esq., *R.W.P.G.M.* for the eastern division of Lancashire.” “The members of the bar.” Brothers John Cross, Esq., and H. L.

Trafford, Esq., returned thanks in an impressive manner. The Brethren enjoyed themselves until twelve o'clock, at which hour they each departed, highly gratified with the evening's entertainment.

BOLTON, Dec. 27.—On Friday last, the Brethren of Lodge 170, met at Mr. Roscoe's, the Rising Sun Inn, Church Bank, to celebrate the festival of St. John, where the Brethren sat down to a most sumptuous dinner. After the cloth was removed, the following officers were appointed:—Brother Henry Horrocks, W.M.; Brother William Orrell, S.W.; Brother Peter Sharples, J.W. The evening was afterwards spent in the utmost harmony and conviviality.

SOUTH SHIELDS.—The Brethren of St. Hilda's Lodge, No. 292, celebrated the anniversary of St. John, in their Lodge Room, at Brother W. Cook's, Golden Lion Hotel, South Shields, on Friday the 27th December, when the officers for the ensuing year were installed:—R. B. Ridley, W.M.; Geo. Spurrier, P.M.; Edward Thompson, S.W.; Jos. Robb, J.W.; Jonathan Fawcett, Treasurer. In the afternoon a numerous company of members and visiting Brethren partook of an excellent dinner.

NEWCASTLE.—The Brethren of the Tyne Lodge, No. 24, held their installation at their Lodge-room, Nelson Street, on Friday the 27th of December, when Brother John Jobling, Esq. was re-installed Worshipful Master for the ensuing year. The Brethren afterwards held their festival at Brother Taylor's, George Inn, Pilgrim Street, and spent the evening in the utmost conviviality and harmony.

BARNARD CASTLE, Dec. 27.—Being St. John's day, the Brethren of the Union Lodge, No. 667, held their annual festival at Brother Peacock's, Turk's Head Inn, when the following Brethren were installed for the ensuing year:—Robert Middlewood, W.M., James Crampton, S.W., John Heslop, J.W., James Winskill, Treasurer, Henry White-man, Secretary, &c. After the business was concluded, they partook of a sumptuous dinner, provided by the worthy host. After the cloth was removed, several appropriate toasts were given, and the day was spent in the greatest conviviality.

SWINDON, Dec. 27.—The Royal Sussex Lodge of Emulation celebrated the festival of St. John, in their Lodge-room at the Goddard Arms. The D. P. G. Master, who is a subscribing member of this Lodge, was present, and addressed the Brethren on the state of Freemasonry in his province. He sincerely lamented the loss of several Lodges, and expressed his earnest hope that they might again be established.

BATLEY, Dec. 25.—The Festival of St. John the Evangelist was celebrated on this day, at Batley, by the Brethren of the Nelson of the Nile, No. 330, when Brother the Rev. Dr. Senior, P.G.S.W. and W.M. and C. of 251, was again unanimously installed as Worshipful Master for the current year.

DEWSBURY, Dec. 23.—**LODGE OF THE THREE GRAND PRINCIPLES, No. 351.**—St. John the Evangelist.—To the Brethren of this Lodge the celebration of this festive day presented more than usual gratification, from the proud associations connected with the installation of the Worshipful Master, Brother the Rev. Dr. Senior, P.G.S.W. and W.M. and C. of No. 330, who having had the distinguished honour of receiving a Special Dispensation for the confirmation of this his third successive

appointment to the Chair, was installed into his office amid the acclamations of affection and esteem. The circumstance of a Brother having been thrice in succession honoured with supreme command, flattering as it must be to the feelings of the individual so favoured, is equally expressive of the gratitude and esteem of the Brethren, as it is indicative of the zeal, energy, and fidelity which the W.M. must have previously displayed in the discharge of his several duties. Such a circumstance is of very rare and unusual occurrence; indeed, we believe there is not another instance in this province, at least during the Presidency of the Right Hon. and R.W. P.G.M. the Earl of Mexborough, in which a Dispensation of this nature has been granted. On this occasion, however, the earnest and unanimous appeal of the assembled Brethren was crowned with signal success, and the truly flattering and complimentary Dispensation, granted by that highly distinguished man and Mason, Brother Charles Lee, Esq. The zealous, energetic, and amiable D.P.G.M. bore ample testimony to the merits and excellency of the W. Master and Brethren of the Lodge of the Three Grand Principles. After the ceremony of the installation of the W.M. had been duly performed by Brother Wilkinson, P.M., the Wardens and other Officers were severally appointed, who, after investiture, impressively addressed from the Chair as to the duties of their respective offices. The active duties of the Lodge were then completed by the W.M. moving the following resolutions, which, with the memorial referred to, were seconded unanimously, and carried by acclamation:—

“That the energy, zeal, and devotedness of our exalted Brother and friend, Charles Lee, Esq., the R.W.D.P.G.M. of W. Yorkshire, imperatively call for some public declaration of our gratitude and esteem; and that this obligation is infinitely increased by the manner in which, in compliance with our unanimous request, and in his anxiety for the prosperity of the Craft, our R.W.D.P.G.M. has been graciously pleased to favour the Lodge of the Three Grand Principles with the honour of his Special Dispensation.

“That, in accordance with the foregoing resolution, an address duly sealed with the seal of the Lodge, and signed by the W.M., P.M., Treasurer, and Secretary, be respectfully presented to the R.W.D.P.G.M. as an humble acknowledgment of such invaluable favours, and as a grateful though feeble expression of our veneration of his high moral worth, and distinguished merit, as a man, a Christian, and a Mason.”

Being called from labour to refreshment, about thirty of the Brethren sat down to banquet. On the removal of the cloth, the Worshipful Master having impressively addressed the Brethren, and concluded his remarks by proposing “The Queen—the daughter, niece, and friend, of the upright Mason:” drunk with enthusiasm, and Masonic honours; followed by “Prosper the Art.”

The next toasts were “Her Majesty the Queen Dowager;” “Our Royal Grand Master the Duke of Sussex,” both of them drunk with the highest demonstration of respect and veneration. The health of our revered and R.W. P.G.M., the Earl of Mexborough, was then proposed, amid loud and continued cheers, and drunk with the highest enthusiasm and honour. Next followed “the man of our own choice,” Charles Lee, Esq., the R.W.D.P.G.M., with pertinent and appropriate remarks in reference to the solemnities of the day. Immense cheering, with due honours given in a most admirable style.

"The Worshipful Master," "Past and Present Officers," and various other toasts were then severally given, and received with honours, and loud and repeated acclamations. The speeches delivered on this interesting occasion were particularly marked by sound Masonic feeling.

PEMBROKESHIRE.—PEMBROKE DOCK, Dec. 27.—Bros. Edwards, Mansel, and Bowling, were installed the three principal officers for the current year; after which the Brethren dined together as usual. The standing toasts having been given, Brother Thomas, the senior P.M. of the Lodge, proposed the health of the W.M. elect, which was received with much applause. In returning thanks, the worthy Brother expressed the warmest feelings of attachment to the Order, and hoped, by renewed exertions, to reflect credit on the choice the Lodge had thus a second time made of him as presiding officer. He concluded by proposing the health of his right hand supporter, Brother Parry, the able Master of the St. David's Lodge.

Brother Parry arose amidst great cheering, and said that he had not words sufficiently comprehensive to express his gratitude for the compliment paid him. Ever since his initiation he had felt the greatest interest in the welfare of the Craft in general; but more particularly towards this his mother Lodge. He should ever remember, it was here he first saw the light of Freemasonry. To another Lodge he felt bound by particular ties; but still he should never forget No. 525.

The health of Brother Thomas was then proposed by the W.M., and received with every mark of approbation. Brother Thomas, thanked the meeting for the complimentary reception of his health, in a very neatly pointed address, in which he said, that he had not erred during that period he would not presume to say, but those errors were of the head, not the heart; and he trusted that, should he be spared for another twenty years, thus to meet his Brethren, the sentence of the hand writing upon the wall, "Mene Mene Tekel Upharsin" would never be pronounced against him. Brother Young, the immediate P.M., Brother Hutchings, P.M., Brother Mansel, S.W., Brother Bowling, J.W. Brother Leach, P.S.W., and many others severally returned thanks for similar marks of attention, and expressed their warmest affection for the society.

Jan. 17.—At the St. David's Lodge installation Bros. Mott, Byers, and Allen were severally invested with the jewels of the three principal offices. After this ceremony, which was performed in an impressive manner by Brother P. M. Parry, a banquet was provided, and the evening spent in the utmost harmony and delight.

The new Lodge, "Cambrian," at Haverfordwest, has commenced operations. Several initiations have already taken place. The installation of the officers, and consecration of the Lodge, will be celebrated in the early part of the summer.

PLYMOUTH.—The Brethren of the Lodge of Brunswick, 185, met at the private Lodge-room, in St. Aubyn-street, at 4 P.M., on St. John's day, for the purpose of installing Brother Oram as Master for the ensuing year. The ceremonial was very impressively performed by Brother J. D. Cook, R.N., P.G. Deacon, according to the improved principles adopted by the London Lodges. At 7 o'clock about twenty-four Brethren sat down to a dinner provided by Brother Townsend. The Lodge was finally closed with that peace and harmony so conspicuous in the craft.

POOLE.—The Brethren of the Lodge of Amity met to choose the W.M. and other officers for the year ensuing, and to celebrate the festival of St. John the Evangelist, when Brother Sydenham was again chosen to the office of W.M. After the business of the Lodge was transacted, the Brethren partook of a repast. The evening was, as is ever the case with the Fraternity, passed in the happiest harmony and good fellowship.

WEYMOUTH, MASONIC HALL, Dec. 27, ST. JOHN'S DAY.—A gathering of the Brethren of the All Soul's Lodge, as well as of past and present P.G.O., amongst the most conspicuous of whom was their deservedly esteemed R.W.P.G.M., met to congratulate their excellent W.M., Brother W. J. Hill, on his being again unanimously elected to preside over this highly respectable and flourishing Lodge. To give a detailed account of the elegant entertainment by Brother Roman, of the many loyal and Masonic toasts, the delightful singing of Past Masters Andrews, Milledge, Larkworthy; glees and duets by P.S.W. Harper, P.S. French, and S.D. Laurence, would only be a repetition of former proceedings; suffice it to say, that the evening was spent in true social harmony; nor was that heaven-born virtue Charity, in this scene of festive enjoyment, forgotten; indeed, it was one of its most prominent features in affording relief to the widow and children of their departed Brother, F. N. Meissner, late a surgeon in the island of Portland, followed up as it was by the prompt attention of their ever kind hearted R.W.P.G.M. in obtaining from the Lodge of Benevolence, a very handsome gratuity: nor was the ever-standing and appropriate toast of the W.M. forgotten, of "Success to that persevering benevolent Freemason's friend, Brother Crucefix, the promoter of that laudable institution, The Asylum for Aged and Decayed Freemasons, and talented Editor of the *Freemasons' Quarterly Review*."

TAUNTON, Dec.—The Brethren of No. 327 were honoured with the presence of their respected Provincial Chief, Col. Tynte, at their celebration of the annual festival of St. John. The ceremonies were conducted by Brother Haseler with his accustomed ability, and were concluded by the W.M. for the ensuing year, Brother R. Herniman, who invested his officers after the ancient custom. Brother Fackrell supplied a sumptuous banquet at five, of which about thirty Brethren partook. Among the distinguished Masons present we noticed Brothers Tynte, Sir Charles Dance, Maher, Mosse, Melhuish, White, Haseler, &c. The toast of "The Queen and the Craft" was followed by that of the "M.W.G. Master." "The Provincial G. Master" was received by most unequivocal demonstrations of regard; which were acknowledged by Col. Tynte in an address embracing considerable Masonic intelligence and fraternal admonition. "The Right Worshipful P.G.M. of Monmouth," met also the warmest approbation of the Lodge, who expressed a wish that he would honour them with his presence, now that he was *within a prescribed distance*. Col. Tynte responded, and alluded, in a very pleasing and *acceptab'e* manner, to the circumstance of his initiating his grandson (the son and grandson of P.G. Masters) into the mysteries of the Craft. "The W. Master," "The Past Master" (Brother Haseler), "The Secretary" (Brother Eales White), "The Officers," "Dr. Crucefix and the Asylum," "The Honorary Members," &c., all received the honour due to their names, and elicited from and for those "Masons in deed" a succession of warm-hearted effusions which, if space per-

mitted, would best show the extensive benevolence which actuates this most venerable institution. The company were indebted to Brothers White and Haseler for some most agreeable vocal music. Assistance was voted to cheer the drooping hearts of many poor and distressed Masons; and after a festival of real "Unanimity and Sincerity," the Brethren separated.

Feb. 19, (327.) The following resolutions were carried with excellent success:

1. "That inasmuch as the sum of fifty guineas was voted by their Lodge, for assisting a subscription collected for the purpose of establishing an Asylum for Aged and Decayed Freemasons, it is resolved that the said sum of fifty guineas, principal and interest, be solely appropriated to that purpose. In case the intention of building or establishing such Asylum be abandoned, that application should be made for the return of the sum of fifty guineas, for the use and discretion of this Lodge."

2. "That the best thanks of this Lodge be given to our esteemed Brother, Dr. Crucefix, P.G.D., for his unceasing exertions in behalf of the Masonic Charities; more especially the Asylum for the Aged and Decayed Mason, also as the able Editor of the *Freemasons' Quarterly Review*, for the extensive benefit which that important publication produces, by its strict Masonic industry in upholding the best interests of the Craft, and in supplying a much wanted and gratifying source of Masonic intelligence and improvement."

These resolutions speak out plainly and nobly, at the present moment.

BRIDGEWATER, Dec. 27.—ST. JOHN'S DAY.—The Provincial G.M., Col. Tynte, and the other Masonic Brethren of this town and neighbourhood, dined at the Lodge, which is held at the Lamb Inn. The dinner was served up in first-rate style, and reflected great credit on the catering exertions of Brother Thomas May. On this occasion the Rev. Francis F. C. Parsons was installed in the Master's Chair, according to ancient form.

WELLS.—We hear that Brother Maddison, D.P.G.M., attended and conducted the ceremony of installing the W.M., Brother Robins.

BATH, Feb. 11.—The Brethren of the Royal Cumberland Lodge in this city, met to celebrate the auspicious event of her Majesty's marriage with Prince Albert, by a dinner at the Castle and Ball Inn (Brother Temple's), W.M. Brother E. White, in the Chair, supported by about twenty Brethren. The dinner surpassed, in excellence, variety, and profusion of delicacies, any that we ever remember on a similar occasion; and it was the subject of general surprise how it could have been served in such style for the charge. The wines were also in the highest condition. The usual loyal and Masonic toasts were drunk with the enthusiasm and good feeling which have ever characterised the Lodge and Order generally; they comprised "The Queen," "Prince Albert," (followed by a new song written expressly for the occasion), "The Queen Dowager," "The Duchess of Kent and the rest of the Royal Family," "His Royal Highness the Duke of Sussex, Grand Master of the Order," "The Grand Lodge of England," (acknowledged by Brother Maclaghan), "The Provincial Grand Master, Col. Tynte," "The Provincial Grand Officers," "The Royal Sussex Lodge," "The Lodge of Honour," &c. The health of the W.M. in the Chair, was admirably proposed by Brother Maclaghan, loudly cheered by the Brethren present, and well responded to by the party complimented. The health of Mrs. Temple,

with best wishes for her long life, and prosperity to her establishment, was drank with heartfelt fervour, accompanied with the best thanks of the guests, one and all, for the splendid banquet which she had provided. The compliment was suitably and feelingly acknowledged by her son, Brother Temple. Vocal harmony, in song and glee, agreeably diversified and enlivened the proceedings of the evening, and soon after ten o'clock the whole party broke up with the national anthem in verse and chorus, and proceeded to the ball at Guildhall, in honour of her Majesty's nuptials.

PORTSMOUTH, *Jan. 16.*—The Royal Sussex Lodge, No. 428. The Lodge was opened at 3 o'clock, at the Lodge Rooms, St. George's Square; when the W.M. (Brother W. Simmons), was duly installed, and two candidates initiated. The W.M. invested his following officers for the ensuing year, viz. Brother Oakshott, S.W., Brother Lee, J.W., Brother Pringle, S.D., Brother Hale, J.D., Brother Manley, I.G., Bros. Gray and Lovelock, Stewards; Brother Bannister, Sec.; Brother Gardenor, Treasurer.

The Lodge was then called off, and the Brethren adjourned to the Quebec Hotel, at six o'clock, when forty-two Brethren sat down to banquet. The W.M. presiding, in the absence of the much respected D.P.G.M. Admiral Sir Lucius Curtis, Bart.; from whom a letter was read expressive of his sincere regret that he was prevented by cogent circumstances from dining with the Brethren. The usual Masonic toasts were very neatly prefaced by the W.M., who offered many judicious remarks and explanations on the rise and progress which Masonry was making in this town; indeed, it is gratifying to observe that the Members of the Lodges in these towns have, within a few years, nearly doubled their numbers.

