

# CONTENTS.

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	PAGE
THE TABLET v. FREEMASONRY - - - - -	281
ON FREEMASONRY - - - - -	289
FREEMASONS' LEXICON - - - - -	295
MASONIC VIEWS IN THE ILIAD AND ODYSSEY - - - - -	305
THE MASONIC PRECEPTOR AND PUPIL - - - - -	307
A FEW MORE WORDS ON REFRESHMENT - - - - -	308
THE FREEMASON'S CHILD - - - - -	309
PUSHKIN, THE RUSSIAN POET - - - - -	311
COLLEGE MUSINGS - - - - -	311
JEWISH FREEMASONS IN PRUSSIA - - - - -	316
JEWISH AND PRUSSIAN FREEMASONS - - - - -	317
FREEMASONS IN GERMANY - - - - -	317
A SEMI-MASONIC SUMATRAN FRAGMENT - - - - -	317
THE CASE OF BRO. EUGENE MARIE LA GRATIA - - - - -	318
LETTERS TO THE EDITOR - - - - -	319
COLLECTANEA - - - - -	320
POETRY - - - - -	323
<b>MASONIC INTELLIGENCE :</b>	
SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS	
OF ENGLAND - - - - -	326
UNITED GRAND LODGE OF ENGLAND - - - - -	326
QUARTERLY COMMUNICATION - - - - -	327
PRESENT AND PAST GRAND STEWARDS - - - - -	331
THE CHARITIES - - - - -	331
THE ASYLUM - - - - -	332
THE REPORTER - - - - -	332
MASONIC CHIT CHAT - - - - -	333
OBITUARY - - - - -	340
PROVINCIAL - - - - -	341
SCOTLAND - - - - -	358
IRELAND - - - - -	361
FOREIGN - - - - -	367
WEST INDIES - - - - -	372
AMERICA (U.S.) - - - - -	374
INDIA - - - - -	377
LITERARY NOTICES, &c. - - - - -	380
TO CORRESPONDENTS - - - - -	387

GIFT FROM THE DUCHESS OF INVERNESS TO THE  
MASONS OF ENGLAND.

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It would, indeed, have been ingratitude for the present made by the Duchess of Inverness to the Masonic body here, did not some testimony of approval emanate from amongst us. Will, then, the Editor of "The Freemasons' Quarterly Review" permit a rhymester to endeavour to indicate how we feel that graceful remembrance of those who once called in the flesh the illustrious Prince, her husband, our Brother?

E. R. M.

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THE deepest proof of all HE ever gave,  
The Prince, so long our master and our guide,  
Speaketh ev'n now, from his well-chosen grave,  
In gentle accents like a rivulet's glide—  
How well HE must have taught His honour'd bride  
Our worth, in what she's done, *that* proof we have ;  
'Tis not the value of the gift we prize ;  
Not so ; though gratitude bestow'd it once,  
*It has in every British Mason's eye,*  
Claim higher—heir loom to his Brother-sons  
Thus vapour mounts unto the lofty skies,  
But still descends in fertilizing rain.  
Lady, bereft like us, we more than prize  
Thy gift ; 'twill vivify our hearts again.

EDWARD RALEIGH MORAN,

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

September 19, 1845.

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Mrs. Crook.—This excellent Lady has, at the request of the Countess of Zetland, sat for her portrait to Mr. Faulker, *R.A.* The price agreed to be paid is 120 guineas.

THE  
FREEMASONS'  
QUARTERLY REVIEW.

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NEW SERIES—SEPTEMBER 30, 1845.

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"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.\**

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THE TABLET v. FREEMASONRY.

"The creature's at his dirty work again."

SEVERAL communications having been made to us in consequence of the "Masonic impudence† department" of the *Tablet*, we have ventured to devote a little space to the subject, more in compliance with the wishes of our Roman Catholic Brethren, than by way of reproof to the maligner of Freemasonry, whose witless railings are perfectly harmless.

In our last we apologised to that excellent man and Mason, Brother

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\* THE SUPPLEMENTARY NUMBER WAS PUBLISHED ON THE 15th OF MAY 1843, CONTAINING ALL THE INTERESTING PARTICULARS, MASONIC AND OTHERWISE RELATING TO H.R.H. THE DUKE OF SUSSEX, THE LATE ILLUSTRIOUS GRAND MASTER. WITH A PORTRAIT, AND MAY BE HAD OF THE PUBLISHERS, MESSRS. SHERWOOD AND CO., 23, PATERNOSTER ROW. PRICE THREE SHILLINGS.

† If the *Tablet* be offended at the term "impudence," let him bear in mind it is his own.

Husenbeth, for adverting to the subject—at the time we did not know what the *Tablet* has since informed us of—that he professes the faith of the Church of Rome. We now honour him the more, perceiving the leading cause of the virulent abuse of his apostate defamer—

“Slander meets no regard from noble minds ;  
Only the base believe, what the base only utter.”

We may prefer the tolerant clemency of the church in which we have been nurtured ; we are thereby taught that the purity of God-worship is in the heart itself, and not merely in lip-profession ; and that to anathematise from the pulpit, or to issue disgusting libels from the press, is an offence against the Diety, which even insanity cannot excuse.

The ribald invectives against Freemasonry in general, and Brother Husenbeth in particular, are both indecent and disgusting. We have heard that the writer thereof was formerly a member of the Society of Friends ! in what particular creed he now rejoices might be asked of the “Father of lies.” Like an envious man, he is cursed by his own venom, for even in his explanation of the sacraments of his new faith he winces at the self-infliction he is compelled to impose as a penance for his inane abuse of the purity of Freemasonry, which, although not Christianity, is nevertheless its handmaid,

In reply to the first appearance of “Masonic Impudence,” an article appeared in a Bristol paper, which very properly deprecated the unholy attack on the Deputy Grand Master for that Province ; this article appears to have produced an emetic effect on the “impudence” of the *Tablet*—which, like a dog returned to its vomit, sends forth more foulness, and betrays so much more insanity, that we may leave it to the contemplation of some imaginary “obscene rite,”\* to which none but such as the *Tablet* can be admitted—its thoughts are hateful, and their expression repulsive.

The third attack assumes to be a replication to an illogical and altogether untoward letter, irrelevant to the subject, addressed to Colonel Hugh Baillie, the P. G. M. for Bristol, in which the character and conduct of Brother Husenbeth are defended, but at the expense of his faith. Cause enough this for further pollution from the *Tablet*, which did not, because it probably could not, clearly distinguish the temporary advantage which the illogical paper gave it. It contented itself, therefore, with resuming its attack on Freemasonry, and even ventured to be frolicsome. Were the frolic as keen as the abuse is low and vulgar, we might be beguiled of a smile ; but alas for the *Tablet*—

“He rams his quill with scandal and with scoff ;  
But ’tis so very foul, it wont go off.”

We pass now to the moral contrast.†

\* Another term of the *Tablet*.

† We have received a pamphlet, written by Bro. Husenbeth, in reply to the *Tablet*, and to

It is to the credit of some of the Roman Catholic Clergy that they have sent a remonstrance to the supreme head of their church on the injudicious and uncharitable conduct exhibited against Freemasonry, to which, as yet, no answer has been vouchsafed; and some well-informed Roman Catholic Freemasons are of opinion that a similar remonstrance, numerously signed, should be presented to the Court of Rome—certainly, if such remonstrance were numerously signed, it would doubtless produce some good effect; but unless it was so, it were better refrained from—many excellent Brethren might hesitate to append their signatures to a document which recriminated on persons professing the same religious tenets; and again, the remonstrance of some of their clergy having as yet received no reply, would probably dispose many to hesitate, lest they should become marks for ill-natured people to point at.

