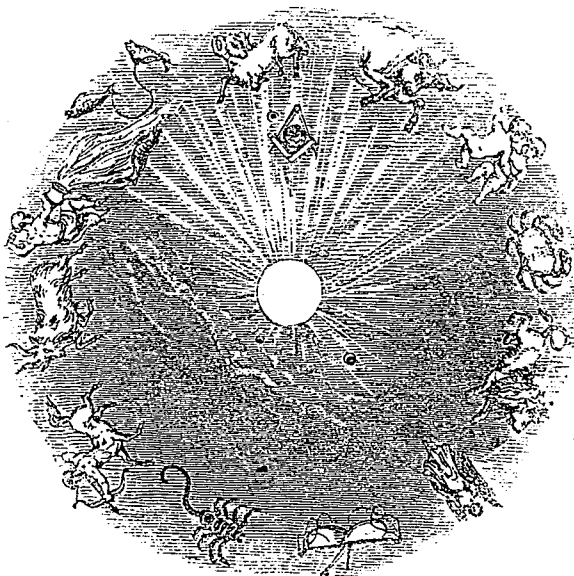


THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.



"LIGHT."

1844.

LONDON:

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THE HAND

THAT HAS TRACED GRATEFUL DEDICATIONS IN EVERY PRECEDING VOLUME OF

This Review,

(ONE ONLY EXCEPTED.)

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

IT MAY BE HIS LAST.

THERE ARE THREE WORTHIES OF THE CRAFT,
WHOSE MASONIC VIRTUES PRESENT THEM AS A MEMORABLE TRIAD,
WHOSE UNCEASING DEVOTION TO FREEMASONRY,
WHOSE COMPREHENSIVE APPRECIATION OF ITS EXCELLENCE, AND WHOSE
STALWART COURAGE, HAS, UNDER DIVINE PROVIDENCE,
AIDED TO PROTECT THE ORDER DURING A PERIOD OF UNUSUAL DANGER;

TO THOSE THREE BROTHERS, VIZ.—

THE REV. HENRY RAPER SLADE, D. D.

EDWARD RALEIGH MORAN, AND

JOHN LEE STEVENS,

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

The Freemasons' Quarterly Review.

1844.

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

FOR THE GRAND FESTIVAL,

APRIL 24, 1844.

BY BROTHER EDWARD RALEIGH MORAN,

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

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

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

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

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

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

THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.—MARCH, 1844.

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

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

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

THE GRAND MASTER.

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

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

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

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

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

THE ELECTION OF GRAND MASTER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ON FREEMASONRY.

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

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

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

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

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

* Author of “*The Round Towers of Ireland*,” &c.

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

‡ John, viii. 32.

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

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

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

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

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

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

ESSAYS ON EDUCATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

EXTRAORDINARY VEGETABLE ANTIQUITY.

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

FREEMASONRY IN EUROPE DURING THE PAST CENTURY.

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

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

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

ENGLAND,

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

PORTUGAL.

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

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

SPAIN

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

* See Coustos' Sufferings, &c.

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

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

ITALY,

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

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

SWITZERLAND,

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

Zurich in 1772, adopted a different ritual, and declared themselves independent. Lodges were formed in Neufchatel in 1780. The edict of 1745 was however a clog upon all the acts of the Craft, and tended to prevent its extension. Geneva made a bold effort, and formed a Grand Lodge in 1786: seven years later the same had ceased to exist, or had become a branch of the Grand French Orient. The changes of the French revolution can be traced in the varying fortunes of Lodges there, and in its neighbourhood: Switzerland naturally partook of it, and we see that an indefinite period passed without a Lodge being held. Berne again took the lead by opening the "Lodge of Hope," on the 14th September, 1803, under French authority: this Lodge was subsequently deputed to consecrate a Lodge at Lausanne, Basle, Solothurn, and other places, and commenced operations, which induced the formation of the "Grand Orient of the National Roman Helvetique," under Grand Master Bro. Glayre, (this Brother was the restorer of Freemasonry in Poland, anno 1764.) In 1811 the previously mentioned Orient of Zurich made its appearance in Basle, but returned to its original position on the death of Bro. Burckhardt. Bro. Pet. Louis von Tavel, was appointed by the Duke of Sussex, in 1813, P.G.M., but as these various Heads could not long exist, and the different systems there were found inconvenient, they ultimately became amalgamated, and formed one union, entitled "The National Lodge of Switzerland," and installed its Master, St. John's day, 1822, in Berne. They adopt the form, manner and regulations of English Lodges. The arch enemy of Freemasonry, under the appearance of Roman Catholic Clergy, has been continually at work to strangle Freemasonry in its infancy, and has to a considerable extent succeeded in the Catholic portion of Switzerland. The Protestant division has suffered little to interfere with the Order; and excepting the disturbance caused by the French revolution, has kept the even tenor of its way.