SOUTHAMPTON, MASONIC HALL.—The third anniversary meeting of the Masonic Provident Association* of the province of Hampshire, took place on the 16th March. Brother Charles Deacon, P.M., 152 and 555, the Deputy Chairman in the Chair. The Secretary, Brother J. R. Stebbing, stated, that since the last meeting the M.W.G.M. had been graciously pleased to become the Patron of the Association, and that the capital had increased to 418*l.* 5*s.* 6*d.*, and the annual income to upwards of 40*l.* per annum. This being the annual meeting, the officers were elected as follows:—

Chairman, Admiral Sir Lucius Curtis, Bart., R.W. D.P.G.M.; Deputy Chairman, Brother Charles E. Deacon, P.P.G.S.W. and P.M. 152 and 555; Treasurer and Secretary, Brother J. R. Stebbing; Auditors for Southampton district, Brother Peaty, P.M., 152, and P.P.G.W.; Brother Trewh, P.M., 462, P. G. Treasurer.

The thanks of the Association were especially voted to the Chairman, Deputy Chairman, and Treasurer, which Brother Deacon and J. R. Stebbing acknowledged. Some members were proposed, and the meeting adjourned.

MASONIC ADDRESS TO HER MAJESTY.—A Provincial Grand Lodge of Emergency was held yesterday, at the Masonic Hall, Bugle Street, the R.W. D.P.G.M., Sir Lucius Curtis, Bart., in the Chair, which was attended by the Masters and Wardens of the several Lodges in the Province, for the purpose of specially voting an address to her Majesty on her marriage with Prince Albert. The business of the Brethren being

* Established by Brother George Wheeler, in 1837, for the benefit of Distressed Freemasons who had been Members, their Widows and Orphans.

private, we of course cannot report their proceedings, but the following address was agreed to unanimously, with a request that the R.W. D.P.G.M. will present it to her Majesty, on the part of the Brethren. Sir Lucius Curtis and the Brethren afterwards dined together.

“To her most gracious Majesty Queen Victoria.

“May it please your Majesty,

“We, the Right Worshipful Provincial Grand Master, Deputy Provincial Grand Master, Wardens, Officers, and Brethren of the Provincial Grand Lodge of Hampshire, and the Worshipful the Masters, Wardens, Officers, and Brethren of the several Lodges within the said Province, your Majesty’s loyal and devoted subjects, duly assembled in the P.G. Lodge specially convened for the purpose, most reverentially and respectfully offer to your Majesty our sincere and ardent congratulations on the occasion of your Majesty’s marriage with his Royal Highness Prince Albert of Saxe Cobourg and Gotha, an event so likely to conduce to your Majesty’s personal happiness, and render the social and domestic position of a great Sovereign more enduring and secure.

“We pray most earnestly that these blessings may be ensured and continued to your Majesty with unabated felicity, and with all the comforts of life and the fullest grandeur of your Majesty’s exalted station.

“As Free and Accepted Masons, and loyal subjects, devotedly attached to the Royal Family of Great Britain, of which so many distinguished members have been and still are bright ornaments of our ancient and honourable Order, we desire to express the deep anxiety and undiminished respect with which we regard your Majesty, descended from an illustrious parent and an eminent and most excellent Mason, whose memory we shall ever deeply honour and revere, and which feeling of honour and reverence we do so readily and earnestly desire to continue and express to your most gracious Majesty at the foot of the throne on occasion of this most auspicious event.

“We therefore pray and beseech the Great Architect of the Universe ever to bless and protect your Majesty, and your Majesty’s Royal Consort—to enlighten your loyal subjects in the paths of virtue and science—and ever to assist and guide your Majesty in ruling over a peaceful and a happy nation.”—*Hunts Advertiser*, Feb. 22.

RINGWOOD, Dec. 16.—Lodge of Unity, No. 154. Brother Jones was re-elected W.M., and Brother Davy, Treasurer.

SCOTLAND.

EDINBURGH.—The Canongate Kilwinning maintains its high precedence; and lately held a meeting, to which the Grand Master Mason, and his officers were invited. We have heard that the proceedings were particularly interesting, and regret much that a report of them has not been furnished.

The annual meeting of the St. Stephen’s Lodge was held on Monday, March 9, in the large hall of Paxton’s Royal Exchange Coffee-house; the R.W.M. Wm. Reid in the chair; supported by the Wardens, Bros. David Mitchell, junior, and John Spaven. The Lodge was honoured with a visit from the following Lodges in Edinburgh, Leith, Musselburgh, and Portobello, viz.: Canongate Kilwinning, headed by Brother

W. E. Aytoun, W.S. ; St. David's, Brother Captain Boswall of Wardie ; Portobello, Brother Newlands ; St. Andrew, Brother J. Notman, junior ; Musselburgh, Brother Bailie Aitken ; Celtic, Brother Donaldson ; Leith, Brother Gaylor ; St. James's, Brother Ramage ; Roman Eagle, Brother Doctor Black ; Defensive Band, Brother Roxburgh. The large hall was crowded, and from the excellent manner in which the proceedings were conducted, and the happiness which prevailed among the Brethren of the Mystic Craft, this may be considered the best Masonic meeting which has been held in the metropolis for many years.

PROVINCIAL GRAND LODGE OF FIFESHIRE.—On the 28th January last the Provincial Grand Lodge held its annual meeting in the County Rooms, Cupar, which was most ably presided over by the Right Hon. and R.W. the Earl of Rothes, the Prov. Grand Master, assisted by his zealous office bearers, Bros. Carstairs, and Schan, Senior and Junior Wardens, and Brother M'Glashan, Secretary. His Lordship the P.G.M. was also supported by Brother Whyte Melville, of Mount Melville ; Halket Graigie of Dimbarnie ; W. A. Laurie, Secretary to the Grand Lodge, and several of the Masters of Lodges in the town of Cupar, as well as of the county of Fife.

There was a numerous assemblage of the Brethren in the province convened to pay their respects to the P.G.M., and who evinced by every demonstration of true Masonic feeling, their love and attachment to his person, as a Masonic leader.

In the course of the evening a deputation from the Elgin Lodge, Leven, waited upon his Lordship, requesting him to lay the foundation stone of a splendid bridge, to be constructed across the river Leven. To this proposition his Lordship kindly consented, and fixed the beginning of March for commencing the work, which promises to be one of great utility and benefit to that populous and enterprising district.

The Provincial Grand Lodge spent the evening in the most harmonious and convivial manner, enlivened with many excellent speeches from the noble chairman, and the other Brethren. Masonry in this county, from having been in rather a languishing state for some years, appears now to be on the ascendant ; which happy change is certainly to be attributed to the very zealous and indefatigable manner in which the duties of Provincial Grand Master are discharged by the Earl of Rothes.

PERTH, Dec. 27.—The Festival of St. John was celebrated on this day, by the Lodge of St. Andrew, in the George Inn ; Sir John S. Richardson, G.M. in the chair, supported by Viscount Stormont, and Sir P. M. Thriepand, his immediate predecessors in the same rank. The Lodge spent a very pleasant evening. The Scone and Perth Lodge also spent the evening with their usual harmony, presided over by Mr. Garvie. The Lodges interchanged deputations.

ST. SERF'S LODGE, Dec. 27.—The Brethren of this Lodge dined together, in the Salutation Inn here, previous to the celebration of the Festival of St. John, James Baird, Esq., past R.W. Master, in the chair. The Lodge being constituted, G. A. Walker Arnott, Esq. of Arlary, *I. L. D.*, was duly inducted into the duties of his office, as R.W. Master. An interesting memoir connected with the history of the Order, and particularly regarding the history of St. Serf, was read from the chair, which was ordered to be recorded. The evening was spent with that hilarity and harmony which characterizes the Brotherhood.

BANFF, Jan. 2.—On Tuesday the 31st ult., the annual Masonic Ball, connected with St. Andrew's Lodge, Banff, took place in the County Hall, and was most numerous attended; Mrs. Grey, Lady Patroness. We observed amongst the company present the Right Hon. the Earl of Fife; Mr. and Mrs. Duff, of Haddo; A. Duff Abercrombie, Esq., of Glassaugh; A. Grant, Esq., Carnousie; George Gordon, Esq., Bucharn; Col. Ogilvie, C. B.; Col. Robinson; Mr. and Mrs. John Robinson; Dr. and Mrs. Whyte; Mr. and Mrs. George Cruickshank; Mrs. A. Souter; Mrs. Chalmers of Clunie; R. C. Nisbet, Esq.; Wm. Strachan, Esq., &c. Dancing was kept up with much spirit till a late hour in the morning; and it was admitted by all present that it was the most agreeable ball which has taken place here for a long time.

DUNKELD, Dec.—The Brethren assembled in their respective Lodges on the 27th ultimo, to celebrate the festival of their patron, St. John. From the fineness of the day, a greater number of country folks attended than we have seen for some years past. Sir John Muir Mackenzie officiated as Right Worshipful in the Lodge of "St. John," and Mr. Thomas Jack discharged the like office in the "Operative." After spending the evening with the characteristic hilarity of the Craft, at a late hour both Lodges walked in procession through the city, lighted by flambeaux; and afterwards resumed their sederunts until closed with the usual formalities at "*high twelve*."

ROSEHEARTY, Jan. 7.—The annual general meeting of the Forbes Lodge, was held in their hall here, this day. Notwithstanding the numerous dissolutions of Mason Lodges, and friendly societies which have taken place, within these few years, all over the country, this ancient Lodge, No. 80, established in the year 1747, still goes on in its pristine vigour, having last year given in alimant to widows, superannuated Members, and one orphan, the sum of 51*l.* 6*s.* 10½*d.*; to distressed Brethren, 7*l.* 3*s.*; and added 20*l.* sterling to their account-current in the Aberdeen Bank.

STONEHAVEN.—The Office-bearers of the Stonehaven Lodge of Freemasons were elected 27th December, 1839, viz.:—James Knox, R.W. Master; William Thomson, Depute Master; John Greig, Jun., Senior Warden; David Colven, Junior Warden; John Balfour, Treasurer; William Melvin, Chaplain, &c. &c.

ABOYNE, Jan. 15.—The Brethren of the Charleston of Aboyne Lodge met in their hall, on the 27th ult., for the purpose of transacting the ordinary business for the by-past year, and to celebrate their annual festival of St. John. The members were elected office-bearers for the ensuing year:—The Most Noble the Marquis of Huntly, President; The Earl of Aboyne, R. W. Master; Lord J. Frederick Gordon and the Hon. C. C. Cavendish, Honorary Masters; George Middleton, Depute Master; Charles Smith, Senior Warden; John Low, Junior Warden; Thomas Morton, Senior Steward; George Cromar, Jun., Junior Steward; William Smith, Treasurer; George Cromar, Sen., Secretary.

An excellent ball was given in the evening by the Brethren, which was kept up with great spirit till a late hour next morning—the members vieing with each other who should contribute most to the general stock of innocent amusement and hilarity.

ABERDEEN.—OPERATIVE MASON LODGE:—James Mann, R. W. Master; George Davidson, Depute Master; Jas. Muirden, Senior Warden; Wm. Matthew, Junior Warden; Alex. Hunter, Treasurer; John Elrick, Secretary; &c.

ST. MACHAR'S LODGE.—John Green, banker, R.W. Master; Alex. Cromar, surgeon, Past Master; Wm. Gray, advocate, and James Westland, banker, Wardens; Ninian Kynoch, merchant, Treasurer; Robert Dyce, advocate, Secretary; the Rev. Charles Cordiner, Chaplain; Alexander Hadden, Esq., Isaac Machray, Esq., and John Sheed, Esq., Stewards; William Fraser, merchant, James Ig. Massie, manager, Lewis Crombie, Esq., Alexander Stephen, merchant, and John Hay, carver, Committee; Alex. Keard, Clerk; and Robert Dallas, Tyler and Officer.

ABERDEEN LODGE.—December 27, being St. John's-day, the Office-bearers and Managers of the Aberdeen Lodge for the ensuing year were elected, viz.:—Francis Gordon, Esq., of Kincardine, R.W. Master; Alexander Low, Esq., Depute Master; Mr. James Hunter, mason, Senior Warden; Alexander Cromar, Esq., Junior Warden; John Angus, Esq., advocate, Secretary; Leslie Cruikshanks, Esq., merchant, Treasurer; Rev. James Leslie, Chaplain.

FRASER LODGE, held at Strichen, on the 27th ultimo; the Brethren were elected office-bearers and managers for the ensuing year, viz.:—Charles Dalziel, R. W. Master; James Keith, Jun., Depute Master; Messrs. Pratt and Simpson, Wardens; James Pratt, Treasurer; John Webster, Secretary.

IRELAND.

The necessity that directed our valedictory remarks for 1839, appears to have caused considerable sensation; and more particularly in Ireland, from whence we have received much correspondence on the subject. The subjoined letter appearing to embrace most of the topics contained in the others—and some especially that are confined to itself—we insert it at length, and shall offer a few remarks.

Youghal, February 25, A.L., 1840.

“Sir and Brother,—Being a young but ardent Mason, I take the liberty of sending you a few remarks relative to your Review, which I hope you will take in good part, as they are given in a spirit of friendly goodwill. I have lately enrolled myself among your subscribers; and, as a beginning, have just perused your last Quarterly.

From some of your editorial observations in that volume, I regret to perceive, that you are under the necessity of appealing for an increased support to your literary labours. I regret it, because it affords a proof of the existing indifference of the great body of the Brethren, to the success of your very talented and highly interesting publication. The plan which you recommend to the notice of the Brethren, individually and generally, (in page 399), will, *if followed by them*, warrant us in looking forward with confidence to the continuance of your valuable editorial labours for many successive years: such, at least, is my sincere

wish ; and I, for one, will gladly adopt your suggestion, as far as my own example and limited influence will avail. But in order to give full effect to your plan, and my own humble efforts to serve your cause amongst my Irish Brethren here, I would beg leave to recommend to you to make your publication embrace the subject of Masonry in a more general manner. I mean to say, that it strikes me as being, for general readers, too much confined to the *actual* state of Masonry in *England*. Now, the universality of Masonry requires that this defect (for I can call it nothing else) should be avoided in future, in order to ensure for your Review a more general, and consequently, a more extended circulation.

A Review like yours ought to be supported by the Brethren of the three kingdoms ; but if its "contents" refer almost exclusively to Masonry in England, you cannot be surprised that the number of your subscribers is so few, and only confined to the English Lodges. To obviate this, I would recommend to you to establish correspondents in Scotland and Ireland, whose *position* and station will enable them always to be in the way of obtaining and forwarding to you any information on Masonic matters, of a nature likely to interest general readers. I venture to say, that were you to take immediate steps to establish this system, your editorial existence will not terminate with this year.

I send you, by this post, a Cork newspaper, containing an account of a Fancy Ball recently "got up," in that city, for the benefit of the Masonic Female Orphan Asylum. You may, perhaps, think it, or at least a portion of it, deserving of a place in your next : probably I may have been anticipated, and you have, ere this, received several copies of the paper in question ; in which case, I only hope I may be more fortunate in my next efforts to serve you.

I remain, Sir and Brother,

With many apologies for this intrusion on your time,

Your friend and well-wisher, A. C.

P.S. The principal (indeed I may say the only) defect in your Review, is the comparatively local character of the Masonic intelligence it contains ; for I do not consider the Brethren of either Ireland or Scotland are properly or adequately *represented* in your work by the *very few* pages devoted to them—more in the form of a passing notice than any thing else."

First, then, in reply, the writer has us at fearful odds : we know him not—he does not append his name or address.

Second. He says that the Review refers almost exclusively to Masonry in England ; and argues that, for want of Irish news, it is not surprising that it does not circulate extensively in Ireland. Is he prepared to show that we exclude news from the Sister Isle ? Will he say that we do not insert what we receive ? The insertion of his own letter is a proof of our disinterestedness. As to establishing correspondents in Ireland, and other parts, whose position and station will enable them to furnish intelligence, the course is open to all ; it is easier for the many to aid and assist the operations of an editor, than for an editor to write to, and urge forward Brethren whom he has not the honour to be acquainted with. We conceive, that under circumstances, we have expressed ourselves fairly ; and can only say, that we shall be most happy in entering into correspondence with any worthy Brother who will give us the opportunity ; but, be it understood, that if intelligence be not furnished, the fault should not be laid at our door.

DUBLIN LODGE 100.

We have much pleasure in laying before our readers the following:—

Masonic Grand Lodge Room, Dublin, Feb. 10.

To Field Marshal His Royal Highness Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Saxe Coburg, Knight of the most noble Order of the Garter.

May it please your Royal Highness,

We, the Master and Wardens, on behalf of the Members of Lodge 100, of the most ancient and honourable Order of Free and Accepted Masons, most humbly approach your Royal Highness with our congratulations on the occasion of your auspicious marriage with our beloved Sovereign, Queen Victoria, and with profound respect and deference do solicit, as a mark of special favour, that your Royal Highness may be pleased to permit this Lodge to assume the style and title of **THE ROYAL ALBERT LODGE**. A similar mark of condescension was granted by her Majesty (previous to her accession) to the Freemason Lodge No. 4, held in this city, which has since that time been denominated "**THE ROYAL VICTORIA LODGE**."

We feel confident that the expressions of loyalty and attachment tendered by us to your Royal Highness will be most cordially reiterated by the entire Craft, and we most fervently pray that the Great Architect of the universe may watch over your welfare in union with our gracious Queen, and in the plenitude of his goodness, pour down the blessings of Heaven upon you both, and that all dangers may be averted from your path, and that health, peace, and happiness may ever attend you.

Clement Ferguson, Secretary,
16, Lower Ormond Quay.