Let the Mason ponder on this demon-like attack on his glorious profession, and derive consolation from the assurance that in proportion as the Order is persecuted by prejudice or intolerance, it will always triumph by the consequent proofs of its heaven-ward purity, which becomes the more effulgent by the moral assay to which it is subjected. The *Tablet* rejoices in reproving others for calling names, and generally using bad language; and, by way of parodying itself, indulges somewhat antithetically when discussing the debate on the Irish Colleges' Bill, at the expense of Lords Stanley and Brougham; and on the same occasion even the Roman Catholic members of Parliament do not escape the *pure* moralist of the *Tablet*, for they are described as “an almost unmitigated nuisance:” we have also such terms as “*ne plus ultra* of audacity,” “Irish fools,” “*ne plus ultra* of impudence,” &c., and this farrago is hashed and dished up for the edification of an intelligent community, in the year 1845, by the only recognised political organ of the Roman Catholic faith!

“Qui vult decipi, decipiatur.”

A letter has subsequently appeared in the *Tablet*, under the signature of D. S. E., containing temperate yet stringent strictures on its vituperative abuse of Freemasonry, to which the apostate replies, not by argument, but that sort of casuistry which is opposed to sense and reason. This reply D. S. E. was desirous of meeting, but no, the *Tablet* is satisfied with inflicting the poison; he has no intention of giving the antidote, which however was published by the *Carlow Sentinel* on the 16th of August, under the head of “More Rejected Letters.” The editor of that journal thus observes on the excellent papers of D. S. E.:—

THE TABLET v. FREEMASONRY.—“We direct the attention of our Masonic readers to the correspondence which will be found in this day's

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the anonymous pamphlet that pretends to defend Freemasonry, but must content ourselves with a general acknowledgment.

publication on the subject of Freemasonry. The calumnies of the editor of the *Tablet* have been promptly met by a Roman Catholic gentleman of high character, and to whose advocacy the body are indebted. A gentleman, himself educated in the communion of the Church of Rome, presents a fine contrast to the writer, who has lately embraced its tenets, both in charity and toleration; and we hope the lesson the writer of the *Tablet* has received will warn him in future not to rush into print to slander an "Order" of whose principles he is utterly ignorant. The letters of our respected correspondent will be found most interesting."

We have only room for the following extract, from the letter alluded to:—

"From the time of the incursion of the French armies into the Peninsula in 1807, Freemasons' Lodges were greatly multiplied all over Spain and Portugal. In the former country Don Carlos the (then) Infante, exercised the high office of Grand Master of Spain and her colonies, with the perfect countenance of his brother, King Ferdinand VII. In 1821 and 1822, I often saw Don Carlos acknowledge the sign of Fellowship with several Englishmen then in the capital. After the subversion of the constitution of 1812, the dungeons of the Holy Inquisition, which had been wrested to the cruel purposes of the government for the punishment of Freemasons and Constitutionalists, had been crowded with Liberals. I was present when the brazen gates of the Inquisition at St. Jago de Compostella were broken open in 1820, and the prisoners—all political—were liberated on the re-establishment of the Constitution. An incident entered in "My Note Book," is a case in point—a matter of history. The Conde de Montijo was found in solitary confinement, in a cell from whence the light was nearly excluded. When we entered his dungeon to inform him that the light of the sun awaited him, and that his liberty was at hand, he could not be prevailed upon to leave this den, but begged that if he were doomed to die, he might be at once released of life. General Azevedo, taking him by the hand to lead him out into open daylight and liberty, was obliged to have assistance to bring him forth, so impressed was the Count with the fancy that he was to have been butchered, like many other Constitutionalists before him. However, he was released with the rest, and I saw him on several days subsequently, when he was obliged to wear a shade over his eyes, yet unaccustomed to the broad glare of sunshine."

*The Rev. Mr. Burke.*—This worthy coadjutor of the *Tablet* in the crusade against Freemasonry, has received a signal castigation from the pen of a "Catholic Freemason," in an article that appeared lately in the *Nenagh Guardian*; the *Tablet* probably has writhed under the inflic-

tion, but has not betrayed itself in its usual groans. The letter of "Amicus" is unanswerable.

A paper was circulated some time since under the following head :—

*Decisions of the Holy Apostolic See concerning the Society of Freemasons. Addressed to the Most Holy Father.*

It states that Ecclesiastical punishments have been decreed by Roman Pontiffs against Freemasons who observe a secret.

That a doubt has arisen, when if any repent having taken the oath, whether they can be admitted to the sacrament of penance.

It is asked, how the conference ought to act? The reply of the sacred congregation is, "*taking things as proposed,*" *it is not permitted.*

A doubt having arisen as to the words "*not permitted,*" if implying the "*invalidity of the absolution,*" the sacred congregation replied in the *affirmative.*

The document is signed "ANGELUS ARGENTI,"  
"Notary of the sacred Roman and Universal Inquisition."

This paper was met by a temperate inquiry, published by an "ENGLISH CATHOLIC FREEMASON," touching the various points. On both these papers we have been favoured with the opinion of a Catholic Brother, on whose judgment we place great reliance; he observes, that no papal decree is to be understood *verbatim et literatim*, nor are they enforced in all countries, any more than some decrees of councils. The true question is not as to the power of the pope, but whether Freemasonry is a question of morals, one in which the salvation of souls is concerned requiring ecclesiastical interference, which he denies, unless the pope have the power to prohibit commerce, forbid the use of money, shut up gin-shops, and all other places, as dangerous to the salvation of souls. Is therefore Freemasonry a question of morals for interference of ecclesiastical or only of civil law?

*The Grand Lodge.*—The proceedings on the 3rd were of a mixed nature; the presentation in perpetuity of the "Sussex Testimonial" to the Grand Lodge, was a kind and graceful act on the part of that distinguished lady, the Duchess of Inverness, whose letter we regret it is not in our power to record. She wrote of her deceased husband with the true affection of a wife, and, by the manner of the presentation, appeared to act as if she was fulfilling the wishes of the departed Grand Master. It is by far the most pleasing compliment to his memory; and when it is borne in view that the Duchess gave no less a sum than five hundred guineas to purchase the Testimonial from the Trustees (a sum we believe she could but ill afford), the value of the presentation is enhanced in proportion.

The next subject was the motion of Brother Brewster to amalgamate the Asylum with the Benevolent Annuity Fund; and that excellent Brother opened his case in so clear and straightforward a manner that promised success. He was followed by Dr. Lane, in an address that secured the attention of all, and the case appeared to be advancing as the friends of both institutions could wish, when lo! it was discovered that Grand Lodge was out of order, and could not entertain the question! After some coquetting, especially between the Grand Secretary and the presidential chair, it was decided that Grand Lodge was out of order, and this desirable object was thus for the time abandoned.

Now even with this we do not quarrel so much; unsocial, unseemly, and unmasonic as the case is; as we do with the irregular and graceless conduct generally of the executive—let us examine the matter.