DENMARK,

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

SWEDEN,

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

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

RUSSIA,

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

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

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

TURKEY.

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

(To be continued.)

H. F.

THE FREEMASON'S LEXICON.

(Continued from page 368, v. i.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A SHORT TALE WITH A LONG MORAL.

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

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

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

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

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

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

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

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

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

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

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

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

TO THE EDITOR.

"TABLEAU CULT DE HEBRAIQUE."

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

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

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

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

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

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

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

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

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

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

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

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

ROSENBERG.

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

ROYAL ORDER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

R. G. L. T. N.

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

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

Edinburgh, 24th January, 1844.

ROYAL ARCH.

To the Editor of the Freemasons' Quarterly Review.

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

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

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

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

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

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

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

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

R. A.

THE KNIGHTS HOSPITALLERS.

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

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

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

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

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

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

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

KNIGHT TEMPLARS.

To the Editor of the Freemasons' Quarterly Review.

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

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

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

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

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

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

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

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

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

I am, Sir, yours, &c.

January 11, 1844.

A TEMPLAR.

WINGED WORDS OF ANCIENT ARCHERS.—PART II.

HOMERIC.

"Far off his coming shone."

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

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

* Byron has, in a rapid sense,

"By the blue waters of the arrowy Rhone,"

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

“ Down from Olympus, with his radiant bow,
And his full quiver o'er his shoulders slung;
Marched in his anger; shaken as he moved
His rattling arrows told of his approach.
Like Night he came, and seated, with the ships
In view, despatch'd an arrow. Clang'd the cord
Dread-sounding, bounding o'er the silver bow.
Mules first, and dogs, he struck, but aiming soon
Again-t the Greeks themselves, his bitter shafts
Smote them The frequent piles blazed night and day.”

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

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

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

“ Fierce as he mov'd his silver shafts resound,”

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

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

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

“*Non nostrum est tantos componere lites.*”

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

TOXOTES.

TO THE GRAND LODGE OF IRELAND.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In my next I will enter further into the subject.

FIDUS.

TO THE EDITOR.

Trinity College, Cambridge, February 21, 1844.

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

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

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

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

Your constant Reader,

A TRAVELLER.

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

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

EXPLANATORY STATEMENT OF THE CONTROVERSY.

“What time is't?”

“Time to be honest!”—*Timon of Athens.*

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

“To err is human, to forgive divine!”

REJECTED LETTERS.

THE "TABLET" AND FREEMASONRY.

EXTRAORDINARY ASSUMPTION OF ECCLESIASTICAL
CENSORSHIP.

NO. I.

To the Editor of the Freemasons' Quarterly Review.

London, 11th March, 1844.

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

"A ROMAN CATHOLIC."

To the Editor of the Tablet.

Freemasons' Hall, 20th December, 1843.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus stands the question at present.

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

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

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

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

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

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

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

A ROMAN CATHOLIC.

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

P O E T R Y.

THOUGHTS AND FEELINGS

ON THE OPENING OF THE NEW YEAR.

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

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

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

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

1st January, 1844.

W. HERSEE.

Shakspeare Lodge, No. 356.

ON THE MONUMENTAL STATUARY IN TRAFALGAR SQUARE.

WITH hat on head, exalted high,
 Lo! NELSON towers to the sky;
 Whilst, bare and bowing, down below,
 Two ROYAL GEORGES grace the show!
Living it had been more discreet
 To place him kneeling at their feet;
 But *dead* the value Truth evinces,
 OF HEROES OVER REGAL PRINCES!

J. LEE STEVENS.

March, 1844.

THE ROYAL SCIENCE.

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

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

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

W. SNEWING, (25.)

£

OCCASIONAL HYMN

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

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

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

J. E. CARPENTER,
 Shakespeare Lodge, Warwick.

THE MOTHER TO HER INFANT BOY.

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

KEZIA BREWSTER.

THE CAVE OF CALYPSO.

(*ODYSS. B. 5TH.*)

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

PILGRIM.