CHARLES MURPHY, W.M.
JOHN RADLEY, S.W.
GEO. MAC DONA, J.W.

TO HIS ROYAL HIGHNESS THE PRINCE ALBERT, K.G.

May it please your Royal Highness,

I have the honour to enclose the accompanying memorial from the Freemason Lodge, No. 100, begging permission to assume the style and title of **THE ROYAL ALBERT LODGE**.

Trusting that your Royal Highness will be graciously pleased to accede to the same,

I have the honour to remain,
Your Royal Highness's very obedient servant,
CLEMENT FERGUSON.

Dublin,
16, Lower Ormond Quay.
Feb. 12.

Buckingham Palace, Feb. 19.

SIR,—I am commanded by His Royal Highness The Prince Albert to acknowledge the receipt of the address, which you have forwarded from the Master and Wardens on behalf of the Members of Lodge 100, of the ancient and honourable Order of Free and Accepted Masons in

ublin, and to acquaint you that His Royal Highness is pleased to permit that Lodge to assume the style and title of "THE ROYAL ALBERT LODGE." I am at the same time, commanded to request you to express to the Lodge his Royal Highness's sincere thanks for their congratulations on the happy event of His Royal Highness's marriage with her most gracious Majesty.

I remain, SIR,
Your faithful and obedient servant,
G. L. ANSON.
Clement Ferguson, Esq.,
16, Lower Ormond Quay, Dublin.

LEINSTER LODGE.—At the installation of officers of this Lodge, the gratifying exhibition was witnessed of a father vacating the chair to be succeeded by his son. On the same occasion a valuable and elaborately chased gold box was presented to our most respected fellow-citizen, George William Creighton, Esq., Barrister-at-law. It bears the following inscription :

PRESENTED TO
Brother GEORGE WRIGHT CREIGHTON, P.M.,
By the Master, Wardens, and Brethren of
LEINSTER MASONIC LODGE, 141,
In testimony of their approbation of his efficient and valuable services
during the twelve months he presided as Master of the Lodge,
and of their personal esteem and regard.
24th January, 1840.

J. C. CREIGHTON, W.M.
W. H. WRIGHT, Sec.

T. MAYSTON, S.W.
G. KILDAHL, J.W.

VICTORIA LODGE 4.—At the installation festival of this admirably-conducted Lodge, Brother J. J. Parr was elevated to that distinguished post, the chair; Brother William Andrews was installed Senior Warden, and Brother the Right Hon. the Lord Mayor, Junior Warden. Brother Rudersdorf was present, and delighted the company with a brilliant display of his musical powers on the violin.

LODGE 50.—The Brethren of this distinguished Lodge, at their annual installation dinner presented a magnificent vase and cover to their much respected Secretary, George J. Baldwin, Esq. This splendid testimonial of respect was manufactured by West and Sons. It stands twenty inches in height. The base of the cup is ornamented with the acanthus leaf, the handles are vine stalks, and encircling the cup is a wreath of the vine, with bunches of grapes; the cover is edged to represent the waves of the sea on a lee shore. It is surmounted with the crest of Mr. Baldwin, elaborately chased. The following is the inscription:—

PRESENTED TO
P.M. Brother GEORGE JAMES BALDWIN,
By the Master, Wardens, and Brethren of
ST. PATRICK'S LODGE, 50,
As a testimony of their respect for his Masonic worth, and the
honourable and upright discharge of his duties as their
Secretary and Treasurer,
16th January, A. D. 1840, and of Masonry, 5940.

LODGE NO. 1, OF IRELAND, CORK.—Friday, the 27th, being the festival of St. John the Evangelist, the members of the Lodge, held under their ancient warrant, assembled at their Lodge rooms, Imperial Clarence Hotel, for the usual half-yearly installation of Officers for the ensuing six months. Lodge being opened at high noon, the following Brethren were duly installed:—James Morton, Esq., W. Master; Richard Beare Tooker, Esq., Past Master; Henry Westropp, Esq., Senior Warden; Anthony Perrier, Esq., Junior Warden; William Allin Furlong, Esq. was appointed Treasurer, and John Cotter Atkins, Esq. Secretary.

CORK, Feb. 19.—MASONIC FANCY DRESS BALL.—Wednesday night this splendid Masonic fête took place at the Imperial Hotel. Splendid as was the ball last year, it was surpassed both in number and brilliancy by the present. The decorations consisting of beautifully executed transparencies and Masonic banners and devices of all the different degrees of the Order were tastefully displayed in conspicuous positions in the ball-saloon and refreshment rooms, representing medallions of her most gracious Majesty and his Royal Highness Prince Albert, the arms and insignia of the High Knights Templars, Knights of the Swords and Malta, Royal Arch and Master Masons. At the eastern end of the saloon stood, on a raised dais, the chair of the first Lodge of Ireland, surmounted by a handsome canopy, and bearing a square and compass, issuing from a massive ball of gold, over which appeared the banner of the Lodge, elegantly executed.

Behind and above the Chair was a spirited sketch of a Master Mason, occupying a position in front of the Masonic Asylum, the portal of which appeared thrown open for the relief of the friendless, destitute Orphans. The expression of mild benignancy of the countenance of the reliever of distress, as well as the imploring face of the Orphan seeking his compassion, was admirably preserved. The latter formed a strong contrast with the comfortable appearance of the inmates of the establishment, some of whom were represented in the back ground. The transparency, we understand, was the production of our talented fellow-citizen, Mr. James M'Daniel, and, with the remainder of the decorations of this character, reflect the greatest credit on his genius. The rooms were lit with wax lights, and the chandeliers in which they burned were tastefully displayed with silk flags of various colours, which added much to the magnificence of the scene.

The very excellent band of the Scots' Greys was stationed in the gallery, and during the early part of the evening performed several Masonic marches, overtures, &c., much to the gratification of the audience. A quadrille band, under the leadership of Mr. Walker, also took up its position in the saloon, and, with the Scots' Greys, played alternately gallopes, quadrilles, waltzes, Scotch and Irish reels, country dances, &c.

The opening of the ball was very animating, and was of great interest. The Master, Wardens, and Members of the First Lodge of Ireland, covered with their various medals, ornaments, and jewels, emblematic of the "Ancient Craft," having on their collars and aprons, marched in procession to the top of the room, the Scots' Greys playing the favourite air, "The Freemasons' March." On arriving at the end of the room the Master took the Chair, and the Senior and Junior Wardens at either side. The Members of the Lodge then formed a circle, and the Master having saluted the company with all the honours, the company prepared to dance.

We observed amongst the First Lodge of Ireland, James Morton, wearing the collar of the Master, Royal Arch decorations; Henry Westropp, Senior Warden, collar of the office, decorations of Templar and Swords; Anthony Perrier, Junior Warden, collar of the office, brilliant star and massive chain and cross; Thomas Hewitt; Nicholas Vincent; Francis J. Greene; Eustace Harris; Richard Beare Tooker, collars and badges of Prince Masons, very splendid uniforms; W. A. Furlong, Treasurer; John C. Atkins, Secretary; R. K. Exham and George Hodder, Deacons, insignia of respective offices; Abraham Morris; Henry E. Jones; John J. Perrier; D. M'Carthy; Captain Atkins, 60th Rifles; Arthur Crawford; Henry Morgan, sen.; George Chatterton; Robert A. Rogers; George Newenham; Joseph Haynes; George Atkins; Edward Barnett, Scots' Greys; Henry Morgan, jun.; Lieut. Fraser; Thomas Garde; Richard Meara; O. E. Barber; C. E. Hardy; Isaac Morgan, and many others whose names we have been unable to obtain, appeared in full Masonic costume. There were also numerous members of the different Lodges of the county and city. James F. Comerford, of the Ancient Boyne Lodge, No. 84, was elegantly equipped as a Knight Templar.

The attendance of officers was numerous, amongst whom were Lieut.-Gen. L'Estrange and family; Lieut.-Col. Wyndham and the Officers of the Scots' Greys; the 42nd Regiment stationed in Limerick, and the 92nd at Fermoy, and appeared in full Highland costume; also were seen the Officers of the 60th Rifles, 7th Fusileers, 32nd, 61st, 66th, 59th, 64th, 74th, &c. The company assembled numbered about 600, out of 649 tickets that were issued, amongst whom were the Knight of Glin and family, the knight appearing in the dress of a deputy lieutenant; the Misses Blennerhassett, county Limerick.

The characters were numerous, and, in some instances, splendidly attired, and were supported with spirit. The following of them were deserving of attention, as having added much to the amusement of the night:—

Lord Hill as a corporal, and Captain Barnett as a private, 59th regiment, afforded much amusement. Mr. Jephson, 78th regiment, as a recruiting serjeant. Captain Macquarrie and Mr. Drummond of the 42nd Highlanders, as Highland chiefs, attracted general observation, and appeared to great advantage, their Scottish costume being truly superb. That of Captain M'Quarrie in the plaid of his clan, of which he is chieftain, silver mounted and set with precious stones, was exceedingly beautiful. His dress and appointments are said to have cost 250 guineas. Mr. A. Morris, richly dressed in white satin, as Don Juan. A showman (Mr. T. Mahoney), had a numerous audience, and many of the spectators bore testimony to his talent in that line. He assured the curious, anxious to view his box, that he would show them all that was in this world, and all that was not in it, from Lord Glenlyon's celebrated racing stud to the making of a Mason in No. 1. Mr. Bass, as an orange girl; Mr. Newenham; Mr. A. Crawford, as a widow in weeds; Lord Glenlyon; Captain Hawley, North Hants Yeomanry Cavalry; Lieut. Dowman, 40th regiment; Hon. Mrs. Beamish; Mrs. and the Misses Kyle; Mrs. Col. Wyndham; Mrs. L'Estrange; Misses Green, Howe, Colburn, Sims, Loyd; Mr. Donkin, 7th Fusileers; Captain Cornelius, R.A.; Mr. Westrop; besides numerous others, which it is impossible to notice from want of space.

There were also a good group consisting of four gentlemen and four ladies neatly dressed in clan Gordon plaid, which attracted some attention from the peculiarly light and graceful manner in which they tripped through some Scottish reels.

Previous to the retirement of the company, an Irish country dance was *footed* by a dozen gentlemen with fair friends, to the enlivening tune of "Haste to the Wedding." The dance was led off by "Don Juan," whose exquisite attire and graceful movement strongly contrasted with the humble dress and characteristic deportment of "The Oyster Woman," whom he chose as a partner.

The Stewards were indefatigable in their exertions to render the entertainment worthy of their guests; and on their part nothing was left undone to add to the comfort and convenience of those that assembled to join in the enjoyment of the evening. The dancing was kept up with great spirit during the night, and it was only when the lights were nearly burnt out, five o'clock in the morning, that the company were reminded that it was time to depart.

CORK BALL.—The Master, Wardens, and Brethren of the First Lodge of Ireland, return their best thanks to the Patrons, Ladies Patronesses, Stewards, and Committee of Management of the late Grand Fancy Dress Ball, for their assistance and co-operation in forwarding the object for which the honour of their support was requested, and by which the sum of *20*l.* 5*s.* 2*d.** has been raised in aid of the funds of the Masonic Female Orphan Asylum.

To the Nobility and Gentry, civil and military, who promoted the interests of the Charity by their attendance at the Ball, many of whom came from considerable distances for the purpose.

To Lieut.-Col. Wyndham and the Officers of the Royal Scots' Greys, for their ready compliance in granting the services of the Band of that highly distinguished regiment.

To Captain M'Quarrie, Royal Scots' Greys, for his valuable and unremitting services as Steward, by whom a considerable number of tickets were disposed of, and a large sum realised.

To Captain Atkins, 60th Rifles, First Lodge of Ireland, for his kind assistance on this, as on all similar occasions.

MASONIC FEMALE ORPHAN ASYLUM, CORK, Feb. 23.—Received from R. B. TOOKER, Esq., Honorary Secretary to the Committee of the First Lodge of Ireland, conducting the late Grand Fancy Dress Ball, *20*l.* 5*s.* 2*d.** sterling, including the following donations:—

ANTHONY PERRIER, JUN., Hon. Treas.

	£	s.	d.
Right Hon. the Earl of Shannon	-	-	20 0 0
Hon. Mrs. Bernard	-	-	1 0 0
Lady Chatterton	-	-	1 1 0
Rev. Boyle Townsend	-	-	5 0 0
Mrs. Tooker	-	-	1 0 0
Captain Westenra	-	-	1 0 0
Mr. O'Leary, Perfumer, South Mall	-	-	1 0 0
(Savoyard) Mr. O'Hea	-	-	0 7 4
(Jeremy Diddler) Mr. Gregg	-	-	0 7 6
(Showman) Mr. Mahony	-	-	0 3 6
A. Perrier, Jun., Esq., First Lodge of Ireland	-	-	1 0 0

The Governors of the Masonic Female Orphan Asylum beg leave to return their sincere thanks to the Master, Wardens, and Brethren of the First Lodge of Ireland, for the very handsome sum acknowledged above, obtained under their auspices, and for their invariable attention to the interests of the Asylum as a Lodge and individually; the Governors also beg to offer their best thanks for the foregoing donations.—*Abridged from the Cork Constitution.*

We have just heard that Brother Ribbans has lately presented to the Masonic Female School in this city, twenty copies of his work entitled "Doctrine and Duties, or Faith and Practice." The Masonic world knows well enough that our Brother Ribbans is not the Master Mason to remain long dormant in his intentions to do good. We may take the opportunity of observing to the excellent Mason, that a similar present to the Dublin Female School would be most acceptable.

KILKENNY, December 27—In celebration of the Masonic Festival of St. John the Evangelist, the Brethren assembled at their rooms in High Street, at twelve o'clock, noon, and proceeded to the installation of the several Officers elected for the ensuing six months; and after the usual observances incident to this mystic ceremonial, other business was transacted. In the evening the members re-assembled, and, soon after six o'clock, sat down to a banquet. The admirable regularity and good taste with which the evening's festivity was arranged, under the special direction of the worthy Treasurer, left nothing to be desired that could ensure true social comfort and a happy evening to the assembled Brotherhood. After the removal of the cloth, the new Master proceeded to give the usual Masonic toasts, which were honoured with appropriate "Salutes," and to several of them the musical Brethren present contributed their vocal aid. The Chair was very efficiently filled by the Worshipful Master.—*Kilkenny Moderator.*

CARLOW, December 27.—The members of Lodge No. 116, assembled in great strength at their Hall, in Dublin Street, at twelve o'clock, for the celebration of the Festival of St. John, according to the ancient and accustomed solemnities—also for the installation of the Master and other Officers, for the ensuing year. The meeting was one of the most numerous and respectable that took place during a quarter of a century, and afforded the greatest gratification to those who are interested in the prosperity and extension of Masonry. The ancient ceremonials on such occasions were duly observed, and the Master solemnly installed, after which the Lodge was re-opened on the first degree, and the meeting adjourned. At seven o'clock, the Brethren, thirty-two in number, assembled at dinner in full costume at the Club House. The Chair was taken by the Worshipful Master, Brother Benedict Arthur Yates, of Moone Abbey.

LISMORE, March 10.—The Grand Lodge of Ireland having consented to grant a warrant for the opening of a Lodge at Lismore, in the county of Waterford, that beautiful town presented a most animated scene on the occasion. The novelty caused considerable excitement amongst the usually quiet inhabitants, and the frequent arrivals of the Brethren from distant parts of the country contributed not a little to the animation of the scene.

The ceremony of opening the New Lodge, &c. commenced at six, P.M. After the usual preliminaries and forms had been gone through, Bros. Nugent and Drew passed the Chair; and Bros. Justin Courtenay, John Courtenay, and Edward Drew were respectively installed in the Offices of W. Master, and Senior and Junior Wardens of the new Lodge (No. 164); a candidate was initiated in the first degree; other business having been transacted, the Lodge was closed and the Brethren proceeded to the supper room; about thirty sat down; the new Master, Justin Courtenay, Esq. in the Chair, and the Senior Warden acting as Vice-chairman. After the usual loyal toasts were given, healths proposed, and thanks returned, several songs were sung by Brother John Courtenay, and a worthy Brother "fra the north," Thomas Bisset *of that ilk*, whose comic Scotch songs elicited unbounded applause. Among the company we observed Thomas B. Gardner, Esq., W.M. of Lodge No. 68; Thomas John, Esq., P.M. Lodge No. 68, and many others, who contributed by their presence to enhance the pleasure and gratification of a very pleasant evening.

CHARLEMONT.—On Friday, Dec. 27, the officers and Members of that ancient and venerable Lodge, No. 395, assembled at Mr. Robert Thompson's inn, Charlemont, to commemorate the anniversary of St. John. After the usual ceremonies of opening the proceedings had been gone through, Lieut. Charles Harpur, was unanimously elected Worshipful Master; Mr. William Jackson, Senior Warden; Mr. Samuel Robinson, Junior Warden; and Mr. William Hughes, Secretary. When the ordinary business of the Lodge was concluded, and the hour of six o'clock had arrived, a splendid entertainment was served up in the Assembly-room. The cloth having been removed, and the officers and Members decorated with badges and devices, emblematic of their various degrees and orders, Brother Charles Harpur, as Worshipful Master, was called to the chair; and Brother William Jackson, as Senior Warden, acted as Vice-President on the occasion, each of whom discharged their respective duties in an able and efficient manner. The following toasts were given:

"The Queen, the illustrious Monarch of these realms."