Notice of motion was given in July for the Committee of Masters in August, 1844. Was its nature then stated to be informal? It could not come on for discussion, by reason that time would *not* permit. It was renewed from time to time, until the Committee of Masters in August last, when it became the first notice on the paper; and then, when the excellent Brother, who had devoted much time to the consideration of the subject, had mastered the difficulties, had well and truly stated his case, was admirably seconded, and the discussion was proceeding to the satisfaction of the Grand Lodge, it was then, and not till then, discovered that Grand Lodge was out of order in entertaining the subject! Was not the Grand Secretary wrong in receiving an improper motion? was not the Grand Registrar wrong, supposing he is acquainted with Masonic law, in not advising with the Grand Master on the case? Had he done so, certain we are that noble and distinguished Brother would have spared the feelings of Bro. Brewster, and not have allowed him to be deceived—we had almost said entrapped—into such a snare. Of whatever use the public legal adviser may be for any certain purposes we know not; but this we do know, that openly and officially in the present case he has not done his duty; it will be no excuse to say that he did not know of the motion having been delivered in—*it is his duty* to inquire what motions are delivered in, to examine them, and report thereon to the Grand Master and to the parties concerned. We have before stated that the executive is remunerated for the performance of service, not perhaps in coin, but in rank and station in the craft; and we expect the performance of duty, not as a compliment, but as a tribute of respect for the attainment of such rank and station. We may write strongly, but mere tinkling sounds will not avail.

The third case was the motion for the increase of dues, and their application to the Benevolent Fund, and for annuities to the widows of Masons. The mover on being called on withdrew his motion, in deference to the expressed wishes of several provincial Brethren, and, we believe,



the implied wish of the Grand Master ; and when the great probability of its success on that night is considered, he may deservedly take credit for his readiness in yielding to the requests. He has, however, renewed the notice of motion.

*The Jewish Freemasons.*—The Prince Protector of Prussia already has placed himself, as Brother Jonathan would phrase it, in a *fix*. The Grand Lodge of Berlin is divided in its allegiance, and there is little doubt but that ere long the Protector (!) of Prussian Freemasonry must either resign his authority, or acknowledge the power of Masonic opinion over his own circumscribed views of its meaning. For the present we take leave of the Protector, and proceed to more agreeable points connected with the subject.

It had been arranged to bring the question of the exclusion of Jews before the Grand Lodge of England, and we should regret the delay, did there not appear to be some hopeful anticipation that the Grand Master will give the subject his full consideration, and by that course either use the influence of his own high station in favour of his offended Brethren, or suggest to the Grand Lodge to entertain the subject in its deliberative wisdom.

*Masonic Knights Templars of England.*—As this section of the Order prefers to be considered as defunct, it is scarcely worth while to disenfranchise it. One chance, however, yet remains—let those who are really anxious for existence, *meet* and *unite* ; no sooner shall they resuscitate themselves, and give evidence of strength, than the sleepers will awake, and astonish them by snatching the laurels they have not the courage to earn.

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The approaching session is promising, as regards the Masonic districts under the English constitution, perhaps at no time was it more so. Our charities are all in a healthy state, nothing is wanting but the perfect union of the Asylum and Benevolent Annuity Institution. We may observe of the former, that costly as has been the attempt to remove the defaulting trustee, it has been perfectly successful ; and that parent of Charity stands forward in its proud pre-eminence, the purer from the severity of its trials.

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We have cautiously refrained from adverting otherwise than in general terms to the recent circumstances, that have so unhappily rendered it necessary to institute proceedings in chancery, in order that the Asylum for Aged Masons might be released from further abuse. That point is attained—the removal of the individual who caused this abuse has been attended with great inconvenience, serious loss, and consequent delay ; *but he has been removed*, and therefore the end is accomplished ; it is the

duty of Masons to pass as lenient a sentence as possible upon an erring Brother, and we therefore content ourselves with observing, that as it is the first instance on our records where a trustee has misapplied the funds of a public charity—so do we most fervently hope it may be the last.

While on this subject, we shall only be doing an act of justice to the four remaining trustees, viz., Bros. Jos. Copeland Bell, Zachariah Watkins, Joseph Partridge, and Thomas Wood (Alderman), by stating that their resignation was an act of generous interpretation of the position of the charity, caused by the misconduct of their colleague; their resignation tended to simplify the proceedings, and left the future trusteeship unfettered by any difficulty. The adage "All's well that ends well," applies to this excellent institution; and we have no doubt that its new patrons will vie with the old patrons in replacing the deficiency caused by the abstraction of funds and the expenses in Chancery.

In Chancery! what ominous words. This as a court of equity is no doubt an admirable system, were it not for the expense; but the process of removing a defaulter, who was considerably in debt, has cost more than *twice* the amount sought to be recovered. We are not ourselves lawyers, and do not question the legality of Chancery proceedings, but they are inconvenient from delay, excessive in expense, and give to a cunning artful defendant, the power of continuing vexatious proceedings, without a shadow of proof as to their necessity. As some set off, it is pleasing to record, that the professional exertions of the solicitor who conducted the case on the part of the Asylum were as exemplary as successful.

The Charitable Trusts Bill, now before Parliament, will, we hope, contain provisions not only for economy in law but some penal clause, to make a defendant wince before he shall dare to mock at justice because he has disregarded honesty.

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*Bombay.*—A new Order has started into existence, founded on Masonic principles; it has a promising aspect.

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*The late General Jackson.*—This distinguished Brother, ex-President of the United States of America, has been removed from the scene of earthly labour; he died full of years and honour.

## ON FREEMASONRY.

THE GREAT PLAN OF HUMAN SALVATION TRACED IN FREEMASONRY,  
BY THE LIGHT OF ONE OF ITS MOST PROMINENT SYMBOLS.

*Respectfully submitted to the consideration of those clergymen who doubt the propriety of allowing the use of their churches for Masonic celebrations.*

BY THE REV. GEORGE OLIVER, D.D.

(Continued from p. 163.)

THE meaning attached to light and darkness in the system of Freemasonry is not included amongst its ineffable secrets. The former does not imply a material or elementary substance, but is purely intellectual. It is explained by St. John the Evangelist when he says, "the darkness is past and the true light shineth. He that saith he is in the light, and hateth his brother, is in darkness, even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness."<sup>1</sup> In the foreign degrees of Teutonic Masonry, the explanation is conveyed cabalistically. One of their lectures says, "there are two sorts of fire and two sorts of light, viz. according to the dark impression, a cold fire and a false light, originating in the stern might and imagination, desiring a self-will dominion. The second fire is a hot fire and true light, originating in the Eternal, in the substance of divine geniture; and that light shineth in the darkness, and illustrateth it; standing in a perceptible life. The life of man is in it, and he is the light of the world."

This intellectual light, which is one of the characteristics of ancient Masonry, is frequently identified with Christ; and, to adapt the metaphor to every capacity, he condescended, even in his human form, to clothe himself with light as with a garment at his transfiguration;<sup>2</sup> and in other places is represented as the source and essence of light.<sup>3</sup> Hence Freemasonry, as dedicated to this ancient Being, in his character of the Great Architect of the Universe, has been denominated a system of Light, invested with the sun, moon and stars, as symbols of his handy work, and referring to his universal appearance as *a flame of fire*, whenever he was pleased to communicate his will to man by a personal revelation.<sup>4</sup>

The patriarch Noah taught this pure system to his descendants, as including the worship of God through a divine Mediator, verified and made perfect by the practice of moral duty. And hence the primitive Masons were called Noachidæ, and professed to entertain a high respect for the seven precepts of that patriarch. The circumstances attending the preservation of Noah and his family are preserved in a degree called "the Royal Ark Mariners," in some of the systems of which the deluge is said to have been produced by a Blazing star. There is another Masonic degree, which records a transaction that took place at the same period, called "the Ark and Dove." It also forms a portion of a third, which is termed "the Grand Patriarch, or Prince of Libanus." And

(1) 1 John ii. 8-11.

(2) Mat. xvii. 2.

(3) Ps. lxxxiv. 11.; Mal iv. 2.; Acts xxvi. 13.; Rev. i. 14., xxi. 23., xxii. 5.