COLLECTANEA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ORIGIN OF THE NAME OF DOG-STAR.—“It being observed that the heliacal rising of Sirius preceded a few mornings the rise of the Nile, this star received in Egypt the popular appellation of the Dog-Star, in allusion to the fidelity of the dog, who warns his master to remove his property from impending danger.”

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

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

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

MASONIC INTELLIGENCE.

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

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

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

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

OFFERING TO DR. OLIVER.

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

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEB. 7, 1844.

Present, M. E. C. J. Ramsbottom, *M. P.*, as Z.

“ B. B. Cabbell as H.—B. Lawrence as J.

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

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

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

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

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

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

* *Vide*, p. 334, 1813,

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

The Grand Chapter was then closed and adjourned.

UNITED GRAND LODGE OF ENGLAND.

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

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

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

Dated this _____ day of _____ " _____."

UNITED GRAND LODGE.

COMMITTEE OF MASTERS.

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

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

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

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

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

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

NOTICES OF MOTION.

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

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

By BRO. HALL, G. R.—To amend the regulations as to Provincial Grand Masters.

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

QUARTERLY COMMUNICATION.

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

The R. W. Col. Tynite, . . . P. G. M. for Somerset, as D. G. M.

„ „ H. R. Lewis . . . Sumatra.

„ „ J. Ramsbottom, *M.P.* Berkshire.

„ „ Earl of Harborough . Isle of Wight.

„ „ R. Alston . . . Essex.

„ „ A. Hastie, *M.P.*, and Matthew, Grand Wardens.

PAST GRAND WARDENS.—Bros. Lord Worsley, Perceval, Cabbell, Pollock, Burmester.

V. W. GRAND CHAPLAINS.—Rev. Bros. Fallowfield and Vane.

„ GRAND REGISTRAR.—Bro. Hall.

„ GRAND SECRETARY.—Bro. White.

W. GRAND DEACON.—Bro. Adamthwaite.

„ PAST GRAND DEACONS.—Bros. Buckhardt, Lawrence, Savory, Crucefix, Gascoign, Shadbolt, Dobie, Bossey, M'Mullen, Walker, Thomas.

„ DIRECTOR AND ASST. DIR. C.—Bros. Jennings and Chapman.

„ GRAND SWORD BEARER AND PAST.—Bros. Evans, Lawrie, Philipe.

„ GRAND ORGANIST.—Sir G. Smart,

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

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

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

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

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

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

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

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

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

(CIRCULAR.)

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

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

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

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

Your faithful Companion,

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

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

THE CHARITIES.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

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

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

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

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

ROYAL MASONIC BENEVOLENT ANNUITY FUND.

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

GIRLS' SCHOOL.

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

ROYAL MASONIC INSTITUTION FOR BOYS.

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

* The Committee sit regularly every fortnight.

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

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

ANNIVERSARY FESTIVAL.

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

BOARD OF STEWARDS.

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

The meeting was attended by about 150 Brethren.

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

ABSTRACT OF ACCOUNT FOR 1843.

Receipt.

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

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

THE REPORTER.

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

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

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

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

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

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

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

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

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

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

MASONIC CHIT-CHAT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SANDWICH ISLANDS PAPER.—At the last meeting of the Ethnological Society the first four numbers of a newspaper, published at the Sandwich Islands, in the native language, were laid on the table. This singular journal, a small folio size, is published once a fortnight: the circulation is about 3,000, and the annual subscription 6*s*. It is edited by an American missionary, and contains, in addition to the ordinary political and general news, political and religious dissertations, &c.

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

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

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

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

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

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

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

Obituary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROVINCIAL.

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

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

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

On this occasion, too, the Provincial Grand Master (I. H. Hall, Esq., of King's College), lately appointed by the Pro-Grand Master of England (Earl Zetland), made his first appearance among the Brethren, and, notwithstanding his being wholly unknown to them, was received in the most cordial manner.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“V. W. P. Grand Chaplain, the Rev. Brother James Folliot.”—(Honours.)

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

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

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

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

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

Song—"Jenny Jones," in capital style.

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

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

Song—"The Entered Apprentice."

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

His LORDSHIP acknowledged the compliment.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SCOTLAND.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

St. George's Lodge.—Alex. Diack.

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

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

IRELAND.

TO CORRESPONDENTS.

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

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

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

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

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

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

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

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

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

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

“The suffrage of the wise,
The praise that’s worth ambition, is attain’d
By sense alone, and dignity of mind.”