"The Royal Family of Great Britain, and may their unwearied attachment to the ancient Society of Freemasons be duly appreciated by every Member of the Craft." "The Grand Lodge of Ireland." "Our Brethren round the Globe." "Our military Brethren who have honoured us with their company this evening."

Brother Brighton, of the Royal Artillery, returned thanks on behalf of his military Brethren; and after describing, in glowing terms, the progress of Freemasonry in the British Army, under the happy auspices of some of its royal commanders, adverted to the memorable period in its history, when the gallant General Graham had nobly and most praiseworthy interfered to cement, in closer union, the Parent Grand Lodge of York, and that of the British metropolis; and stated that military valour had never been sullied by Freemasonry.

"The Worshipful Master, Lieut. Harpur."

Brother Harpur rose amidst hearty cheers, and begged to express his sincere acknowledgements for the distinguished honour they had conferred on him, in electing him to fill the important office of Master of their society, an office which was always accompanied with serious responsibility, and involved duties which should be discharged with

great fidelity and zeal. There stood enrolled in their society many of his relatives whom he regarded as ornaments, to whom none had stronger claims upon his regard, than his Brother Sinclair Carrol, of Armagh, whose exertions in their cause had elicited the praises of the various Lodges of Ulster. His lamented maternal grandfather, the late Charles Maun, had the honour to be an officer in their venerable body, and the esteem in which he was held by his Brethren in life had not vanished in death, for the vast concourse of Brethren which accompanied his mortal remains to the silent tomb, gave irrefragable evidence of the affection which they entertained towards him. He (Brother H.) had found that, in eulogizing the memory of a beloved relative, he was trespassing on their time,—(cries of no, no) !—but he could assure them the fond remembrance of these things he would ever warmly cherish, and would ever draw forth emotions of his sincerest gratitude towards his Brethren. He must, however, bring his observations to a conclusion ; and begged to propose “The health of their esteemed Senior Warden, Brother William Jackson.” This toast was drunk with rapturous applause.

When the cheering had subsided, Brother Jackson rose to express his unbounded gratitude to the gallant Worshipful Master, for the kind manner in which he had proposed his health, and to his Brethren, for the warm and enthusiastic manner in which they had received it. He had the honour to be three years a Member of their fraternity, and he could truly testify he had not grown cold or lukewarm in their cause ; that was the happiest evening he had yet spent amongst them, and he trusted their society was yet progressing to greater honours. A statute had recently been enacted, which strictly enjoined that all members of their body, should be enrolled in the records of the Custos Rotulorum of the county, and the great promptness with which their Lodge complied with the provisions of that statute would, he hoped, be warmly responded to by their neighbouring Lodges. He could now congratulate them on the stability of their cause, as well as on the legality of their proceedings ; for whilst other societies (some of whom he deeply regarded) had either been unsupported by Parliamentary authority, or, by too much supineness and the absence of zeal, had almost imperceptibly dwindled away, he could console himself in the delightful prospects of their venerable Society, which had withstood the shock of ages, had flourished prior to the Christian era, and existed in the antedeluvian world ; and which, he believed, would be commensurate with time itself. He concurred with the opinion of his military brother, who a short time ago addressed them, in reference to the heroism of many British Officers who were Members of the Craft, and some of whom gloriously fell, fighting for their country : he also revered the name of Graham, one whose services had been so beneficial to their cause. Nor could it be forgotten that their cause enjoyed the patronage of royalty. The great General Sir John Doyle, Governor of the old Fort of Charlemont, had also been distinguished for his attachment to Masonry ; while royal favours were bestowed upon him in generous profusion, in testimony of his gallantry during the late American and Peninsular campaigns. The invincible Wellington knew full well the great value of that principle which binds Masons together ; for, whether he put to flight the Gallic usurper on the tented plains of Salamanca, or lighted the torch of British glory on the ridges of the Pyrennees, he was alike sensible of the aid which the cause of Masonry had afforded him in climbing to the summit of his great fame. The great Napoleon Bonaparte was constrained

to tender his meed of praise in behalf of many of his brave men, whose consummate skill and courage were much to be regarded, and whose names stood emblazoned on the imperishable records of the French Masonic Society. The Mediterranean Islands abounded with votaries to the worthy cause, while the banks of the Nile, and the shores of old Egypt resounded the honours, and had borne in proud triumph the splendid trophies which Masonry had won. Their cause was almost universal, and its benign influence was experienced in every quarter of the globe. The sterile plains of Hindostan and the luxuriant soil of Erin, had reared scions for their cause; and, although to some it seemed veiled in mystery, it required only to be known to be admired. To Erin's only Duke their cause was highly indebted; and, if time permitted, he could quote the names of many who had well earned their gratitude; but fearing he had wasted too much of their time, he begged to thank them for their patience, and to propose "Prosperity to Lodge 395."

Brother Hughes, Secretary, felt he could not sit in silence, nor repress his feelings, after the eloquent observations which had just fallen from the Senior Warden, without expressing his happiness at the conviviality of the meeting, and the prosperity of the Lodge to which the toast referred. He trusted it would always maintain that character for which it was so highly distinguished, and stand, as it ever had done, pre-eminently high in the estimation of the Grand Lodge of Ireland. Since he had enrolled his name on the records of their Lodge, he marked the absence of some who had gone to their eternal reward, and sincerely hoped that when any present would bid adieu to earthly enjoyments, they would be ushered into the society of the just, and for ever to enjoy the glories of their God. Brother H. here made reference to an old respected Brother present (Stenson), whose hairs, he said, were blossoming for the grave, and down whose cheeks the tears ran in copious effusion, and earnestly enjoined the Lodge to imitate his upright and steady deportment.

"The hostess, whose attention contributed so much to the evening's entertainment."

Mr. Thompson returned thanks.

Messrs. Glenn, Robinson, and Hare severally addressed the Lodge; when, after the Master expressing his approbation of the proceedings of the evening, the Lodge retired, highly gratified with the good feeling that prevailed on the occasion. It was then some minutes past ten o'clock.

FOREIGN.

Our advices from Paris, Rotterdam, and Malta, are merely expressive of good wishes, and convey subjects of no particular intelligence.

We have not heard from Sydney or Hobart Town since our last.

GUERNSEY.—MASONIC CELEBRATION OF HER MAJESTY'S MARRIAGE.—On Monday, the 10th Feb. the Brethren of Doyle's Lodge of Fellowship, No. 99, assembled at the Masonic rooms, States Arcade, to celebrate the auspicious day of her Majesty's marriage, and to initiate a candidate. Never were feelings of combined loyalty and devotion more triumphantly felt and expressed, than on the health and happiness of her Majesty

being proposed by the W.M. The response was one of deep and heartfelt attachment to a sovereign beloved, and also as the daughter of an illustrious departed Brother, and niece of two Royal Grand Patrons of the Order. It is only a just tribute to the Brethren and respected visitors present, to say that it was apparent, that each and every one felt proud of the Masonic tie, which links in one common bond of union of "true honoured Masonry," the sovereign and subject, and of that obligation which alike enjoins adoration to God, fidelity to our sovereign, and peace and good-will to all men.

INDIA.

TO CORRESPONDENTS.

Having entered into arrangements with

MESSRS. W. THACKER AND Co., ST. ANDREW'S LIBRARY, CALCUTTA,

we refer our Friends and Correspondents to that firm, who have an ample supply of the Freemasons' Quarterly Review on hand, and who will promptly execute orders.

CALCUTTA.—Our Masonic affairs are not so cheering as could be wished ; but we are by no means discouraged. Dr. Grant will shortly be in possession of the opinions and sentiments of the zealous Masons with whom he is desiring to exchange credentials ; and as soon as he does begin, we feel satisfied he will put into active operation his high moral power, and draw around him that support which Masonic principle is certain of affording him. Brother Robert Neave, and Brother Alexander Grant, are expected with much interest.

BOMBAY, Jun. 1, 1840.—TO THE EDITOR.—DEAR SIR AND BROTHER,—I am sure it will be very gratifying to yourself, and the Brethren at home, to learn that Masonry on this side of India has, at last, been so completely revived, as to encourage in us the hope that it will maintain, for the future, the position to which it has now been advanced ; and whilst this is a matter which calls for our gratitude, it is, at the same time, necessary that we should acknowledge, in the most public manner possible, that the present advanced state of Freemasonry here, is entirely to be attributed to the unceasing exertions of that distinguished Mason, Brother Doctor James Burnes. We trust that the Grand Lodge of England may be induced to take an early opportunity of acknowledging the claims which this excellent and worthy Mason has upon its consideration. He enjoys the confidence and Brotherly affection of *all* classes of Masons under this presidency, and he is well deserving of both. You were one of the first to do justice to his merits as a Mason when in England. Since that period up to the present, he has been constantly engaged in the *good work* of Masonry ; and, by his bright example, has diffused such a spirit of Brotherly love amongst us, as makes us all, as it were, *one* in feeling and interest. On Brother Burnes's re-election to the Chair of the Lodge "Perseverance" for the present year, it was proposed that a memento should be presented to him for the warm interest he has taken in the Lodge since his return to India. It was most cordially received, and carried unanimously. The R.W.

Brother's address to the Brethren assembled surpassed every thing I ever heard, both in matter and manner: an application has been made by the Lodge to have it recorded on the proceedings and published. I shall conclude this by subjoining the account of our proceedings on St. John's day, as taken from the public prints.

"We have the greatest pleasure in giving our readers a copy of the eloquent and elegant address of Dr. Burnes on the occasion of the meeting of the Lodge Perseverance, on the peculiarly Masonic anniversary of the festival of St. John. On no former occasion has a Masonic meeting in Bombay been convened under more imposing auspices, and never has a gathering of the Craft in this country been made under more propitious circumstances than those under which the fraternity assembled on the eve of "Good St. John." The address of Dr. Burnes, though particularly Masonic in its character, will be read with pleasure by every member of the community. It is not addressed to the petty prejudices of a party. Its precepts are such as must meet with the concurrence of every honest heart, and every honourable mind. It is more than Masonic; its sentiments find an echo in every bosom. We who have not the honour to belong to the fraternity over whom, in this part of India, Dr. Burnes presides with such honour to himself, and advantage to the Masonic Brotherhood, have yet as vivid a perception of the great and universal principles of right laid down in his admirable address, as if we had been present at their delivery, and been subjected to the influence of the speaker while in the act of swaying the minds of his auditors.

The success of the Lodge Perseverance must be gratifying to every one. It has quadrupled its members, attracted the general consideration of society, and drawn forth a gratifying evidence of good-will on the part of Government; and it will be remembered among the other good acts of Mr. Farish's administration, that our worthy ex-governor had the liberality to devote a public building for the meetings of this Lodge. Long may it live and flourish, supported by the good wishes and the active exertions of the virtuous members of the community; and may its worthy Grand Master live to see the prosperity of the Institution, and long enjoy the honourable badge of brotherhood, which has been so deservedly voted to him.

The Address of the Right Worshipful Brother James Burnes, *K.H.*, *P.G.M.W.P.I.*, on his being installed into the chair of the Lodge Perseverance, No. 546, at Bombay, on the festival of St. John the Evangelist, A. L., 5839.

RIGHT WORSHIPFUL SIR AND BROTHER.—I have been deputed by the Brethren of Lodge Perseverance, No. 546, to express to you their anxiety that your truly eloquent and Masonic address to the Fraternity on the Anniversary of St. John's day should be preserved in the records of the Lodge, and, if possible, made public; and to request that you will commit it to paper, and oblige them with a copy of it for their purposes.

I am, Right Worshipful Sir, and dear Brother,
 With every sentiment of regard and esteem,
 Your's very faithfully and affectionately,
 W. C. HARRIS, D.P.G.M.

To the Right Worshipful Brother James Burnes, *K.H.*, *P.G.M.*; and
 W.M. of Lodge Perseverance, No. 546.

“It is with natural feelings of pride, that I again find myself installed, in due and ancient form, into the chair of this most worthy and worshipful Lodge; and I entreat you all to accept my heartfelt gratitude, for the ready brotherly love, and unsought suffrages, by which so marked, and, according to the customs of ‘Perseverance,’ so unusual a compliment has been conferred upon me. I have never concealed from you, my Brethren, that although honoured with a fair, or probably rather an undue share of consideration in other respects, I have invariably esteemed my Masonic distinctions above all the rest; and that claiming, as I do, the character of a working Brother, I naturally feel one of the proudest of these to consist in presiding over the active and efficient Lodge, which may be almost said to have resuscitated Masonry in this portion of the globe.

“It cannot be otherwise also, my Brethren, than the gratification of a just and honourable ambition, to be placed thus prominently foremost amongst a body of chosen and enlightened individuals, free to elect, but under the influence of paramount duty; and linked together by such high and unerring principles as we are; and while I can entertain no apprehensions for the future on behalf of the Lodge, need I add how inexpressibly the pride I now personally experience is enhanced, by reflecting that during my past year of Mastership, no ripple, however trivial, has disturbed the even current of our harmonious proceedings; and that neither within the sacred precincts of the Lodge, nor amidst the more free though innocent enjoyments of the refreshment table, has a single occurrence taken place, which could interfere with the Masonic decorum, or gentlemanlike deportment. I may still go further, and declare, that although fully empowered by the office which I have held to institute a rigid scrutiny into the character and conduct of the Brethren over whom I have ruled, both in and out of the Lodge, nothing has transpired to force upon me the painful conviction, that even the least instructed amongst us has for a moment either forgot the solemn obligations he had entered into, or soiled in the least degree the pure badge with which he had been invested.

“I feel this to be but a just tribute to one and all of the Brethren of Lodge Perseverance, with whom I have acted in concert; although, at the same time it is due to the great and excellent institution, of which we are sworn members, to express my conviction that none other, ever contrived by the utmost ingenuity of man, could have spread the sweet cement of unity over a body constituted like ours; amidst a society, where, unfortunately, Freemasonry is still too little understood and extended to be duly appreciated; and in a country, where although glorious examples of men pursuing the plumb-line of conscience are daily before our eyes, yet principles widely opposed to those inculcated by the level and square are naturally on the ascendant.”

* * * * *

“When the worthy Past Master, in that fervent and earnest strain, so indicative of the pure Masonic feelings with which he is imbued, recounted to me from this chair on last St. John’s day, the noble struggles in which the Lodge had been engaged, not only to maintain Masonry, but even to support its own existence; and charged me,—by considerations which I well knew to imply the deep debt I owe the Craft, and the obligations imposed on me by the elevated station in it to

which I have been raised by the Brethren of my native land,—to come forward and take the front; although I did not hesitate, my Brethren, I felt that a course of no ordinary trouble, perplexity, and probably disappointment, lay before me. The pledge which I then recorded in presence of the assembled Brethren has not, however, I hope, been altogether unredemmed. To the utmost of my humble ability I have attended here, and officiated; nor is there a single occasion during the twelvemonth on which I can accuse myself of having neglected my signs and summonses.

“Under the favour of the Great Architect of the Universe, and through the strenuous and united efforts of all the Brethren, but particularly of those whose badges now lie before me, and whom I shall presently proceed to re-invest into office, the doubts and difficulties which hung over us last year, are now entirely dissipated. Forty new Brethren, all endowed with the incomparable gift of enlightening education, and occupying a respectable position in social life, have passed into the Craft through the portals of ‘Perseverance,’ under circumstances, which, judging from the zeal they have evinced, convey to us the proud conviction that, having understood our tenets and objects, they are prepared to cultivate them for their own improvement, and to the benefit of their fellow men. Nearly an equal number of old Brethren, whose Masonic energies had slumbered, have become re-animated into effort; and are now affiliated amongst us to aid us in our good work. The Lodge has quadrupled its members: and while it has attracted the notice, and excited the interest, of society generally; it has received a gratifying proof of consideration from our rulers, in one of the chief public buildings having been allotted to its use by the excellent individual who lately resigned the reins of Government; and from whom, as his life is *charity*, nothing could be more acceptable to us as Freemasons, than such a compliment to the Craft.

“On the other side of the picture we have equal reason to bend with humility, resignation, and thankfulness; for, although a few of our Brethren have left us to return to their native country, in which they will have ample scope for the exercise of their fraternal duties; and others are now absent, and engaged in upholding the glory of our nation in Central Asia, where a still wider field for Masonic practice and forbearance lies open to them; it is gratifying to think that the great Leveller has passed gently over us, and that we have but to mourn the death of two members of ‘Perseverance.’ One of these sealed his respect for the Craft by entreating, in his dying hour, that the Brethren of the Lodge should attend his remains to the grave.

“We have but to proceed, my Brethren, in the goodly structure, whose foundation is brotherly love, which we have been erecting; and if, in addition to working together in unity of purpose, sinking all trivial points of collision in the great and common aim of advancing Masonry, and improving ourselves; we admit only as participators in our labours, men under the tongue of good report, well vouched for, and true, animating them by steady example to walk uprightly,—live within compass,—and act upon the square,—and instilling into them the great Masonic precept of *Veritatem Sequi, Beneficere Aliis*—to follow after true knowledge for just and practical objects, and to do all the good they can to their fellow-creatures—we need not doubt that we shall be achieving one of the chief ends of our creation; and may humbly hope,

that the blessing of the Almighty Master will continue to descend upon us."