(4) See above, p. 159 of the present volume.

in the 60th degree of Fustier the subject is again renewed, by an explanation of the mystery of the three sons of Noah; of the three stories of the ark; of the three men that appeared to Abraham; of the seven pair of clean beasts; of the dove which was sent forth at the end of seven days; of the forty days' rain, &c. &c. The deluge is also referred to in the lectures of the first symbolical degree.

After the destruction of the world, God renewed his covenant with Noah, and confirmed it to Abraham and Moses, and it was fulfilled in Christ. The ceremonial law, which was abolished when the veil of the temple was rent in twain, and the holy of holies, with its ark, mercy seat and cherubim exposed to public view, formed no part of this compact, but "was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator;" and was typical of the divine plan to render the compact perfect. And the sublime degree of Knight of the Eagle, or Sovereign Prince of the Eagle and Pelican, as some term it, or Rose Croix de Heredon or Harodim, as it is named by others,—for the appellation is by no means uniform—offers a glorious description of that portentous period when the veil of the temple was rent, the lamp of day was obscured, the stars disappeared, and darkness and consternation covered the earth; for in the midst of this unnatural darkness the greatest calamities befel our noble Order.

As time moved on, from the deluge to the advent of Christ, the system of light progressed and acquired an accession of truths commensurate with the increasing intelligence of mankind; it taught that all who died before Christ came personally into the world, were justified by faith in the prospect of his coming to offer himself a sacrifice for the sins of men. This faith would include a firm belief in the veracity and immutability of God, and a full persuasion that he would perform the covenant into which he had entered for the security of human salvation. Hence Freemasonry became the sacred depository of numerous types of this remarkable fact,—the pillar of a cloud of fire, the Shekinah in the tabernacle and the temple, the blazing star, and many others. Indeed, if we look curiously into the system of Freemasonry, even as it is practised at the present day, we shall find it to consist of a regular series of types of the Redeemer or his dispensation. Adam was a type of Christ; for "as in Adam all die, even so in Christ shall all be made alive." Abel was the same, and so was Noah; and the whole history of his salvation in the ark is typical of our purification by Christian baptism. Again, the sacrifice of Isaac was a figure of the death of Christ. All the Masonic worthies whose names are so celebrated amongst us, were, in like manner, types of the Messiah. Joseph, Moses and Aaron; Joshua, David, Solomon and Zerubbabel. Even the Israelites, whose redemption from bondage forms an unalterable Landmark of Freemasonry, prefigured the same event. And what are Jacob's vision of the ladder, the burning bush, the manna which fell in the wilderness, &c. &c., all illustrated in our disquisitions, but typical events which bear a direct reference to the establishment of our most holy religion.

It is certain that there is not, nor ever was, any NAME under heaven whereby salvation can be obtained but only the name of the Lord Jesus Christ, which is styled in Masonry the Tetragrammaton. Now the great truth having been communicated to the first man, and frequently

repeated to the sages of his posterity, that in the fulness of time the Messiah should suffer and die for human redemption, and that his appearance should be heralded by a blazing star; a faith in that revelation must have been as efficacious before his incarnation as it is now; and so it was believed by all the holy men of old. Faith in a specific revelation of things to come is precisely the same as in a divine attestation of things past. St. Paul expressly declares the efficacy of this faith, for he says—and his definition has been transferred to the first degree of Symbolical Masonry—“Faith is the substance of things hoped for,” as well as “the evidence of things not seen;”<sup>6</sup> and it was therefore by this faith that our ancient Brethren were justified before the coming of Christ.

“If any one,” says Eusebius,<sup>7</sup> “beginning with Abraham and going upwards to the first man, should affirm, that all those men who have given such glorious testimonies of their holiness were in reality, though not by name, Christians, he shall not err far from the truth.” And why not Masons also? for they all practised the principles of Masonry, although they were ignorant of the name. We cannot admit that this hackneyed argument, which is so often produced by our adversaries, has any weight or soundness in it. The name of Masonry, it is true, was unknown in those ages; and so was the name of Christians, till the year of our Lord 42. As well might it be said that the disciples of Christ were not Christians, because the name was unknown till after his crucifixion, or that there were no slaves in Greece before the Spartans gave them the name of Helots.

“A Christian,” continues Eusebius, “signifies a man who, through the knowledge and doctrine of Christ, excelleth in modesty and righteousness, in patience of life and virtuous fortitude, and in profession of sincere piety towards God. In this the patriarchs were no less studious than we are.” This definition will apply equally to the Free and Accepted Mason. He is one who puts his trust in God, as a firm foundation on which he fears no danger; he practises morality in the three theological and four cardinal virtues, producing brotherly love, relief and truth; and feels himself under “the strongest obligations to pay that rational homage to the deity which at once constitutes our duty and our happiness; it leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator.”<sup>8</sup> Eusebius concludes that they of old, *i. e.* the Noachidæ or Masons, “evidently knew the very Christ of God.”

Let us see how this principle operated in the ages before us. Through faith in the promised Mediator, Abraham received the gospel preached to him by the Grand Architect of the Universe, under the appearance of a flame or bright star;<sup>9</sup> and it was accounted to him for righteousness, because he believed God. The blessing of Abraham, says St. Paul, came on the gentiles also through Jesus Christ.<sup>10</sup> By the same faith Isaac and

(6) Heb. xi. 1.

(8) Preston's Illustrations, p. 8.

(7) Eccl. Hist. c. 1.

(9) Gen. xxii. 18.

(10) Some of M. Peuvret's Cabalistic degrees were formed to explain this mysterious subject allegorically. Thus the lectures say, as I am informed, that “Abraham, *i. e.* Christ, digged the fountain of Agar, and there preached the doctrine of truth. The covenant between Abraham and Abimelech is the covenant delivered by Christ to Abraham. Abimelech represented the soul; Phicol the outward nature of man, which is the third principle, or captain of the soul; and Abraham was Christ. Moses in the bulrushes was allegorized in another degree; his father and mother represented Adam and Eve; Pharaoh the severe justice of God,” &c. &c. The application of these and many other postulata of a similar nature,

Jacob received the promises, and worshipped God through the expected Mediator; the latter of whom was favoured with a remarkable vision of the Grand Architect of the Universe, which is embodied in Freemasonry, and predicted on his death-bed that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."<sup>11</sup> Job believed in the existence of a Redeemer, who "should stand at the latter day upon the earth;"<sup>12</sup> and his calamities originated that sublime description of universality which has been applied to the extent of the Lodge. "It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea."<sup>13</sup> He anticipated death with the greatest satisfaction as a refuge from his sorrows, and the avenue through which he would be admitted into the presence of his Redeemer.

"Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him that is invisible."<sup>14</sup> This invisibility of the divine Architect forms the subject of more than one of the degrees of M. Fustier,<sup>15</sup> and is thus illustrated,— "The great mystery is the hiddenness of the deity, the substance of all substances; whence issue all mysteries, each representing that which was its immediate producer. The greatest wonder of eternity, the reflection of the wisdom. Everything exists, even all the forms of nature, by this reflection, as in a clear mirror, viz. light and darkness, love and hatred, anger and desire." When the children of Israel were delivered from their Egyptian bondage, a circumstance which rationally accounts for the peculiar situation of our Lodges, "they were all baptized unto Moses in the cloud and in the sea, and drank of that spiritual rock that followed them, and that rock was Christ,"<sup>16</sup> who manifested himself to them in fire. And it was from these lucid manifestations that the Talmudical writers affirm that there are three lights in God—the ancient light, the pure light, and the purified light. The transactions in the wilderness are abundantly recorded in Freemasonry; the symbolical degrees are full of them; and in the system of the Ancien et accepte, three especial ones are founded on them, viz. the 23rd, 24th, and the 25th, called the Chief and Prince of the Tabernacle, and Prince of Mercy, as well as the degree of Scotch Master.