* P. 44, Irish Const.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FOREIGN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I am, dear Sir and Brother,

Your very obedient servant,

Nassau, N. P., Dec. 1843.

AN OLD MASON.

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

AMERICA, (UNITED STATES).

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

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

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

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

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

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

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

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

INDIA.

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

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

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

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

Received from Feb. 1840 to Dec. 1841, . . . Rs. 3,722 0 0

Disbursements from ditto to ditto 3,719 11 2

Balance 3 4 10

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

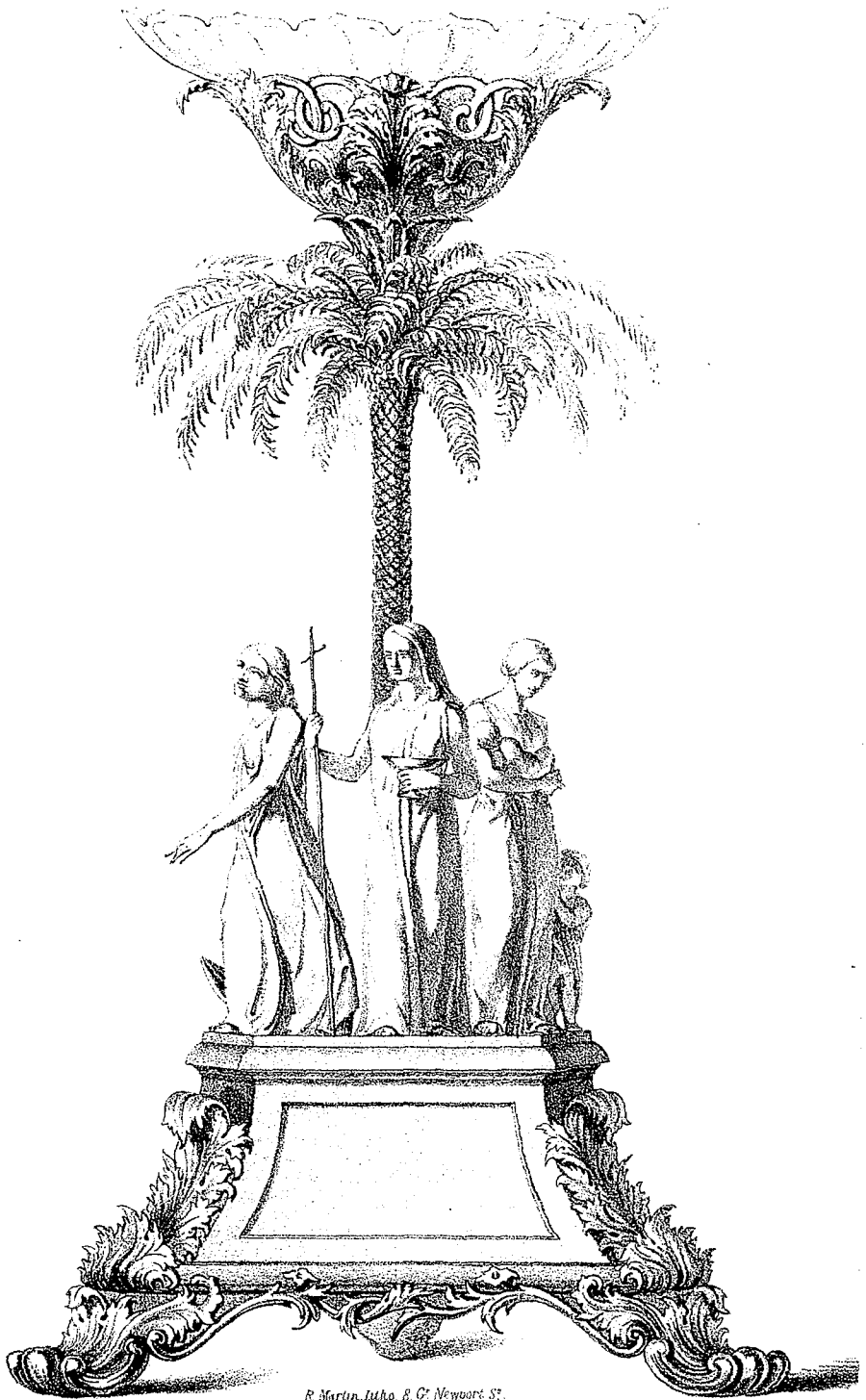
Bro. Burlton, the Pro. D. Prov. G. M. is expected from the Provinces. Bro. Boileau has been appointed to the upper part of India, which will prove a great loss to the Craft; in him the Mason and gentleman are perfectly blended. Bro. Neave, the D. G. M., is so far removed from the scene of Masonic interest,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