The R.W.M. thereafter proceeded separately to address the following worthy Brethren, whom he was pleased to invest, agreeably to the ancient usages of the Order, with the various insignia of office in Lodge Perseverance, for the ensuing year; viz., Brother John Mullaly, as Past Master; Bros. William Blowers, and J. H. Chalmers, Wardens; Bros. H. J. Barr, and T. Gardiner, Secretary and Treasurer; Bros. W. Willis, and J. Harrison, Deacons; Bros. W. K. Fogerty, and T. Burrows, Guards; Brother G. Kingston, Lodge Steward. Brother Blowers, S.W. having, on behalf of himself and the other officers, rendered a highly Masonic and suitable acknowledgment, the following trusty Brethren were appointed, in addition to the Office-bearers, members of the Board of Stewards of L.P. until next St. John's day, viz., Bros. R. Frith, Geo. Rowley, Frederick P. Webb, J. C. Ibbs, and Robert McKim.

It was then proposed by the Past Master:—That, on the present occasion, the officers and members of the Lodge Perseverance feel it their duty to acknowledge, with sentiments of deep-felt gratitude, the many claims which the R.W. Brother Dr. James Burnes, *K.H.*, *P.G.M.* for the Western Provinces of India, has upon them for the warm interest, and the kind and Brotherly consideration which have, in a peculiar manner, marked his conduct towards the Lodge since his connexion with it; and, although they feel that any testimonial which could be offered to so exalted and excellent a Brother Mason as our R.W.M., would but very inadequately convey a due sense of his merits, or their obligations to him; still, that he be solicited to accept, as an humble mark of the high estimation in which he is held by the Brethren of Lodge Perseverance, of a gold badge, or some other token that may be deemed more appropriate. This motion having been supported by Bros. Blowers, S.W., Chalmers, J.W., and Willis, S.D., was unanimously adopted by the Lodge.

The Lodge Perseverance had, on the occasion of this festival, the proud satisfaction of seeing within her walls nearly a hundred "Brethren of the mystic tie," including many of the most distinguished members of society of Bombay. Such a Masonic assemblage never having before occurred in Western India. Brethren at a distance will readily believe that they were not forgotten; and that the evening was spent in that spirit of "freedom, harmony, and love," which has characterised, throughout all ages, the meetings of the Craft.

REVIEW OF LITERATURE.

Theocratic Philosophy of Freemasonry.—Having received intimations that the names and addresses of several which have appeared in the list of subscribers are incorrect, we shall with pleasure continue to receive and forward to the learned author any further corrections; requesting, however, that such may be sent as speedily as possible, the work being nearly ready. The following are additional subscribers:—

The Library of the Lodge 341, New Church, Lancashire.	Richard Sucker, w.m. 640, Bourton Dorset.
James Taylor, P.M.	J. T. Shapland, s.w. 610, South Molton.
Edmund Ashworth, P.M.	E. W. Firminger, w.m. 184, Sheerness.
James Nuttall, SEC.	W. Edgecombe, P.M.
Thomas Pindar, Sleaford	Lieut. T. Heales, R.N. s.w. 156, Cornhill.
Thomas Cave, P.M. 412, Yeovil, (2 copies.)	Adam's Lodge, 184, Sheerness.
— Clarke, P.M. 607, Wolverhampton.	E. Foxall, P.M. 523, Kidderminster.
— Harris, P.M.	F. C. Rudkin, s.w. 315, Derby.
H. Conway Robins, w.m. 653, Wells.	John Strong Bingham, P.G.J.W. Nottinghamshire.
J. Chalmers, w.m. 120, Montrose.	R. Collinson, Mansfield.
David Plenderberth, TREA.	Thomas Wakefield, Esq. 55, & 576, Nottingham.
Charles Straton, SEC.	S. B. Mason, 55.
James Calvert.	Rev. Willoughby Brassey, P.G. CHAP. Dorset.
James Rischer, STEWARD.	John Matthewson, S.D. 29.
Wm. Robbs, w.m. 466, Grantham.	John Thomas, late of 194.
Jos. Roberts, P.M.	— Johnson, w.m. 29.
Robert Turner, P.P.G.J.W. Lincolnshire.	— Cross, s.w. 85
Jno. Wood, P.G.J.W.	— Tancred, 10.
Jos. S. Langwith, P.G. SUP. WORKS.	— Parkinson, 54.
F. P. Newcombe, s.w. 466.	— Puttock, P.M. 212.
Jos. Evans, J.W. & P.G.S.	— Harder, P.M. 40.
Thomas Wood, SEC. & P.P.G.S.	
George Pawson, P.M.	
Fred. Malim, J.D. & P.C.S.	
T. Prindur.	

Testimony of the Bible against the Corn Laws. Parker and Co.—The subject is discussed in a Sermon by a Minister of the Gospel, who takes for his text words of powerful denunciation, "He that withholdeth corn, the people shall curse him."—Prov. xi. 26. The reverend author certainly adduces much argument against the Corn Laws, from that pure fountain of knowledge and truth, "the Book;" he appeals, with an earnestness most creditable to his holy calling, in favour of the repeal of laws which press so hardly upon the suffering poor; and he draws a vivid picture of the probable advantages that would result to the country from that repeal. The discourse is written with much force, and the author is evidently earnest in the cause he advocates.

A Sermon in aid of the Aged Masons' Asylum. By the Rev. H. R. Slade, Lecturer of Hampton, Middlesex.—This discourse was preached on the 27th December last (St. John's day), at the parish church of St. James Clerkenwell, and is published, by request, for the benefit of the Charity.

“*And even to your old age I am He ; and even to hoar hairs will I carry you : I have made and I will bear ; even I will carry, and I will deliver.*—ISAIAH XLVI. 4.”

The reverend Brother enters boldly into his subject, with a determination to speak out from the pulpit words that may reach the heart, and direct its impulses to the exercise of charity. After quoting “the example of Him, even Jesus, who went about continually doing good among all,” he observes—

“I find, too, on searching the archives of our Ancient and Honourable Order, that charity is a principle every where recognized by the general acts of the Brethren, but specifically so in more recent years. There can be, therefore, no just grounds for apprehension, lest we go out of the *beaten paths, and make new ways for ourselves.* But the surprise, in truth, is, not with respect to the question of precedents, nor to the agitation of a fresh feature in the economy of Masonic philanthropy ; but how such an Institution, as the one in contemplation, should have been *so long* unerecited and unendowed, side by side with other beneficent foundations which grace the list of Masonic Charities.”

The author next pays due respect to the opinions of the Rev. Dr. Oliver, and presents, in favour of his own argument, some elegant extracts from the writings of that distinguished Mason. The probable sneer of the popular world, that Freemasons have no Asylum, is met by a fervent hope that such apathy may not longer exist. His apostrophe to the female sex merits attention.

“Am I reproaching you for your lack of zeal and liberality in this service—am I doubting your compassion and interest, when I turn and behold the galaxy of feminine beauty and tenderness which our benevolent object has summoned this day around me ; and can I doubt of their sympathy and generous aid, when I regard those soft and gentle eyes beaming with intelligence, and every emotion of charity, bedewed with the pearly drops of virtue's incense, at the bare recital of what may be a Brother's woe ! Oh, I am transported with the thought of the encouragement their sisterly presence gives to my feeble efforts, to vindicate the claims of the Worthy Aged and Decayed Brother, upon our hearts, our consciences, and our funds. By their endearing influences, I shall reach the humanities of their fathers, their brothers, and their husbands, and their betrothed, reaping a harvest of plenty, and to spare, for the comfort and repose of the Old Mason, and the fond partner of his thorny, way-worn pilgrimage.”

The fear of the Asylum being the means of injuring the Schools, is combatted with fairness and truth ; and, in pleading, he says—

“With regard to any apprehension that the establishment of the Asylum will detract from the prosperity of the two other standard charitable institutions of Freemasonry, the Boys' and Girls' Schools, I foresee no such sordidly calculated result. God forbid, that because I would contribute my mite towards instituting, and endowing so necessary a refuge for the worthy destitute Freemason as the Asylum, I

should withdraw, or halve my subscription to the Schools. Oh, no! rather let me deprive myself of some trifling luxury and personal indulgence in the year, than be guilty of so flagrant an affront to the truly Fraternal spirit of Masonry. The accumulation of a number of such sacrifices, from small selfish gratifications, would richly content the Treasurer of the Asylum, without infringing upon the claims of the other Charities. The world is composed of atoms, wisely combined by the skill of the Grand Architect, to act for its destined purposes. Drops make up the shower which refreshes and fertilises the earth. The greatest rivers, our own majestic Thames, flow from the smallest rills."

As a moral reproof to the threatenings that are conveyed in other quarters, and which breathe any thing but peace and good-will, the following words of our author stand nobly contrasted:—

"Charity to the poor is, therefore, a duty to the performance of which every man is bound. How much greater the obligation of that duty from a Mason to his Brother in Poverty and Decay!

"Lastly.—The example of our Lord Jesus Christ gives an additional force to these principles of nature and reason. The example of Christ is a mixture of precept and instruction. He having been sent to teach men the true way of salvation, His example is to be considered as a command to us to imitate Him, as well as a rule of direction, shewing us how we ought to walk. Wherefore, consider well the nature of that example of Brotherly kindness and Charity which Christ has set before us. He loved mankind in a perfect degree. His love to us had not the least grain of alloy. It was pure and invincible. It led Him to suffer the most grievous things on our account, and to die for us. No instances of ingratitude could cool the ardor of His affection. No injurious treatment could stop the current of His love. To the most amiable tenderness and sensibility of heart, He joined the most active and the most laborious exertions, in healing those who had bodily diseases, in doing general good, in preaching the Gospel to the poor and the unlearned, and in forming in men that temper and that course of life, which is conducive to their present happiness, and introductory to their final salvation. For the afflicted, the suffering, and the unhappy—for the distressed of mankind He ever shed tears of sympathy.

"But who is He that speaks to us in this example to 'Love one another,' and 'to do good to one another?' God, Himself, is speaking to us in the Person of His Son, our Lord Jesus Christ. Can there be a higher authority than this? Can any obligation to the observance of this duty be conceived of a more solemn nature than that which is constituted by a voice from above, speaking to us in a written mandate, which co-operates with natural sentiment, and with the dictates of our own reason, and with the benignant rules of our Ancient Order, commanding us to love one another?

"What object more in unison with the spirit of that heavenly Mandate than the Asylum, whose cause I am pleading? What authority will be regarded by us, if we condemn those Laws which Heaven has revealed, and antiquity confirmed to us, for the purpose of increasing our reverence for the duty of Brotherly Love, and of showing us more distinctly what it consists in?"

We are in the mood to multiply our extracts, and sincerely thank Mr. Slade for his excellent discourse.

A Treatise on the Real Nature of the Sin of Adam, &c. &c. William Carson, Grafton Street, Dublin.—This is an *original* work by an any-

mous author, upon a very abstruse, metaphysical, Old Testament dogma. The writer cleverly meets, in the preface, some infidel objections against the authenticity of Revelation, by cutting the ground of their argument from under them, and placing them in the weak position of a total misapprehension of the subject of the Mosaic History. The *test* of Man, he ably and learnedly states, was *obedience* to the will and decree of his Maker, and his *sin* originated in an act of gross *disobedience*, whether it were by eating an apple, or devouring a holocaust. The argument is indeed profound, ingenious, recondite, and pious. The author appears to be a Mason, and we cordially join issue with him in his sound remarks upon the talented O'Brien's Round Towers of Ireland, and are proud to recognise the names of distinguished Fathers and Prelates of the Church as having been Grand Masters of our ancient Order, in the list he cites in his *notes*. The work is published at a very appropriate season, when society is threatened with a deluge of the tenets of atheistical Socialism, and is worthy the perusal of all who love scriptural simplicity and truth.

Monthly Magazine, for January, February, March, 1840. Sherwood and Co.—Our attention has been drawn to our "Monthly" contemporary, by some correspondents, who have expressed their doubts of the sincerity of the opinions published in that periodical respecting Freemasonry. Our object is not to "break a lance" with the Monthly, but merely to satisfy those who appear somewhat anxious in the matter. In the first article, then, headed "Sketches of Theosophy and Freemasonry," there is more ingenuity than sincerity displayed.

Ex. gra. p. 45, the writer says.—"We mean to bring the *light* before the public; for the very same disinterested reason that induces a lad to offer you a link in a November fog."

And in pp. 58, 59.—"We must not destroy the wheat because of the tares which spring up amidst its wholesome verdure. We are bound to preserve the wheat, at all events; and, as far as we can, to eradicate the noxious weeds that entangle its progress to maturity."

Again, in p. 58.—"You may ennoble, exalt, enlarge, and purify her (speaking of Freemasonry); but she is stamped with the seal of immortality, and you will never crush or annihilate her."

In the second article, or chapter, the author indulges in many sophistries and pleantries, which have probably given rise to the anxiety of our correspondents; but, however they may feel on the matter, we agree with our Theosophist, if such he be, that Freemasonry can never be crushed—although his simile of the lad and the link may not throw that light on his own views we ourselves could wish; in truth, we cannot understand whether the "Theosophist" be in joke or in earnest—he is probably aware that we are not singular in this opinion.

We avoid any particular allusion to the honesty of publishing matter confessedly charged with the absurdest mistakes; and we could wish to pass a verdict of acquittal upon a not improbable charge of selfishness, which we fear in the result, will be included among the "absurdest mistakes"—Republication of error does not make out the truth; and although the prurient taste of the *profane world*, may for a time relish the change of literary diet in the Monthly, they will not be fed upon it—the appetite will fall off, a sickness of stomach will ensue, and they will be disgusted with the *cum grano salis* system, which, while it

excited did not enlighten them ; and they will clear out of the November fog without any further aid from the lad and the link.

Chapter the third, is merely a continuation of the same subject. The colour of the wrapper is changed ; *cui bono*, is there a moral in it ?

In an eloquent article on "the Press," the Monthly speaks out well upon a little book by a Student at Law ; and the writer observes, with much force and dignity—

"The intelligent man is always intelligible ; for a touch of *thought*, like a touch of feeling, makes the whole world kin. Yes, write your best—even for the sake of the best, though you get neither office, fee, nor emolument. The discerning few will then know what metal you are made of ; first-rate thinkers will take you to their ambrosial fellowship, and the whole world will at last crown you with the laurels. Cast your bread on the waters, you shall find it after many days. So it was with Pope. When that philosophic poet first introduced the Leibnitzian theory of optimism and universalism into his far-resounding verse—heavens ! what a cry arose among the descendants of Bavius and Mævius ! But he lived it down, and wrote it down. Where live their names now, but in the very lines which impaled their foolery ? There, suspended on the cross of his conscience-thrilling satire, they still seem to writhe and agonize—still dying, never dead—damned to immortality of fame."

Freemasonry is in no bad hands, if it shall find no shrewder opponent than the "Theosophist ;" who, in his remarks on "Jack Sheppardism," p. 233, justly denounces it as "a safe speculation in a recognized market ;" and compliments it, inferentially, through the elegant Caliban, as founded on a filthy lust of lucre. The advertisement of the Monthly, we observe, was headed "Freemasonry revealed ;" and concluded as containing matter highly interesting to the inquisitive. How very high-minded ! We are bound to admit—and we do so cordially and cheerfully—that the Monthly has lately exhibited many evidences of pure literature, many classic sparklings from the philosophic spring. Its forte, we should say, lies more in the better, and more honourable development of talent and genius, than in the doubtful course of pretending to Freemasonic revelations !

Having quitted the Monthly, we pass to Frazer's Magazine, No. 123, for March, 1840, p. 295, and have much pleasure in giving the following extract :—

"BYRON.—The following instance of spontaneous and flattering homage to genius, is worth noticing. In 1815, Byron visited Cambridge at the time when the University confers its degrees ; and attracted by a kindred feeling, as well as perhaps by a love of display, the poet, accompanied by the late Dr. Clarke, went to the Senate House to be a spectator of the interesting scene. After remaining a few minutes under the gallery, Lord Byron proceeded to the other end of the room (the Senate House is a noble hall, lofty and spacious, but externally its Grecian architecture harmonises ill with the colleges), in order to address the Vice Chancellor. He had only gone a few paces when he was recognised by the sons of Alma Mater in the gallery, and immediately a chorus of voices repeated, almost simultaneously, the two well-known opening lines of the *Bride of Abydos* :—

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime ?"

Lord Byron stopped and smiled, but the Vice-Chancellor rebuked the breach of collegiate discipline and decorum. 'I know not what possessed us,' said a man of Trinity, whom we heard relate the circumstance, 'but it was a sort of Freemasonry feeling—we could not restrain ourselves.'

This extract might appropriately be headed "Freemasonry feeling:" and we have, in former Numbers, been gratified to notice the very delicate manner in which Masonic matters have occasionally been touched upon in this periodical. The Order has been treated with respect, and the remarks have been made with a gentlemanly candour. We may not be followers of the political opinions of "Frazer," but we can understand consistency, and on that account often we read him as we do the other periodicals, with much pleasure.

Manners and Customs of the New Zealanders, 2 vols. By J. S. Polack, Esq. Madden and Co. By some unaccountable error, the review on these interesting volumes has been mislaid.

The following report was not received in time for insertion in its proper place.

DUBLIN, MARCH 19.