If we examine the temporary dispensation of Moses—even that portion of it which has been incorporated with Freemasonry, we shall find that it had but one object in view, which was to prefigure the true plan of human redemption by the establishment of a religion which, in God's good time, should embrace all the inhabitants of the earth. This design is plainly avowed in the Scriptures, and not obscurely intimated in our Masonic Lectures. The priestly orders, the sanctum sanctorum, the veil of the tabernacle, the scape goat, Mount Sion, the temples of Solomon and Zerubbabel, &c. &c. were nothing more than typical institutions which point out the true way of salvation through Christ. And

referring to the history of the early patriarchs, form the subjects of his several lectures. Detached portions of these lectures are before me, but as I cannot subscribe to the cabalistic and fanciful interpretation of facts which they contain, I pass over them without further notice.

(11) Gen. xlix. 10.

(12) Job xix. 25.

(13) Job xi. 8, 9.

(14) Heb. xi. 20-27.

(15) See the Landmarks of Masonry, vol. ii. p. 95.

(16) 1 Cor. x. 2, 4.

those who interpret our noble science in a more restricted sense, entertain a lower estimate of its merits, and a more confined idea of its usefulness, than it deserves. Our Transatlantic Brethren hold the opinion of its peculiar adaptation to Christianity. The Rev. Salem Town says, that "the principles of speculative Freemasonry have the same coeternal and unshaken foundation, contain and inculcate in substance the same truth and propose the same ultimate end, as the doctrines of Christianity taught by divine revelation."<sup>17</sup> Similar testimonies to the same fact might be quoted from other American writers if necessary. But we will proceed with our argument. Balaam's remarkable history and prophecy are indubitable proofs, that even amongst the idolatrous nations the knowledge of the true God was not wholly lost in that age of the world; and the glimmering that remained of expected salvation through a promised Mediator, plainly indicates that it was a doctrine which had been fully understood by their forefathers. Balaam, as is recorded in one of the degrees of Masonry, plainly prophesied of his appearance as the star of Jacob, and that the time should be when the sceptre had departed from Judah. This prediction was spread throughout the heathen world, and preserved in all their spurious systems.

Our Grand Master David, whose anxiety to build a temple for the service of the Most High, is so honourably recorded in Freemasonry, was possessed of the same faith, and worshipped God through the mediation of Jesus Christ.<sup>18</sup> The prophetic part of his writings is so clear and express, that their application to the Great Architect of the Universe has never been doubted or mistaken. Isaiah believed in the same divine Being, and prophesied of his birth, life, death, resurrection, and ascension. Micah placed his hopes of salvation on the same basis; and foretold not only the birth of Christ, but also the very place of his nativity. Zachariah worshipped him as "a Branch," which is thought by the rabbinical writers to be an allusion to a very ancient symbol, called the tree of the sephiroth, or divine splendours. Jeremiah rejoiced in the midst of his affliction in the prospect of Christ, the anointed of the Lord, taking away, by suffering, the sins of man. While Malachi, impressed with the fear of God, looked forward for redemption to the period when the SUN of Righteousness shall arise with healing on his wings.<sup>20</sup> Simeon rejoiced to see him, and declared that he should die in peace, since he had lived to behold the fulfilment of prophecy, in the salvation prepared before the face of the people; a *light* to lighten the Gentiles, and the *glory* of Israel.<sup>21</sup>

These predictions were not the result of any reasoning process; for "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;"<sup>22</sup> which testified beforehand of the sufferings of Christ, and the glory that should follow.<sup>23</sup> And this Holy Spirit, which thus communicated with Moses and the prophets, was no other than the Lord Jehovah, the Day spring, Blazing Star, or Grand Architect of the Universe, called in the Teutonic system of Masonry, the White Stone, with the new name;<sup>24</sup> the Stone of Fire;<sup>25</sup> the Stone with seven eyes;<sup>26</sup> and the Rock in the wilderness

(17) Town. Spec. Mas., p. 13.

(18) Matt. xxii. 43. David calls the ark, God's Glory, or his *καλλονη*, his beautiful lustre; and speaks of having seen *δοξαν*, the glory, or radiant presence of God in the sanctuary. The latter word is used by the LXX for the *Shekinah*.

(19) Lam. iv. 20.

(20) Mal. iv. 2.

(21) Luke ii. 30.

(22) 2 Pet. i. 21.

(23) 1 Pet. i. 11.

(24) Rev. ii. 17.

(25) Ezek. xxviii. 14.

(26) Zech. iii. 9.

of Sinai.<sup>27</sup> Thus the intimate, though incomprehensible union of three persons in the Godhead, symbolized in the system of Freemasonry by the three steps of the winding staircase leading to the middle chamber of King Solomon's temple, is clearly pointed out.

It is observable, says an eminent writer, that as their religion and hopes centred in the Messiah, their notices of him from the earliest times were so frequent, that every prophet who arose in Israel spake plainly of him. "Receive," says St. Peter, "the salvation of your souls, of which salvation (through Christ) *the prophets have inquired and searched diligently.*"<sup>28</sup> So that every age has had its distinguished Freemasons, by whatever name they may have been known. The passion and resurrection of Christ, through which alone salvation could be had, with the glory that should follow, were articles of the prophets', as well as of the apostles' creed. This doctrine is therefore inculcated in one of the higher degrees of Freemasonry; the lecture to which teaches that Christ, being the day star of mercy, rose, at his *birth*, to conduct our feet in the paths of truth and peace; that by his *life* we are taught all virtues requisite for us to follow, he being the way, the truth, and the life; by his *death* we learn that our debt of nature is fully paid, and the rigour of the law satisfied; by his *resurrection* he rescued us from the dominion of sin, death, and hell; and by his *ascension* we learn that glorious truth, that he has gone before us to prepare a place where his faithful servants will for ever dwell, a house not made with hands, eternal in the heavens. And in the United States of America these sublime verses are chanted while conferring the degree—

The rising God forsakes the tomb,  
Up to his Father's courts he flies;  
Cherubic legions guard him home,  
And shout his welcome to the skies.

Break off your tears, ye saints, and tell  
How high our great deliverer reigns;  
Sing how he spoil'd the hosts of hell,  
And led the monster death in chains.

Say, "live for ever, wondrous king,  
Born to redeem, and strong to save!"  
Then ask the tyrant, "where's thy sting?  
And where's thy victory, boasting grave?"

From the above facts we conclude, that if the grace of God, which bringeth salvation, hath appeared to all men;<sup>29</sup> and if the patriarchs and true ancient Masons were saved by it, it follows, in the correct language of Dr. Ellis,<sup>30</sup> "that there is little difference between their system of faith and ours. For when all is said—to believe in a true God and his Messiah; a remission of sins through him, on sincere repentance and obedience; a resurrection from the dead; the soul's survivance, and a future state of rewards and punishments, ever were and will be the sum of all religion;" as they are undoubtedly the sum and substance of all Freemasonry, even confining it to the symbolical degrees; but they are much more abundantly enunciated in the higher orders, which contain a perfect outline of the great plan of salvation through the sufferings and death of Christ. If then Freemasonry be the depository of such sublime mysteries, it may be safely pronounced superior to any society of merely human foundation, and entitled to the earnest support of every sincere and pious Christian.

(27) Deut xxxiii 4: 1 Cor. x. 4.

(28) 1 Pet. i. 9, 10.