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

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

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

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



R. Martin, Litho. & G. Newport St.

THE TESTIMONIAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The terms of the warrant, dated 15th December, 1843, are such as are usually contained in the directions of the Grand Lodge of Scotland. Officers of the Lodge "RISING STAR OF WESTERN INDIA :"—

- Bro. Jas. Burnes, *L. L. D.*, P. G. M. Western India, W. M.
- „ P. W. Le Geyt, P. M. : A. Larkworthy, H. Fawcett, Wardens.
- „ Spencer Compton, W. Welles, Deacons.
- „ Manockjee Cursetjee, Secretary ; Jas. Boyd, Treasurer.

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

REVIEW OF LITERATURE, &c.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† Page 404, 1840.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TO CORRESPONDENTS.

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

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

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

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

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

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

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

A LIVERPOOL MASON. Has he either name or address?

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

R. S. L. Name and address wanted.

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

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

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

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

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

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

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

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

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

BRO. HAMILTON'S request has been complied with.

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

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

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

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

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

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

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

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

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

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

DISCIPLINE AND PRACTICE.

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

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

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

ARCH MATTERS.

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

TEMPLARS.

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

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

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

BROTHER W. LLOYD.—Too late.

THE ASYLUM.

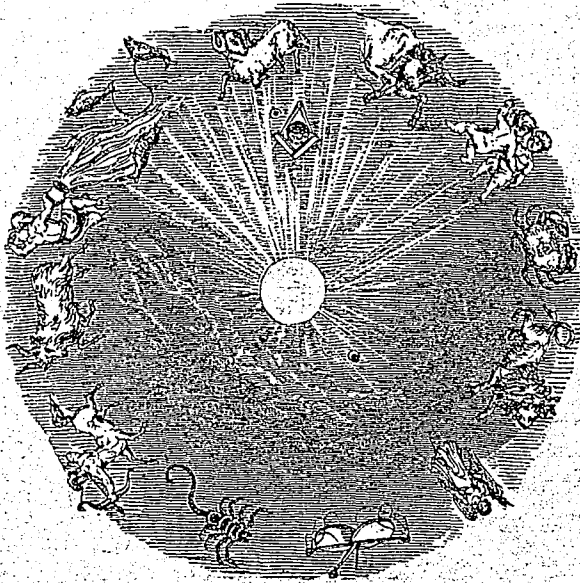
THE FESTIVAL IS FIXED FOR THE 19TH OF JUNE.

FLOREAT ASYLUM

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NINTH ANNIVERSARY.

The Brethren of the Fraternity, and the Patrons and Friends of this Institution, are respectfully informed that the Anniversary is fixed for the 19th of JUNE, next, to be held at FREEMASONS' HALL, Great Queen Street,

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The Board of Stewards is now forming, and the names of Brethren desirous of paying a mark of respect to the Chairman, and of supporting the Charity, are respectfully solicited.

25, Tibberton Square, Islington.

ROBT. FIELD, *Secretary.*

Masonic Library, 314, High Holborn.
BRO. R. SPENCER begs to inform the Craft, and collectors of Masonic Engravings, he has purchased the fine copper-plate engraving, in aquatint, size, $16\frac{1}{2}$ by $12\frac{1}{2}$ in., of the Hon. Mrs. Aldworth, (the female Freemason, of Cork,) in her Masonic costume; and intends republishing it, accompanied with a short Biographical Sketch of her Life. Price, in a portfolio with the Memoir, 15s.

R. S. has also a few copies on sale of the Portrait of George IV., when Prince of Wales, engraved, in Masonic costume, by E. Scott, size, 19 by 15 inches. Price 7s. 6d.

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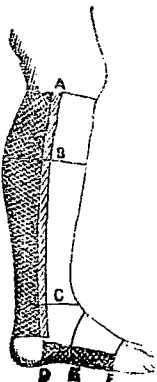
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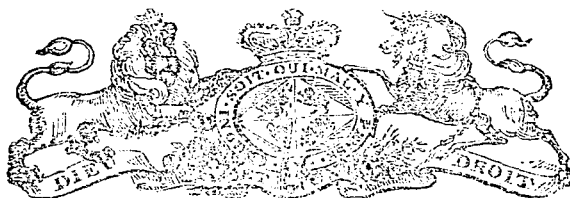
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1844.

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