The solemn ceremony of the dedication of the new and splendid hall, at the Commercial Buildings, for the use of the Craft in this city, took place under the patronage and in the presence of his Grace the Duke of Leinster, Grand Master of Freemasons in Ireland, and a respectable assemblage of the Brethren. The new and ample hall has been fitted up in the Gothic style, the throne of oak, carved with Masonic emblems, surmounted by a canopy, the draperies richly ornamented *en suite*. The stalls surmounted by the helmets and banners of the K.G.C., with shields, bearing the heraldic devices of the several Members of that high and distinguished Order. The hall is altogether worthy of the position the Order now holds, the Grand Lodge of Ireland maintaining its Masonic rule in all "peace, love, and harmony," in every quarter of the globe.

The Officers and Brethren, in full costume, attended his Grace the Most Worshipful Grand Master, at the old Lodge-room, at five o'clock in the afternoon, when the Grand Director of the Ceremonies formed the procession, which moved up the grand staircase to the new hall in Masonic order.

These arrangements having been made, an anthem was sung, and an exordium on Freemasonry given. The Lodge being tyled, the business of Freemasonry was resumed. The Grand Secretary informed the Grand Master that it was the design of the Fraternity to have the hall dedicated to Freemasonry, according to ancient usage; upon which he ordered the grand officers to assist in the ceremony, during which solemn music was continued, excepting only at the interval of dedication.

The first procession was made around the Lodge. When the Grand Master arrived at the east the music was silent, and the Grand Chaplain delivered the following

CONSECRATION PRAYER.

“Almighty and ever glorious and gracious Lord God, Creator of all things, and the governor of every thing thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper ‘all our works begun, continued, and ended in thee.’ Graciously bestow upon us wisdom in all our doings; strength of mind in all difficulties, and the beauty of harmony and holiness in all our communications and work. Let faith be the foundation of our hope, and charity the fruit of our obedience to thy revealed will.

“‘O thou preserver of men,’ graciously enable us now to consecrate this Lodge to the honour and glory of thy name, and mercifully be pleased to accept this service at our hands.

“May all who shall be lawfully appointed to rule in it, according to our Constitutions, be under thy especial guidance and protection, and faithfully observe and fulfil all their obligations to thee and to the Lodge. May all who come within those consecrated walls have but one heart and one mind, to love, to honour, to fear, and to obey thee as thy majesty and unbounded goodness claim; and to love one another as thou hast loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of Brethren, who were created by the same almighty parent, are daily sustained by the same beneficent hand, and are travelling the same road to the gates of death. May we here have thy holy word always present to our mind, and may religion and virtue, love, harmony, and peaceful joy reign triumphant in our hearts.

“May all the proper work of our institution, that may be done in this Lodge, be such as thy wisdom may approve, and thy goodness prosper. And, finally, graciously be pleased, oh, Thou Sovereign Architect of the Universe, to bless the Craft wheresoever dispersed, and make them true and faithful to Thee, to their neighbour, and to themselves. And when the time of our labour is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through ‘the valley of the shadow of death,’ supported by ‘thy rod and thy staff,’ to those mansions beyond the skies, where love, and peace, and joy, for ever reign before thy throne. Amen.”

The Brethren answered—

“Glory be to God on high, on earth peace and goodwill towards men.”

The Grand Master then said—

“In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this hall to Freemasonry.”

The Grand Chamberlain then strewed corn (wheat) over the Lodge; and the grand honours were given.

A piece of music was then performed, and the second procession was made round the Lodge; when the Grand Master arrived at the east, the music ceased, and he said—

“In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this hall to religion, virtue, and science.”

The Grand Chaplain then poured wine on the Lodge, and the grand honours were given.

The music was resumed, and the third procession was made round

the Lodge; when the Grand Master arrived at the east, the music ceased, and he said—

“In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this hall to universal benevolence.”

The Grand Chaplain then dipped his finger in the oil and sprinkled it over the Lodge, and the grand honours were given.

The Grand Chaplain standing before the Lodge, then made the following

INVOCATION.

“O Lord God, there is no God like unto thee in heaven above, or in the earth beneath, who keepest covenant and mercy with thy servants, who walk before thee with all their hearts.

“Let all the people of the earth know that the Lord is God, and that there is none else.

“Let all the people of the earth know thy name, and fear thee.

“Let all the people know that this house is built and consecrated to thy name.

“But will God indeed dwell on earth? Behold the heaven, and the heaven of heavens cannot contain thee; how much less this house that we have built?

“Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of thy servant and thy people.

“That thine eyes may be open towards this house night and day, even towards the place consecrated to thy name.

“And hearken thou to the supplication of thy servant, and of thy people; and hear thou in heaven thy dwelling-place, and when thou hearest forgive.

“For they be thy people, and thine inheritance. For thou didst separate them from amongst all the people of the earth, to be thine inheritance.”

Response by the Brethren—

“The Lord is gracious, and his mercy endureth for ever.”

The Grand Chaplain then pronounced the following blessing:—

“Blessed be the Lord that hath given rest unto his people. The Lord our God be with us, as he was with our fathers. Let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded.

Response by the Brethren—

“Glory be to God on high, on earth peace, good will towards men.”

The grand honours were then given, when the Grand Master retired to his chair.

An admirable address was then delivered by the Grand Chaplain, Rev. Thomas Flynn, after which an anthem was sung.

The address was, on the motion of the M.W. Grand Master, ordered to be printed.

The Lodge retired to refreshment, when upwards of sixty of the Brethren sate down to dinner,—his Grace the Duke of Leinster in the chair; and, after an agreeable evening, separated.

TO CORRESPONDENTS.

INDIA.

AN INDIAN MASON.—Brother John Macdonald, father of the indefatigable Major, was Prov. G.M. for Sumatra in 1797. We decline entering into the other subject that our Correspondent complains of: the Grand Lodge is open to him.

A MASON, (Bombay).—Why not give name and address? small justice is rendered to us by concealment.

* *.—The packet, per Zenobia, was costly; the date is June 1.

WE know not in what manner to reply to numerous friends, on a subject most interesting to our self-love; to notice editorially the liberality, the generosity, and, under present circumstances, we should say, the high-mindedness of so many kind and devoted Brethren, would be pardonable, however incorrect; to pass over the circumstances would be ungrateful on our part. We refer our readers, then, to the advertising pages, among which, they will find the names of those staunch supporters of the Editor of their *Review*, who, by this expression of their approbation, have turned darkness into sunshine. Time and circumstance enhance the value even of this compliment.

Dr. Crucefix very gratefully acknowledges fraternal invitations from Coventry, Wales, Liverpool, the beautiful West, the Emerald Isle, and bonnie Scotland. Although it is impossible to accept such friendly marks of attention, Dr. C. deeply appreciates the Masonic sentiment that dictated the compliment.

We have been directed, also, to convey to Brother Alderman Wood and Brother J. Lee Stevens assurances of increased respect, for their Masonic independence of conduct in support of the Asylum, and in refutation of slander.

☞ We, following the example of our betters, prepay postages, and shall expect our Correspondents to do likewise.

☞ We recommend that the *first article* of the Constitutions, concerning "GOD AND RELIGION," should be read publicly as the commencement of the installation of a Master.

☞ Several Masonic addresses to the Queen have reached us, but too late for insertion.

☞ We are desired by the Author of "Ten Years' Experience" in Freemasonry, to state that the Work is in progress, and that due notice will be given of its publication; the delay is caused by most IMPORTANT CIRCUMSTANCES.

A STEWARD states that Brother —— has been promoted to the Presidency of his Board, and that Brother —— has resigned; our Correspondent inquires the reason—this, with due submission, we decline to do, although we have a shrewd guess.

BROTHER WM. JACKSON, (395, Ireland).—It affords us much pleasure to advance *true* Masonic principles.

M. M. (229).—By art. 7, By-Laws, one black ball is decisive.

LOGOS must be in error; the Britannic Lodge, 38, is not only in the Calendar, but the Senior Warden, Brother Melmoth Hall, is a Steward for the Girls' Festival; Brother Sirr, is the New Master. The Grand Master is the Father of the Lodge.

J. S.—The melancholy tidings have been duly recorded.

R. F.—The report is duly attended to.

A MEMBER OF THE M. AND P. M. CLUB.—“Who shall bell the cat?” as a “Philippic” hath a Masonic inference, but may be reserved for a better opportunity.

NO JUDAS.—The article is trite and pointed, but may be misunderstood; otherwise, the allusion to Peter’s apostacy and repentance is not inapposite. The cat and the monkey then is no fiction, both have tails; alas, poor cat! to be duped by the mischievous ape.

A BROTHER SPORTSMAN, to speak in his own humour, “is poking his fun;” the black filly “Crucifix,” appears to have won well and handsomely; but why send us lines on horse-racing; there is, however, some taste and good spirit in them.

A MEMBER OF NO. 2.—The letter may be true as truth, but it is possible to make truth appear the reverse; and verily the sycophant speech is as like the reverse as pea is to pea: but as no one believes in the jargon, and as the noble Brother may never know of the *delicate* offence—let it pass.

A LOOKER IN AT 324 is, we hope misinformed. True dignity and false pride are the anti-podes of each other; we will inquire and report.

PHILOS.—Yes; the Grand Lodge did sanction Lectures in Masonry; the admission was One Shilling. They were delivered in 1775, every Tuesday Evening, at seven, at the Mitre Tavern.

A GRAND STEWARD is entitled to attend the Prestonian Lecture at the Lodge of Antiquity. Let him go and report.

A GOVERNOR OF THE BOYS’ SCHOOL.—The delinquent alluded to, and the slanderer, are different persons.

A GRATEFUL BROTHER.—A copy of the Constitutions published in 1738, would be highly acceptable.

A. K.—Any documents and tracts will be acceptable, and what we do not require shall be carefully returned.

A PAULITE is liable to misconception,—the data are incorrect;—e. g., instead of the parties presented at the Grand Feast, it should stand thus:—“Mr. R. W. Jennings, Mr. William Comerford Clarkson.” Other mistakes are equally glaring.

BRO. T. R.—The Chevalier Ruspini, the Institutor of the Girls’ School, was appointed G.S.B. 1791, and we believe continued such until his decease.

A CONSTANT READER would have been more welcome with name and address.

BRO. HENRY.—Always welcome. The communication has been noticed.

HINT.—We now recognize a Brother whom we always respected. The letter is considered confidential.

MINOS.—How the slander cast upon a Most Worshipful Brother has escaped penetrating observation, we know not; perhaps the source is too foul for examination.

HOMUNCULUS.—Let the “Egomet” alone, he will take himself down a peg and not know it,—already he is on the wing.

BRO. M. SANGSTER.—Many thanks.

SHADE OF HARODIM (formerly of quondam 467).—Alas poor ghost! we will patiently listen to your story, but why depart at cock-crow? We have no power to look at the archives of No. 2, once No. 1;—but marry come up!—out with the details, they must be interesting, and with all the fear and trembling which the shadows cause, we will give them publicity; we love antiquity—there is a substance in faith.

BRO. W. E. AYTOUN.—The communication was welcome, and well-timed. We are deeply thankful.

CONSISTENCY is not really in the secret; without imputing bribery, there is much virtue in “an order to the play.” The “distinguished” could not withstand the temptation, and he condescended to permit ladies to sing in the Hall at the Festival.

BRO. W. SIMMONS.—The communication is noticed.

A GERMAN.—The Pilgrim Lodge certainly; it should be supported by all friends of the “Father Land.”

BRO. STEBBING.—We do not remember to have received the communication, but court his Masonic acquaintance and correspondence with lively interest.

LORD *.—The King of Hanover was initiated on the 11th May, 1796, at Lord Moira’s house; was afterwards present at the Grand Feast on the same day; presented with the decoration, and took rank as Past Grand Master.

A BRO. SURVEYOR.—A Grand Architect (!) was appointed in 1799; the office is now more properly styled the Grand Superintendent of Works.

ALUMNUS.—The philippic is severe; but the party is not over sensitive. The article must be altered and amended, or the Old Bailey will be in prospect.

246.—Without name and address we can only notice the letter thus:—1. Justifiable case for the Board of General Purposes. 2. Ditto. 3. No. 4. No. 5. Case for Board. 6. Yes, 7. No, 8. No.

PROTEUS is hardly fair to us,—but we yield.

PILGRIM is requested to continue the examination so interesting. His last letter came too late.

A MEMBER OF THE G. S. L.—The fact is just the reverse. The majority decided in favour of Dr. Crucefix having the honour of entertaining the Lord Mayor of Dublin and his distinguished friends, at the Grand Stewards' Lodge, in May last.

BRO. JAS. DUNN.—The melancholy account is inserted.

A LIVERPOOL MASON.—The article from the mail appeared, p. 514, 1839.

A STEWARD.—The freaks of the "distinguished" are no secret.

A PAST STEWARD is in error; Dr. Crucefix has served twice on the Birthday Festival; the first time with the late Sir Thomas Parquhar, Brother Prescott, and others; last year, with Lord Worsley, Brother R. Steuart, M.P., and others.

AN ARTIST.—The portraits of the "Four Brothers" complaining to ——, are capably sketched, but are reserved for better colouring; at present they look too snappish.

A QUONDAM MEMBER OF THE BOARD.—The bad man fears,—the upright man scorns.

CAMBRIDGE ADVERTISER.—There being two other papers in the town, the proposition, if accepted, would subject us to similar arrangements with the other papers.

A MASON.—Not having seen the allegorical prints, we can give no opinion.

BRO. EALES WHITE.—The particulars relating to the Duke of Wellington have already appeared: *vide* p. 442, 1836.

BRO. G. P. PHILIP.—The report was taken from a Chester paper, especially forwarded; whose reporter should be written to. Has our correspondent so written? The letter to us does not mend the matter.

BRO. FERGUSON.—The obliging communication has been received and acted on.

BRO. HILL (Weymouth).—The courteous letter is duly acknowledged.

BRO. SHAPLAND.—Kindness was never more acceptable. Want of room prevents us from inserting his contribution.

K.—A dozen will be useless; 1500 of the "Pseudo-principle prospectus" is necessary, and we would give them a better publicity than being burnt by the Tylers of Lodges.

TIM.—Zoological portraits are not in our way; the kangaroo is a good one—so is the ferret—the others are but so-so. TIM—TIM—be cautious, there is a "tendency."

MASK.—The sycophant was excluded for non-payment of dues.

THE GHOST OF SHEM.—Should himself state how many creeping and unclean things entered the ark.—He may be aware that it was before our time. True, "coming events cast their shadows before them."

PARAPHRASE.—The fable of the lion and the mouse are not bad, but the allusion is too strong. According to the spelling-book fabulist, the lion was grateful;—Paraphrase rules the story otherwise.

BRO. COLLIER.—Want of room prevents us at present from availing ourselves of his contribution.

QUIZ.—True, by the ghost of Gilkes!—The gad-fly tried it on, but there is virtue in the scratch of a pen.

BUZ.—True again.—The "fire among the straw" was in the ascendant.

J. W. B.—Name and address are indispensable to publication. The Brother alluded to has been active, zealous, and enterprising, and has made Masonry to shine in his district with unprecedented lustre; his retirement (if such be the case) will be regretted by none more sincerely than by ourselves, to whom he may probably develop his reasons.

A MASON.—We regret that we have no communication from Birmingham through the usual channel.

BROTHER BARIAM will perceive that we have anticipated his suggestion.

ANTIQUITAS.—There is nothing ungrammatical in the repetition (three times) of the words "acting by immemorial constitution," in the summons; one announcement would be sufficient and in better taste. Thanks for the MS.

A LIMERICK BROTHER.—The letter refers less to Masonic matter than to a public trial; we do not therefore publish it.

CORRECTOR.—The list of Lodges, &c. from which the "distinguished" has retired, is preserved. The Corrector does not state what Lodge the party is a member of: the name was lately withdrawn from one.

A CLERICAL MASON.—Confidence is a compliment.

A. C., C. A.—Why not give name and address, and why reverse the initials?

SUFFOCATORIUM.—The "distinguished" did it all. The "permission" ticket was a pet of his own; it was a wicked trick, however, to cause a kangaroo-like exit from the "Ladies' chamber."

A PROCTOR.—Thanks for the cuttings from the *Times*, in particular, we shall reserve Sir H. Jenner's summing upon certain evidence, until time and circumstance may render it necessary for our lance-corporal to inflict punishment.

(No. 1).—Report inadmissible—it cannot be true.

BROTHER R. enquires, what can have induced the un-Masonic attack? We can only reply we know not; certainly not to extort money from us, they have had enough already. We only wish that just debts were paid. To be cheated and abused is *rather* too bad. The moment selected for the attack was dastardly in the extreme.

A HUMBLE BROTHER.—Thanks, kind Brother, hands like yours held up in Grand Lodge, would teach a moral; it is for such as you that we have toiled day and night.

A MASTER.—The four packets of prospectuses are received, and will be used as directed, "in case of need."

A SUBSCRIBER TO ———.—We decline entering at present into our reasons for declining the office; it is enough that we set it afoot, and hope that we may not be forced into explanations.

ANTEDILUVIAN.—"Scenes in the Ark, in a Series of Letters," is under consideration; the portraits will require touching up to make them tolerably decent.

A SURREY MASON.—It would be ungenerous to republish from another print, what has already caused sufficient sensation; ingratitude is not our sin.

SEMPER FIDELIS.—The account from Heckmondwick came too late.