(29) Tit. ii. 11.

(30) Inquiry, whence cometh wisdom and understanding to man.



## THE FREEMASONS' LEXICON.\*

(Translated expressly for the F. Q. R. Continued from Page 32.)

*Einschleichen. Slinking, Slipping or Stealing into*—It is not only possible, but it has often happened, that men have stole into the Lodge who were never worthy of being admitted members of the Order, but who have managed to get initiated by hypocrisy, and because the members have not had sufficient opportunities to prove them, and to watch their previous conduct. But it is quite impossible for any one who has not been initiated to find his way into a Lodge to indulge his curiosity. Every cultivated and moral man knows that initiation will not be denied unto him if he applies in a proper manner for it, and we are assured that they will never attempt, neither by force or fraud, to gain admittance into a society where they have no right to be. Should any one destitute of moral feeling attempt to do so, thinking that from printed works he has made himself acquainted with our customs, and can pass himself off for a Mason, he never can get beyond the ante-chamber, for he has no certificate, or if he has, it is not his, and this is soon proved; his name is not upon any list, nor does he know anything of how he should answer the questions which will be put to him. An uneducated man has still less chance of stealing into a Lodge, for his answer to the first question put to him would discover him at once. If we were as well secured from the first manner of improperly gaining admittance into a lodge as we are from the last, the Order would be in a more flourishing condition than it now is.

*Eleusis, Eleusiniad oder Eleusinische Mysterien. Eleusis Eleusinian, or Eleusinisch Mysteries.* Eleusis, a hamlet twelve miles from Athens, in Greece, had very celebrated mysteries dedicated unto Ceres and Proserpine. They were the greatest, and as far as we can judge the most wise, of all ages. The most enlightened, and the most virtuous of men, who had been initiated into those mysteries, never allowed themselves to speak of them but with the greatest caution and respect. If those mysteries are not the mother of Masonry, they are at least her eldest sister, and consequently more nearly related to her than any other Order of ancient or modern ages. Those mysteries were celebrated in the Temple of Ceres, which was capable of holding from twenty to thirty thousand men. They consisted of the great and the little mysteries, and the last as a preparatory course for the first. Men prepared themselves for the lesser mysteries by many religious ceremonies, sacred customs, and symbolical actions; the object of which was to withdraw the person who was about to be initiated, for a time at least, from the world, its business and its joys, and to awaken in him a power of altering his opinion, a more pure devotion, and a sincere longing for that knowledge he hoped was about to be revealed unto him. The time of purification or preparation lasted a year, and no man, under punishment of death, durst participate in the mysteries unpurified. Neither was every one allowed to purify himself; for, at the commencement, this privilege was confined to the Athenian: it was afterwards extended to the other inhabitants of Greece, and even to foreigners, who had never been guilty of murder, of impiety towards the Gods, or other heavy crimes. The officers of the mysteries were, first the hierophant, or Mystagog, who, at the mysteries, represented the Creator of the universe, and was allowed

\* Contemporaries who republish are requested to acknowledge the source.—ED. F. Q. R.

to bear the symbol of almighty power. Second, the torch-bearer, Daucos, a representative of the sun, whose duty it was to purify the candidate for initiation, and to lead the other torch-bearers on the fifth night, on which the wandering of Ceres was represented. Thirdly, the sacred herald, Hieroceryx, who commanded silence to the candidate, but unto the unholy that they should fly or be accursed. Fourthly, the servant of the Alsat Epibomios, who bore the emblem of the moon. Besides those, the second archont, the Basileus, preserved outward order, bore the prayers of the people unto the gods, and commanded all those who had not been initiated, and those who had been guilty of great enormities, to retire unto a distance. There were also servants and priestesses among them. The initiation took place at night, and the candidates had their brows encircled with myrtles, and at the entrance had to wash their hands in holy water. They were also openly instructed that they were only to approach the mysteries with clean hands, pure hearts, and pure Greek (pure Grecian language.) The hierophant then demanded the pass-word, the question was, "Have you eat?" or "If he had eat?" and the answer, "I have fasted, and drank the mixed drink out of the sacred cup: I took it out of the chest, and after I had used it, I laid it in the basket. I took it again and laid it in the chest." In the chest were pomegranates, *walknauel*, cakes, *mohnkopfe*, and the cup. According to another account the answer was, "I have eat out of the tympanum and drank out of the kymbalon, and borne the kornos." The candidate was then conducted through a number of quickly varying scenes, in which nothing was forgot which could conduce to stretch the phantacy to the utmost possible extent, and by quick transitions from horrors almost beyond enduring to celestial joys, to make a lasting and lively impression upon his mind. They began with scenes of horror. In the midst of darkness, thunder, awful lightning, and flashes of fire, the most horrid spectres appeared of gigantic stature and terrific forms; the candidate was thrown upon the ground and flogged, without knowing how or by whom, his nerves were frozen by horror, and the sweat of anguish rolled from his brows; after having endured those torments for a sufficient length of time the curtain fell, and the courts of the temple were disclosed to his view. He was conducted into the temple itself by the Hierophant and the Ductos, the magnificence with which it was lighted up, the splendour of the scene and glory with which he was now surrounded, confounded and amazed his senses as much as the horrors he had but just gone through. His sight was dazzled with the sudden appearance of a most brilliant light—pure and holy places and flowery meadows, on which the festive dancers amused themselves. His ears were ravished at the same time with notes from the sweetest voices, and sounds of the most enchanting harmony. He was dismissed with the oriental mystical words *Konx Om Pax*, and then had a right to attend the celebration of the lesser mysteries. The lesser mysteries commenced on the 15th day of the month Boedromion, and lasted nine days. On the first day the candidates for initiation assembled themselves; on the second they washed and purified themselves in the sea; on the third they offered their offerings; on the fourth there was a splendid procession, in which the holy basket of Ceres was carried in a consecrated chariot; the fifth day was called the torch day, because on the night which succeeded it the candidates wandered two and two in silence, and with lighted torches. In the course of their wanderings they frequently returned to the sacred place from whence they first started, and each time that they commenced a fresh journey it was with

increased speed, at the same time they crossed and changed their flaming torches, in order to represent by the crossing of their flames the wanderings of Ceres in search of her daughter, with a torch lighted, at Mount *Ætna*. The sixth day was the most sacred. It commenced with a procession, in which the candidates for initiation and the servants of the Temple of Bacchus, the son of Ceres and Jupiter, who, with a torch in his hand, had accompanied the goddess in her wanderings from Athens, where the procession commenced, to Eleusis; it very frequently amounted to 30,000 persons, who moved with measured steps to the sound of musical instruments and of sacred hymns, and who halted from time to time while offerings were made or sacred dances performed. Before they entered into Eleusis they all washed themselves in a spring, dedicated to Proserpine, and the statue of Bacchus was then brought into the temple. With the beginning of the night the initiation into the mysteries commenced. After the second archont had repeated the customary prayer and offered his offerings the candidates stepped into the sacred circle, where they found the servants of the temple in their robes. The sacred herald, who represented Mercury, cried with a loud voice—"Away from hence all the uninitiated, all the godless, and all those whose souls are polluted with crime." Then the candidates were purified again, the ritual of initiation was read, after which they raised the sacred song to the honour of Ceres. After this followed scenic representations of departed spirits, the place of eternal darkness and of eternal light, the joys of the blessed and the tortures of the damned, which were concluded by the hierophant withdrawing the curtain from the holy of holies, and the statues of their gods became visible, surrounded by rays of the most brilliant light, and adorned with the utmost magnificence. When the candidate had seen all those things, and had heard the explanations of the hierophants, the initiation was complete—he was released from all sins, and his consecration was finished. On the seventh day games were played in honour of the gods, the highest prize was a measure of grain reaped from the fields of Eleusis. On the eighth day the ceremony of initiation was repeated as on the sixth, for those who had not finished their initiation on that day, which was also dedicated unto *Aescalapus*, because he was initiated on that day. The ninth day was concluded with a drink-offering. The object of all those mystical representations of the history of Ceres and Proserpine, the torments of Tartarus and the joys of Elysium, which were conducted with the greatest pomp and splendour, and in such a manner as to make the deepest impression upon the minds of those who witnessed them, was no other but to spread among the people the conviction of the immortality of the soul, and of a place of reward and of punishment. The initiated were under the special protection of the gods, and they, and they alone, were assured of immortal joy in the world to come. Those nine days were so sacred to the Athenians, that all business, as well public as private, was suspended. There was a very great difference between those lesser mysteries and the greater ones, which are supposed to contain the real secrets of the whole institution, which secrets were communicated by the hierophant in the most secret and sacred recesses of the temple unto a select number of those who had been initiated into the lesser mysteries one year after their initiation. They were bound to preserve those secrets inviolate, under the penalty of suffering the most severe punishment.