QUERIST may be right. We ourselves never credited the party as a messenger; vanity prompted the assumption of such an office; but we do not acquit him of pouring into the ear the "leprous distilment."

EACUS.—The libeller and his witnesses were in attendance on the 24th, but the case stands over.

BROTHER KEY, (Saturday night, March 20).—Altogether too late.

DISCIPLINE AND PRACTICE.

THERE CAN BE NO DOUBT, BUT THAT PENDING AN APPEAL, THERE CAN BE NO SUSPENSION OF ANY MASONIC FUNCTION OR PRIVILEGE, AND WE ARE SATISFIED, NO LAWYER OF ANY STANDING WOULD GIVE A CONTRARY OPINION.

TYRO.—We are informed that the G.M. stated to a Brother upon some doubtful point, that if he would attend the Antiquity Lodge of Instruction, he would be set right; this, we consider, sets the question at rest, and that any Brother, properly qualified, can enter such Lodge of Instruction. There is but one public law for all.

A BROTHER OF KEVT.—As long ago as 1799, erasure was the penalty attaching to all Lodges that did not comply with taxation, and expulsion of its members was ruled to be the duty of every Lodge; but we could enumerate instances where the law has been evaded—and where too a different example should have been set.

BROTHER W. H. WYNN.—There is no law against a Brother continuing to hold office in a Provincial Grand Lodge, although he may have ceased to be a subscribing member to any Lodge in the province. It is *imperative* that Brethren initiated in Scotland and Ireland should on joining an English Lodge, pay for their registration and certificate, the same as naturally initiated Brothers.

* * *—The discrepancies that so frequently occur in the declarations of subscriptions from members, as described by Secretaries of Lodges and the returns in the Grand Lodge Books, are too obvious to pass unnoticed. We have observed these facts at the Board of Benevolence, as well as at the Girls' and Boys' Schools, where the petitions often prove the direktion of Lodges; the subject calls for serious attention.

MASONIC DECENCY.—We do not insert the communication, having understood that the scrutineers have expressed their regret at having misinterpreted the circular.

ONE OF THE OFFENDED.—The same answer; for reason that the Board disapproved the introduction of *improper* persons into Grand Lodge.

ROYAL ARCH MATTERS.

BR. W. GREATWOOD.—A R. A. Mason, *as such only*, does not rank as a Past Master, nor can he wear the emblem of one on his badge. The Constitutions of the R. A., as well as of Craft Masonry, will shortly be re-published.

P. Z.—1. Zerubbabel or Shesbazzar, son of Shealtie, son of Jehoiakim, King of Judah.
2. Haggai the Prophet.
3. Joshua, son of Jozadack, the son of Seriah.

P. Z.—Reverential deportment is at all times praiseworthy, but we are not advocates for carrying the principle into ridicule.

H.B.—As the Chapter 324 is still in durance on the old question, H.B. should enter some other Chapter,—the difference may cease, and his wish may be gratified.

PHILOS (324).—The third constellation still exercises its ungenial influence over the destiny of this once favoured Chapter. The withdrawal of a name, on the 7th February, that should have been accepted with marked respect, is unworthy of the Chapter, whose roll numbers so many excellent persons. Let the matter be referred to the Grand Principals; and if they decline to deal with it, bring the affair before Grand Chapter. Were it our own case we would do so.

CHARITAS.—The — has not been twelve months a Master Mason, and therefore, as yet, he cannot pollute the Grand Chapter.

TEMPLARS,

Q.—One black excludes at —. The name has not been proposed.

THE NUMBER OF 3.—Even if — shall become a R. A., there are three encampments to which he will be inadmissible.

PILGRIM begs to thank Noachida Dalruadicus for his obliging communication on the Templar possessions in Ireland, which is valuable, as furnishing materials for the yet unexhausted history of the Templars. The few notes which have appeared on the subject are the result of a very cursory reading, and doubtless many readers of the Review are able to contribute better. One in particular, distinguished both as historian and antiquarian, must be particularly qualified to fill up a blank, viz., the learned author of "The Antiquities of Freemasonry;"—but it were presumptuous to intrude on his valuable time.

A CAPTAIN.—The name has not been proposed in either encampment.

ASYLUM.

TRUTH.—As far as we know, the first intimation of the Asylum upon record is in the Freemasons' Quarterly Review for July, 1834, p. 167.—The next, p. 285, and again p. 365. The first subscriptions received by the treasurer were in the month of April, 1835, from the Richmond, Romford, and Burlington Lodges. "The Snuff Box" commenced its march about the same time. The first public meeting was held on the 22nd June, 1835. The Neptune Lodge followed so closely in the race, as to be entitled to every honour. The Bank of England was scarcely behind.

In reply to numerous correspondents, we have to state that the more the "principles" of the Asylum are tested, the more satisfactory they prove to be; and we are directed to express on the parts of many provincial friends, their perfect approbation of the proceedings of the Committee and General Meetings.

A MEETING OF THE FESTIVAL STEWARDS WILL SHORTLY BE CONVENED; AND THERE APPEARS A GOODLY PROSPECT OF A SUCCESSFUL HARVEST.

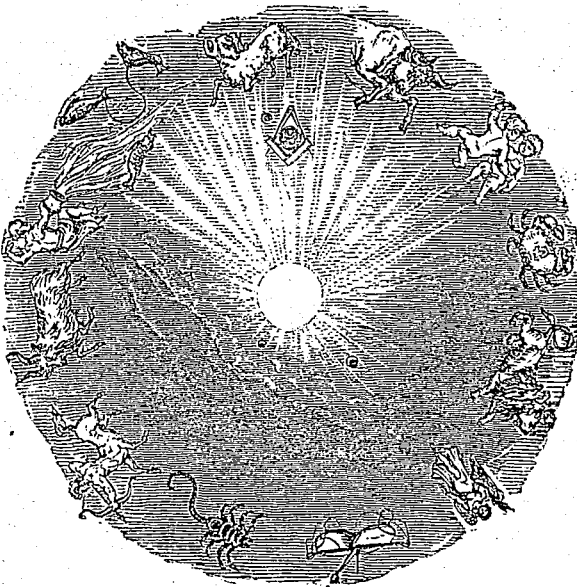
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THE
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No. XXV.—MARCH 31, 1840.



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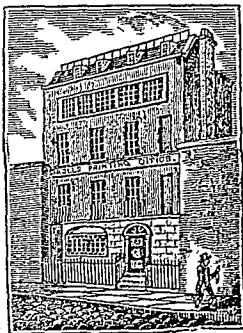
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All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor, 23, Paternoster Row.

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LATE MAJESTY, HER
THE DUCHESS OF
LORDS OF



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W. Grimstone is the **SOLE INVENTOR**, and the only genuine is prepared by him.

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Dr. Andrews also recommends its use as a preventitive. See his report when in Sunderland, published in the Times, Cheltenham Journal, and British Traveller, in November, 1831. He says the herbaceous quality of the Snuff had such an effect on the stomach, as well as the Nerves of the head, from the tanacious sympathy of the membrane of the nose with the nervous system, that Grimstones Eye Snuff when taken frequently, must prevent any contagion entering the system, and recommends its universal adoption. Dated 10th Nov 1831.

G. J. Guthrie, Esq. F.R.S.—This eminent Surgeon strongly recommends Grimstone's Eye Snuff.

Loyal je serai durant ma vie

W. GRIMSTONE most respectfully solicits the attention of the Nobility, Gentry, and Public, to make trial of his celebrated invention, pledging himself to the efficacy, and certain relief to the sufferer. The reader will remember some of the greatest events have been accomplished by the most simple causes. This SNUFF removes diseases which irritate those delicate organs, by its action on the lachrymal sac or duct, the membrane of which is, indeed a continuation of the pituitary expansion within the nostrils. It has received the sanction of the most exalted and scientific bodies of the age. The gigantic balance, the press, has eulogized this delightful compound of herbs. This Snuff is Wholesale by the District Agents, from whom country dealers can be supplied on the same liberal terms as from Grimstone, free from charge of Carriage.

A FEW WORDS TO THE AFFLICTED.

The innumerable testimonials of cures of cataract, gutta serena, ophthalmia, inflammation, nervous head ache, deafness, and other diseases to which those delicate organs, the eye and the ear, are subjected, are too numerous to be included in this advertisement. This Snuff when taken frequently, strengthens the nerves of the head, and removes obstructions from the Eyes.

A FEW CASES OF SIGHT RESTORED, BY THE USE OF GRIMSTONE'S EYE SNUFF.

Mrs. A. Cole, No. 7, Skinner's Almshouses, aged 69, sight restored and head-ache cured.

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Mr. Reynolds, excruciating pains in the head and opaque vision cured, 10, Upper Stanford-street, London.

J. B. Lachfield, Esq., cured of ophthalmia, Whitehall & Thatched house Tavern.

Mrs. Guppy, 36, Nelson-sq. Blackfriars road, cured of ophthalmia.

Miss Mary Roades, Market-place, Winslow, Bucks, cured of ophthalmia—witnesses to her cure, Mr. Roades, father, and R. Walker, Esq., a magistrate.

Mr. A. McIntyre, aged 65, S. Silver-street, Golden-square, cured of gutta serena and deafness.

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Mr. P. Anderson, Harper-street, Leeds, cured of cataract.

Mr. Pluckwell, Tottenham-house, Tottenham, cured of ophthalmia.

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G. J. Guthrie, Esq., F.R.S.—This eminent surgeon strongly recommends Grimstone's Eye Snuff. Read Latchfield's letter.

CAUTION.

—This Odoriferous Herbaceous Compound of Herbs, sold in canisters, 1s. 3d., 2s. 4d., 3s. and 15s. 6d. each, with copies of original testimonials, gratis, with each canister, by all Agents, both Foreign and British. It can be obtained in all the principal towns and cities. A liberal allowance to shippers, owners, and all vendors of Grimstone's Eye Snuff. This celebrated snuff is shipped to all quarters of the globe, and

A FEW EXTRACTS FROM THE PRESS.

From "Blackwood's Lady's Magazine," for May, 1838, Grimstone, on his valuable invention of the Eye Snuff from British Herbs, for the diseased organs of the head:

Great was the power that did to man impart
Creative genius and inventive art
The second praise is, doubtless Grimstone thine
Wise was thine head, and great was thy design
Our precious sight, from danger now set free,
Wives, widows, fathers, praises sing to thee.
ELIZ.

19, Bell-street, Edgware-road, Marylebone.

The above poetic effusion was copied by the Editors of the following works, newspapers, &c. in May, and the two following months, of the year 1838.

'Times'—Recommends the universal adoption of Grimstone's Eye Snuff.—Editor.

'Post'—We feel pleasure in giving our testimony to the efficacy of Grimstone's Eye Snuff.—Editor.

'United Service'—We know Grimstone's Eye Snuff to be the optic nerves.—Editor.

'John Bull'—Sunday's and Monday's editions—Factions are so deservedly popular, as Grimstone's Eye Snuff have witnessed its benign influence in many instances.

'Evening Mail'—Prejudice is the gall of imagination. Grimstone's Eye Snuff will remove all doubt of its efficacy.—Editor.

Patronized by Her MAJESTY and the ROYAL FAMILY, their Imperial
Majesties the EMPEROR and EMPRESS OF RUSSIA, and the
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The extraordinary efficacy, and happy amalgamation of its PURELY VEGETABLE INGREDIENTS; have enabled it triumphantly to pass through every MEDICAL and PHYSIOLOGICAL test, until it has now become justly renowned throughout the world, for its remarkable virtues in nourishing, preserving, and beautifying the HUMAN HAIR. To enter here into anything like a full detail of its several transcendent properties, would be an act of supererogation of the Proprietors, who have already more fully treated on the subject in the little Pamphlet which accompanies each bottle of their Macassar Oil, and wherein useful hints and advice will be found, on the subjects of Baldness, Grey Hair, and on the early culture of Children's Hair, &c. &c. &c. At present, it will be merely sufficient to briefly notice some of its principal virtues, as a mild stimulative, corrective, and preservative agent to the Hair.

It is the only article that produces and restores HAIR; also WHISKERS, MUSTACHIOS, and EYE-BROWS; prevents Hair from falling off, or turning Grey to the latest period of life; changes Grey Hair to its original COLOUR—frees it from scurf, and makes it beautifully SOFT, CURLY, and GLOSSY. In dressing HAIR, it keeps it firm in the Curl, uninjured by damp weather, crowded assemblies, the dance, or in the exercise of riding. To Children it is invaluable, as it lays a foundation for a BEAUTIFUL HEAD OF HAIR.

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Gentlemen,—I deem it a duty I owe to yourselves and the Public, to acquaint you of the beneficial effects of your highly valuable MACASSAR OIL. Four months ago, in consequence of some unaccountable disease, the whole of my Hair fell off. I immediately purchased a bottle of your Oil, and applied it to my head, morning and night; a fortnight after the application of the Oil, the Hair was visible in a few places. I persevered in its use, and in another month my Hair was perfectly restored. I shall use every means in my power to recommend your Oil to those persons who may need it: nay, I think it ought always to be used.

I am, Sirs, your obedient Servant,

JOHN CAWDOR.

Bury St. Edmunds, Oct. 29, 1838.

CAUTION.—Ask for "ROWLAND'S MACASSAR OIL," and observe their NAME & ADDRESS, in Red, on the Wrapper, thus,

A. ROWLAND & SON, 20, HATTON GARDEN,
Counter-signed ALEX. ROWLAND.

The lowest price is 3s. 6d.—the next prices are 7s.,—10s. 6d., and 21s. per bottle.

(Some Impostors call their trash the "GENUINE," and omit the "&" in the Signature, offering it for sale under the lure of being cheap.)

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A WHITE POWDER, of Oriental Herbs of the most delightful fragrance, and free from any mineral or pernicious ingredient.—It eradicates Tartar and decayed spots from the Teeth, preserves the Enamel, and fixes the Teeth firmly in their sockets, rendering them delicately white. Being an Anti-Scorbutic, it eradicates the Scurvy from the Gums, strengthens, braces, and renders them of a healthy red; it removes unpleasant tastes from the mouth, which often remain after fevers, taking medicine, &c., and imparts a delightful fragrance to the breath.

Price 2s. 9d. per box, duty included.

** NOTICE.—The Name and Address of the Proprietors, A. ROWLAND AND SON, 20, HATTON GARDEN, LONDON, are engraved on the Government Stamp, which is pasted on each Article; also printed in Red on the Wrapper in which the first is enclosed.

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Be sure to ask for "ROWLAND'S."

SOLD BY THEM, and by respectable PERFUMERS & MEDICINE VENDERS.

FREEMASONS'
QUARTERLY ADVERTISER,
No. XXV.
MARCH 31, 1840.

FREEMASONRY.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,
MOST WORSHIPFUL GRAND MASTER.

THE GRAND FESTIVAL

OF

Ancient, Free, and Accepted Masons of England,

WILL TAKE PLACE

AT FREEMASONS' HALL,
GREAT QUEEN STREET, LONDON,

On Wednesday, the 29th April, 1840.

Tickets may be had of the Grand Stewards, and at the Grand Secretary's Office.

FRANCIS CREW, Secretary to the Board,
 27, Lamb's Conduit Street.

GRAND STEWARDS.

Bro. EDWARD WILSON	No. 72	PRESIDENT.
“ HENRY ARTHUR HOARE	4	TREASURER.
“ FRANCIS CREW	1	SECRETARY.

Bro. William Harris	No. 2		Bro. Tho. Dickason Rotch	No. 32
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“ Victor Collin	14		“ John Dubourg	108
“ Thomas H. Fox	21		“ John Vink	116
“ Rev. Rob. C. Packman	23		“ Peter Andre	233
“ William F. Lewis	27		“ Gen. W. D. Cleiland	324
“ Thomas Scrivenor	30			

TICKETS, 15s. each. Dinner on Table at Five o'Clock.

THE BRETHREN MUST APPEAR IN FULL MASONIC COSTUME.

☞ No Tickets can be issued after the Saturday preceding the Festival.

FREEMASONRY.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

THE Governors of this Institution are hereby informed, that at a Quarterly General Court, to be holden at the School House in Westminster Road, St. George's, Southwark, on the 9th Day of APRIL next, SIX CHILDREN will be admitted into the School, WITHOUT BALLOT; and the GENERAL COMMITTEES will, until further notice, assemble at the hour of *One P. M.*, instead of Three o'Clock, as heretofore.

J. B. GORE, Secretary,
 Rolls Chambers, 89, Chancery Lane.

FREEMASONRY.

THE ROYAL MASONIC INSTITUTION

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

H. R. H the DUKE of SUSSEX, *K. G.*, PRESIDENT.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS, will be held at the Office of the Institution, No. 7, Bloomsbury Place, Bloomsbury Square, on Monday, the 13th of April next, to transact the usual business of the Charity. The Chair to be taken at Seven o'Clock in the Evening precisely.
AUGUSTUS U. THISELTON, Secretary.

ASYLUM FOR THE WORTHY AGED AND DECAYED
FREEMASON.

AT a SPECIAL GENERAL MEETING of the GOVERNORS and SUBSCRIBERS to this Institution, held on the 25th of March, 1840,

BROTHER WILLIAM SHAW IN THE CHAIR,

On the resignation of the office of Treasurer by Dr. Crucefix, in consequence of his suspension from Masonic privileges,—it was resolved unanimously—

“That Dr. Crucefix be re-elected Treasurer.”

“That the cordial sympathy of this meeting is offered to the feelings of Brother Alderman Thomas Wood and J. Lee Stevens, under their present circumstances.”

“That the best thanks of the Meeting be specially offered on this occasion to Brother Dr. Crucefix, for his past conduct as Treasurer of this Institution.”

“That the special thanks of this meeting be offered to Brother William Shaw, for his impartial conduct in the Chair.”

A QUARTERLY GENERAL MEETING will be held on the 8th of April, at Radley's Hotel, Bridge Street, Blackfriars, at Seven o'clock in the evening precisely.

The Sub-Committee meet regularly on the Second Wednesday in each Month, at Seven o'clock precisely, at Radley's Hotel, Bridge Street, Blackfriars.

The support of the Fraternity is most earnestly solicited in aid of this Institution, the object of which, it is believed, is too impressively felt to require any lengthened appeal.

Subscriptions will be thankfully received by the Treasurer, and Secretary, also by the Collector, Mr. John Nicholls, 14, Wells Street, Jewin Street, Cripplegate; and by the Bankers Messrs. Prescott, Grote, and Co., 62, Threadneedle Street.

The Brethren who have not sent in their Books on the Spencerean Collection, are earnestly requested to forward them with all convenient speed to the Treasurer, with the Amount collected, as a return will be published in a short time.

25, Tibberton Square, Islington.

By order of the Committee,
ROBT. FIELD, Sec.

*** THE FESTIVAL IN AID OF THE FUNDS OF THIS INSTITUTION, IS FIXED FOR THE 24th OF JUNE (ST. JOHN'S DAY). THE FORMATION OF THE BOARD OF STEWARDS IS PROCEEDING WITH THE MOST INDUSTRIOUS ALACRITY. THE ATTENDANCE OF THE BRETHREN IS MOST EARNESTLY INVITED.

FREEMASONRY.

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RESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic Embellishments. W. POVEY will feel obliged by a Penny Post Letter from any Gentleman who may have any orders, however small, which will meet immediate attention.

N.B. Masonic Case Maker.

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RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

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BROTHERS BROADHURST and Co., (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent-street, opposite Conduit-street, beg most respectfully to inform the members of the Craft, that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

ROYAL ARCH MASONRY.

COMPANION J. HARRIS, Artist, Teacher of Drawing in Perspective, 40, Sidmouth Street, Regent-square, Gray's-inn-road, begs leave to state, that his New Designs, illustrative of the Royal Arch, on two boards, for instruction in that Degree, corresponding in size with his Tracing Boards, is now published, and ready for delivery, price 7s., best coloured; or with a set of Tracing Boards, together 19s.; bound up in Cases, from 21s. to 25s.

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REMOVED from the Grand Hotel, Covent Garden, to the Freemasons' Tavern, Great Queen Street, will be opened every Friday evening at seven o'clock precisely, and a ceremony with a portion of the Lectures worked during the evening.

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N. B.—Orders punctually attended to for the Freemasons' Quarterly Review, and other Masonic Works.

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BRO. RICHARD SPENCER informs the Craft, he has still on sale some of the WORKS ON FREEMASONRY advertised in this Review for January last; also, a Set of the Freemasons' Quarterly Review, from the commencement in 1834, handsomely half-bound, in 6 vols., with Masonic Embellishments, price 3*l.* 18s., or any year separate at 15s. 6*d.*, as well as any number to complete Sets.

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R. S. has lately published a Supplementary Catalogue to his extensive Circulating Library, and begs respectfully to refer the readers of the Masonic Review to the terms of subscription, &c., in No. XXIII., for September, 1839.

April, 1840.

PROPOSALS FOR PUBLISHING BY SUBSCRIPTION.

THE THEOCRATIC PHILOSOPHY OF FREEMASONRY; in Twelve Lectures, on its Speculative, Operative, and Spurious Branches, intended to display a connected view of the Science in all its principal divisions; to trace its progress in the ancient world, until it assumed the form under which it now appears; and to show that the great object of the Institution is to promote the glory of God, and the good of Mankind. By the Rev. G. OLIVER, D.D., Author of the "Antiquities of Masonry," "Signs and Symbols," the "Star in the East," &c.

The Work will be printed in Demy 8vo. to correspond with the "Signs and Symbols," and will contain about 20 sheets, or upwards of 300 pages.

The price to Subscribers (whose Names will be printed in the Volume), will be Eight Shillings; to Non-Subscribers, 10s. 6d. in Cloth Boards; and it is expected that payment will be made to order, on delivery of the Work.

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Subscribers' Names will be received by the Author, at Scopwick Vicarage, near Lincoln: and by B. S. OLIVER, Bookseller, Long Row, Nottingham.

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April 1, 1840.

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"So simple is this invention, that we are struck by the general exclamation, 'why has it not been invented before?' It is an admirable companion to the filter inkstand; nay, it is its superior, for it makes lit(ter)ary men tidy—a hitherto utopian notion. It is portable and convenient, and is admirably adapted to the study and to the escrutoire of the Bas Bleu. We thank Mr. Sheath for the valuable aid it affords us."—*Freemasons' Quarterly Review*.

"Very simple, yet very useful, is this little companion to the writing table, especially to those engaged in letter writing, &c.; the advantage of it is that the papers are firmly secured and detached with the greatest facility by means of a well-managed spring."—*Blackwood's Lady's Magazine*.

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May be had of the Inventor, 28, Wilmington-square. Sold by PAINTER, 342, Strand; LAKING, 48, Curzon-street, Mayfair; STOCKEN, 53, Quadrant, Regent-street; Smith, 192, Strand; LIMBIRD, Mirror Office, 143, Strand; MUDIE, 15, Coventry-street; and by all Booksellers, Stationers, &c. Price, in handsomely embossed cloth, 3s. and 5s. each.

PATENT LEVER WATCHES.

With Silver double-bottom Cases, 6l. 6s.; with Silver Hunting Cases, 16s. 6d. extra.

THIS celebrated construction (the most accurate on which a Watch can be made) is now offered with the latest improvements, *i. e.*, the detached escapement, jewelled in four holes, capped, hand to mark the seconds, hard enamel dial, and maintaining power to continue going while winding up, at the above price. Vertical Silver Watches, two guineas each. A variety of upwards of a hundred Second-hand Watches, some of them jewelled, all with movements that can be warranted, to be sold for two guineas each.

T. COX SAVORY, Working Goldsmith, Silversmith, and Watchmaker, 47, Cornhill, London.—N.B. Second-hand Watches purchased in exchange.

TO PREVENT FRAUD.

THORNE'S POTTED YARMOUTH BLOATERS.

For Toast, Biscuit, Sandwiches, and Wine, in Pots 1s. and 2s. each.

THE high repute and immense sale of this delicate preparation has induced several would-be tradesmen (who not having an idea of their own) to attempt an imposition, by labelling a pot exactly like his, thereby to deceive the public and injure him (having actually applied to his printer for that purpose), well knowing they cannot prepare the Fish, the receipt being an old Family one, and the secret in the curing of the Herring, by which its rancid qualities are destroyed, and it becomes so delicious a relish. It is easily detected by observing his signature, ALEX. THORNE, on the side, and on the top, proprietor of the celebrated TALLY-HO! SAUCE, for Fish, Game, Steaks, Wild Fowl, and all made Dishes, imparting a zest not otherwise acquired—the most economical now in use; in Bottles, 2s. and 4s. each, warranted in all climates. Wholesale at the Manufactory, Thorne's Oil, Italian, and Foreign Warehouses, 223, High Holborn; also of all wholesale oilmen and druggists; and retail by all respectable oilmen, druggists, and grocers in the Kingdom.

Magna est veritas et prevalebit.

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SO HIGHLY RECOMMENDED FOR REMOVING BILIOUS COMPLAINTS.

THE daily increasing demand for the above invaluable Medicine is the surest proof of its general utility as a sovereign purgative medicine. The proprietors confidently recommend them for most diseases incidental to the human frame, whether natural or induced by irregular modes of living. Bile, Indigestion, Costiveness during pregnancy, Habitual Costiveness, Flatulency, Asthma, Gout, Effects of Intemperance, &c., all yield to their sovereign power; their salutary effects have been fully authenticated by the experience of forty years. They contain neither mercury or any deleterious drug, and may be taken by the most delicate constitution without restraint or confinement.—Sold in boxes at 1s. 1½d. and 2s. 9d. each.

HILL'S LITHONTRIPTIC PILLS.

For the Gravel, pain in the Back and Loins, and all affections in the Urinary Passages. Prepared from the original recipe of the late Mr. Thomas Hill, of Hatcheston. The salutary effects of this admirable medicine are too generally known to need any recommendation.—In boxes at 1s. 1½d. and 2s. 9d. each.

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An effectual cure for that painful disorder, Sore Nipples.—In bottles 1s. 1½d. each.

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For Rheumatism, Rheumatic Gout, Sciatica, Lumbago, Chilblains, &c.—In bottles 2s. 9d., 4s. 6d., and 8s. each.—Sold wholesale by the Proprietors, at Woodbridge and Bury, Suffolk; and, by their appointment, by Messrs. Sutton and Co., Bow-churchyard; Newberry and Sons, 45, St. Paul's Churchyard; Edwards, 66, St. Paul's Churchyard; Barclay and Sons, 95, Farringdon-street; Butler and Co., 4, Cheapside; Evans, 42, Long Lane, West Smithfield; Johnson, Greek-street, Soho; and retail by most venders of Medicines in the United Kingdom.

To prevent imposition, the public are requested to observe, these Medicines cannot be genuine unless the name of BENJAMIN and ABRAHAM GALL are engraved in the Government Stamp, by permission of Her Majesty's Honourable Commissioners of Stamp Duties, to counterfeit which is felony.

THE
FARMER'S
 AND
 GENERAL
 FIRE AND LIFE INSURANCE,
 AND
LOAN AND ANNUITY
Institution :

(To be Empowered by ACT OF PARLIAMENT.)

TEMPORARY OFFICES, 23, NORFOLK-STREET, STRAND.

CAPITAL, £500,000,

IN FIFTY THOUSAND SHARES OF £10 EACH.

DEPOSIT, ONE POUND PER SHARE.

No further sum is likely to be called for, as the accruing premiums will render any further call unnecessary.

The Farmer's Fire and Life Institution is *not* a mutual Insurance office.

Shareholders will only be liable to the amount of their shares, the capital so produced being much more than can ever be required to meet the demands upon the office.

ONE-TENTH of the profits to be appropriated to such *agricultural objects* as the Directors may deem most deserving, or most expedient; another tenth to be reserved as a Rest to add to the Capital Stock, and the remaining four-fifths to be annually divided among the shareholders.

The following have been appointed as the COMMITTEE, with power to add to their number.

No person can be elected a Director or Trustee without being previously on the Committee, and being a holder of 50 shares or upwards.

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SECRETARY.

* JOHN HANSON, Esq.

THE object of this INSTITUTION is to give to the FARMERS that which they have long desired, an *Insurance Company of their own*, conducted by their *leading friends*, devoted to their *leading interests*, and ready to relieve their temporary wants. It is also intended to add a new feature to the system of Assurance of stock already existing—viz., by Insuring against losses from Storms and Tempests.

At present the Farmers swell the business and the profits of various Insurance Companies having no identity or community of interest with any one of them; they are moreover the best customers of such offices, as there are proportionally fewer fires, under ordinary circumstances, in thinly than in thickly populated districts; and the lives of persons engaged in Agricultural avocations are "better lives" than those connected with sedentary employments in confined situations.

From the Tables of the Registrar General of the Deaths occurring between July 1st, 1838, to December 31st, 1838, in thirty-two Metropolitan Unions, and in the Unions of the Counties of Cornwall, Devonshire, Dorsetshire, Somersetshire, and Wiltshire, the former containing a population of 1,790,451 in 70 square miles, and the latter a population of 1,723,770 in 7,933 square miles, there are the following results:—

London District.	Devonshire, Cornwall, &c.
Population, 1,790,451.	Population, 1,723,770.
Deaths, 24,959.	Deaths, 15,220.

Thus as assuring against Fire and providing against Death, the Farmers possess peculiar advantages, which it will be their own fault if they do not turn to their own benefit instead of diffusing them among other offices.

Other class-interests have their own Insurance Offices, and these have been eminently successful; the *Law Life Office*, on which 10l. per share have been paid, is quoted at 29l. 15s. per share; the *Clerical and Medi-*

cal Life Office, on which 2*l.* 10*s.* have been paid, is quoted at 4*l.* 5*s.* per share; in the *Licensed Victuallers' and Protestant Dissenters' Life and Fire Offices* it is difficult to procure a share at any price; yet what are any of these classes,—what are the Lawyers—the Clergy—the Doctors—the Innkeepers, or the associated Protestant Dissenters, compared, either as to numbers, opulence, or importance, to the Agricultural Interests of the United Kingdom?

In the FARMERS' INSURANCE OFFICE, it is proposed to have no complicated machinery of schemes and tables, but simply to provide for the Agricultural Interests the enjoyment of their own peculiar advantages, by making the terms of Assurance the lowest consistent with safety; and Tables for that purpose have been framed by an eminent mathematician of the University of Cambridge, from the *data* furnished by the *Carlisle*, the *Equitable*, *Finlayson's Government Annuity*, and other sound sources which experience has tested and warranted.

It is also proposed, out of the Capital Stock of the Society to advance LOANS, either temporary or permanent, to Farmers and others upon the security of their Policies, and to the extent of two-thirds of their payments after they have been insured for five years, or immediately on effecting their insurance, provided contingent security to the satisfaction of the Directors can be offered.

Shorter terms of Seven, Five, and even Three years, may also be assured at greatly reduced premiums, to meet reversionary interests or contingent remainders.

All claims will be settled within one month, none shall be vitiated save by positive fraud, and should any disputes arise, the claimant shall always have the option of settling such disputes by arbitration.

LIFE ASSURANCE RATES.

Age next Birthday.	Annual Payments during life to assure £100 payable on the death of the assured.	Single Payments to assure £100 at death.	Premiums to assure £100 for one year.	Annual Premiums to assure £100 during five years.	Annual Premiums to assure £100 during seven years.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	1 15 7	37 8 11	1 3 6	1 3 3	1 3 4
25	1 19 8	40 5 2	1 3 9	1 3 7	1 3 10
30	2 4 9	43 10 1	1 4 8	1 5 10	1 6 7
35	2 11 3	47 3 1	1 8 0	1 9 3	1 11 2
40	2 19 7	51 2 4	1 13 1	1 14 9	1 15 5
45	3 10 0	55 11 8	1 18 0	1 19 7	2 1 4
50	4 4 7	60 11 6	2 4 10	2 11 5	2 14 8
55	5 3 4	65 17 8	3 1 9	3 12 6	3 18 2
60	6 10 6	71 3 9	4 12 9	5 2 5	5 9 6

FIRE INSURANCE RATES.

IN ORDER TO CARRY OUT EFFECTUALLY THE OBJECTS OF THE LEGISLATURE IN REPEALING THE DUTY ON THE INSURANCE OF FARMING STOCK, AND TO INDUCE FARMERS GENERALLY TO INSURE, THE CHARGE FOR THAT DESCRIPTION OF STOCK WILL BE REDUCED TO 1*s.* 3*d.* PER CENT. WITH THE AVERAGE CLAUSE, AND 1*s.* 9*d.* WITHOUT THE AVERAGE CLAUSE.

COMMON INSURANCE.

Private Houses and Shops, not hazardous, 1*s.* 6*d.* per cent. Hazardous, 2*s.* 6*d.* per cent.

Doubly hazardous, subject to special agreement.

Fire Insurances may be effected for a longer term than one year, at reduced rates, by payment in advance.

ANNUITIES will be granted upon the terms generally of the Government Office; in several cases, however, with special advantages to the Annuitants.

LIFE POLICIES will at any time after four years be purchased at the existing market price.

No Policies will be declared forfeited until three months after the period when payment ought to have been made; and Life Policies may be renewed or revived after twelve months have elapsed on proof of the same state of health of the Insured, at half the difference between the terms of the year of renewal and the original year of commencement.

CHAIRMEN, SECRETARIES, or MEMBERS of the *Agricultural Societies in the country* will have a preference to be Agents if they desire it, and if they are eligible.

LOCAL BOARDS, composed of the Members of Agricultural Societies, will be established in different agricultural districts.

FORM OF APPLICATION FOR SHARES.

GENTLEMEN,

I apply for Shares in the Farmer's and General Fire and Life Insurance and Loan and Annuity Institution, and engage to pay the Deposit of One Pound on each Share, or on such portion of them as may be allotted to me, to the Bankers of the Institution, or their Agents, whenever called upon.

I am, Gentlemen,

Your obedient Servant,

To the Directors of "The Farmer's and General Fire and Life Insurance and Loan and Annuity Institution." }

A liberal Commission allowed to Solicitors and Agents.

The ALLOTMENT of SHARES has commenced, and will be continued from time to time until the whole be completed. Applications for shares may be made to the respective Agents, or to W. Shaw, Esq., Managing Director, at the Temporary Chambers of the Institution, Farmer's Magazine Office, Norfolk-street, Strand, London.

March, 1840.

REFEREES.

Acting until Agents be formally appointed.

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24, Norfolk-street, Strand, London, March, 1840.

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