Curses and death found those who violated their obligation, however secretly it might have been done, or however safe the traitor might think himself from detection. It is very probable that the true object of those mysteries was to give a rational explanation of the mythology and religion of the people, and to extract from the mass of errors and superstition with which it was encumbered the important fact of the being of one only true and living God, the Creator and Preserver of all things moveable and immoveable, to impress the initiated with a proper idea of the immense importance of the human soul, and the necessity of preparing in this sublunary abode for another and a better state of existence. They were instructed in natural history, in the use of metals, and to form some idea of the true God by the greatness, splendour, order, beauty, and magnificence of nature.

With regard to the human soul they were taught that the souls of men were originally demons and exalted spirits, who were punished for their disobedience by being chained to mortal bodies. This information was preserved in secret or hieroglyphic writings, which were concealed in the Petroma, two large stones, which were fitted into each other with such skill as to deceive the eye, and were only taken out and read by the hierophant, when he communicated the higher degrees, after which they were immediately deposited in their marble recess. The initiated were not only exhorted to preserve a most inviolate secrecy as to what they had seen and heard, but diligently to practise every moral and social virtue, more especially charity or benevolence to their unfortunate fellow creatures; they were taught to consider it as one of the high privileges of their order to be able to alleviate the sufferings of their fellow men, to strengthen the bonds of social intercourse by diligently performing their own duties in life, and by improving, by all the means in their power, the talents with which God had blessed them, and thus to labour diligently in what they considered the chief aim of their creation, viz., the promoting of the happiness of themselves and of their fellow men.

The date of the origin of those mysteries is unknown, neither do we know whether any improvement or alteration was allowed to be made in their ceremonies, but they are considered to have existed about 2,000 years; the pomp with which they were celebrated, the enormous magnitude of the temple, and the number and the splendour of the priests who assisted at their celebration, are sufficient proofs of their great antiquity. They were first prohibited under the reign of the Emperor Theodosius, by an edict published December 20th, 381, in which all nocturnal festivals, either within or without the temple, were prohibited under pain of banishment, but it would be a great error to suppose that they were entirely abolished by this edict. When Christianity began to combat with Heathenism, the latter system took refuge in the Alexandrian school of philosophy; this school also afforded a place of refuge for the Eleusinian mysteries, and was in fact nothing more or less than the mysteries themselves, under the name of philosophy. The lesser mysteries, it is true, were terminated by the edict of Theodosius; but not the greater, which probably first ceased in the year 528, when the philosophers of this school, as the strongest pillars of Heathenism, were compelled by the Emperor Justinian to flee for refuge into Persia.

*England.*—This country is of great importance to Freemasonry. It is here that we first find it with historical certainty: about the year 1660 it was introduced into France from this country, although at that

time its progress was rather stationary in England itself. But on the 27th December, 1663, a general assembly was held under the government of Charles II. The formation of a Grand Lodge on the 24th June, 1717, occasioned great activity in the Craft; since that time the Lodges have increased in England most extraordinarily, and have extended themselves from here a hundred-fold, not only in every European nation, but in every part of the world. The Prince Regent\* and Princes of the Royal blood were nearly all of them members of the Order. From former ages there was a Grand Lodge in York, for which reason, at the formation of the Grand Lodge in London, the name of modern or new English system was introduced. It was chiefly from this last Grand Lodge that Lodges have been formed in every part of the Globe, but more especially since 1721, when the present form was introduced. With this Grand Lodge many of the ancient Masons' Lodges were in activity until 1814, when they were all united under the present Grand Lodge in London. Scotland and Ireland have their own Grand Lodges. By an Act of Parliament passed on the 12th June, 1799, all secret societies in England were declared illegal, with the exception of Freemasonry, "as their assemblies are principally for benevolent objects;" but legal protection was only given to those Lodges, "which existed before the passing of this Act, and which are under subjection to the ancient charges of Free and Accepted Masons."

*Erd und Himmelskugeln. Terrestrial and Celestial Globes.*—When a Freemason views those globes he is reminded of the universality of the Craft, and of its power of producing an effect upon every inhabitant of the earth; he is also reminded that it is his duty to study the nature of this earth, and in all his thoughts, words, and deeds humbly to strive to promote the honour and glory of the Great Architect of Heaven and Earth, and of all things therein and thereon contained.

*Erkennungszeichen oder Zeichen Wort and Griff. Recognition, Sign or Signs, Word, and Grip.*—Wherever Brethren meet, in whatever part of the world it may be, whether they can understand each others language or not, if it be by day or by night, if one be deaf and the other dumb, they can nevertheless recognize each other as Brethren. In this respect the recognition signs are a universal language, and they are communicated to every Mason at his initiation. signs and grips can be given so cautiously that it is not possible to perceive them if they are surrounded by thousands who have not been initiated. To give the word is somewhat more difficult. By the grip we may make ourselves known to the blind, by the Sign unto the deaf, and by the word and grip by day or by night. Each degree has its sign, word, and grip, as in many cases it is not sufficient to make ourselves generally known as Freemasons. The Brethren ought to be cautious with the signs, and it is very foolish to make use of them in mixed society to discover if there are Masons in the company. An old experienced Mason never returns the sign to an unknown person except the unknown is placed in a situation of difficulty or danger.

*Erkenntnisstufen oder Engbund. Recognised Degrees, or Close United.*—This is an historical account of all the different systems and degrees which have been introduced into various Lodges, as well those which are now extinct as those which are yet acted upon, and has been introduced into various Lodges, which only work in the three first

\* The original Lexicon was probably written during the government of the Prince Regent, afterwards George IV.

degrees. In the year 1797, Bro. Fessler introduced it into the Royal York Grand Lodge, at Berlin, partly in a lecture and partly by initiation. The deceased Bro. Schreeder also introduced it into the Grand Lodge, at Hamburg, without any initiation, and it is still given there by the Grand Lodge itself.

*Esperancier Logen oder, Order der Esperance. Hope Lodges, or Order of Hope.*—A French Order for females. This sort of Lodges must have existed about the year 1780, and were, probably, nothing more than the Lodges of Adoption of the present time. Some such Esperancier Lodges had obtained a footing about that time in Brunswick and Gottingen. Not merely females but males also were initiated in them, but no women could be accepted but those whose husbands were Freemasons. A woman was there (so called) Grand Mistress, and they only wrought in two degrees. All was done by them with the number five. A Mason of the high degrees could obtain admittance into these Lodges without initiation.

*Essaer. Essences.*—Amongst the Jews in Judæa and in Syria, some centuries both before and after the birth of Christ, it is well known that there were three distinct sects—Pharisees, Sadducees, and Essences. This third was the oldest sect, and they were now and then called Therapeutics. The Essences laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible attempts at proselytism; for which reason they were much less known than the other sects. They employed themselves principally in the study of Botany and Medicine, from whence their name is derived. They had their chiefs and elders, distinguishing signs of their Order, a peculiar cloathing for the same, different degree for their disciples, as also certain secret doctrines, and regular secret assemblies. They lived in various parts of Syria and Palestine, and, according to the numbers residing in one neighbourhood, they formed one or more societies, as was most convenient for themselves, and they earned their support by the business they had been taught. In their general habits and manners they had adopted many maxims from Pythagoras. They taught, amongst other things, that the Godhead had reserved to himself the government of the universe, but, at the sametime, had given man the power to act according to the dictates of his own free-will; yet, they attributed to the spirits a certain influence upon mankind. They taught, further, that the soul of man was parted from the body at the time of his death—that it was immortal, inasmuch as, that it returned into the most subtle air, from which it was formed in the body; and that this immortality was accompanied with reward or punishment, as they had lived a moral or a vicious life. Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secresy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strictest maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath. It was only by being of mature age, and going through a three years' probation, during which they were obliged to lead a temperate, chaste, moral, virtuous, and, in many respects, a severely self-mortified life, that they were enabled to gain admission into the order, when they received a white dress or apron and a small hatchet (dolabella), as the signs of their admission. For

the violation of the laws and rules of the Order, as also upon showing a want of due respect or reverence towards their law-givers and chiefs, they had very severe punishments, which, in some cases, amounted to death, in others, expulsion from the society. The sure hope in the immortality of the soul, and in a future state of reward or of punishment, gave them courage to fulfil their duties, and to despise every danger, even the most cruel death itself, rather than violate the rules of the Society, or discover any of its secrets to the uninitiated. One common fund was formed out of all they possessed at their meetings, to which fund every member had an equal right, and which was superintended by a few of the members. This fund, as well as the fruits of their industry and skill, was applied principally in acts of benevolence and humanity to the sick and the poor, as the temperate and retired mode of life they themselves led, made their own wants very few. When travelling they were always welcome to the houses of the members of their society, and were sure of a kind reception and hospitable attention as long as they chose to remain, in fact it was only in cases of the greatest distress that they were allowed to accept of either meat or drink, except from the members of their own Order. Their professions or trades were various; some practised medicine, others were agriculturists; others again housekeeping, or making articles necessary in housekeeping and agriculture, but nothing could compel them to go to war themselves, or make instruments of war for others. According to their various professions every one was sent to his duty after he had gone through the regular prayers each morning; but before sun rise, or the due celebration of morning prayer, no one was allowed to speak of worldly things, or undertake any kind of manual labour. At mid-day they assembled together, after they had bathed and put on the peculiar clothing of the Order, and in silence partook of a plain but wholesome meal, of which no one was allowed to taste until after the priest had invoked a blessing from Almighty God upon the food they were about to receive; in this, as well as in all their other assemblies, no one was allowed to speak but in his turn and with the permission of the elders. After they had laid by the clothing of the Order they returned to their various occupations, until the close of the evening summoned them again to the common table. They hallowed the Sabbath day more than any other of the Jewish sects, diligently preparing themselves, according to Jewish custom, the evening before, and spending it assembled in their synagogues, where they sat in order according to their initiation, and inculcated morality, and explained by the means of parables passages taken from the sacred writings. As they believed they could only make themselves acceptable to the God-head by virtue and good actions, and not by burnt offerings and sacrifices, they did not give offerings as the other Jews did, but occasionally sent gifts unto the temple. They lived generally a single life, because they believed there were no women who were true; and if any portion of them took wives it was principally with a view to having children, and with the same object the unmarried adopted the children of strangers and orphans. Without the knowledge and consent of their chiefs or elders, towards whom they always paid the greatest respect, nothing of any consequence could be undertaken, and a permission once given was as sacred and unalterable as if it had been confirmed by the most solemn oaths, for this reason, they were obliged to go with the greatest care and attention, and never came to a determination of

any importance unless at least one hundred of them were assembled to debate the matter, and come to a unanimous conclusion. This class of the Essences which were called practical or active, was distinguished from another class, which was called theoretical, or because their lives were spent in religious meditation, also contemplative Essences. Those lived principally in Egypt, divided into various societies, secluded from the world, and for the most part from each other in solitary hermitages or lonely huts, where they remained shut up six days in every week, and employed themselves in reflecting upon the wisdom of God, and in allegorical explanations of the mysteries of the sacred volume, after they had every morning, by prayer, prepared themselves for heavenly instruction, their wants being supplied by the younger Brethren. Denying themselves all the comforts and conveniences of life, it was not until late in the evening, and after repeated prayer, that they thought of satisfying the wants of the body. They appropriated the seventh day of the week, which they considered to be particularly holy to recreation and refreshment, and to a general assembly, for which purpose every society had its own hall. As they considered wine, flesh, and other strengthening food to be hurtful, and the means of awakening in man all his vicious propensities, their food consisted principally of bread, salt, hysop, and water. Those who were disappointed in, or disgusted with the world, and joined their society, which frequently happened, bid adieu to all the joys of social, civil, domestic, or married life. The few women who were found among them were commonly unmarried and old, and in all their assemblies were parted from the men. On the seventh day of the seventh week after Easter, which they celebrated as a grand festival, both men and women assembled in a large hall, but in such a manner that the men sat in rows on the right hand, and the women on the left, at the meal, which was not distinguished by any thing but their ordinary food and drink; the young served the old, and no one was allowed to speak. The day was principally spent in religious discourse, allegorical explanations of the sacred writings, and spiritual songs.

*Etruskische Mysterien. Etruscan Mysteries.*—The Etruscans, Etrurians, called also Heturians, dwelt in Upper and Middle Italy, were a remarkable nation, and subjected to the Roman yoke about 400 years before the birth of Christ. The skill of their artists, from which we have derived the Etruscan taste, especially in vases, &c., &c., caused them to be a celebrated people, and the extraordinary pomp with which they celebrated the festivals in honour of their gods gave them very early the reputation of a religious people. To this were also added secret initiations, which were customary amongst them, and which they had adopted from Egypt and Greece. The principal of these was the well known Bacchanalian games or secrets of Bacchus. Those continued under the government of the Romans; but in order to put an end to the nocturnal irregularities occasioned by them they were entirely prohibited about 186 years before the birth of Christ.

*Fanatismus oder ein Fanatiker. Fanaticism or a Fanatic dare not be permitted among Freemasons.*—We should unanimously strive to obtain that object for which the rules of the Order so powerfully work, and thus there can be no disputes or persecutions among us for diversity of opinion. Every Freemason prays to God in the way his religion teaches him, and he is encouraged so to do in the Lodge. If we did not allow the wild dreams of imagination, or the still wilder ones of



superstition, to have any effect upon our ideas of God and of godly things, all persecution for difference of religious opinions would fall of themselves. Of fanaticism of whole Lodges against each other for a difference in their rituals and systems there were formerly too many traces, but they have happily for many years entirely ceased. Religious fanaticism cannot have any place in a Freemasons' Lodge, for the members of every sect of the Christian Church have an equal right in the Order. If a Roman Catholic is at the head of the Lodge to-day, and a Lutheran or a member of the Reformed Church to-morrow, it is scarcely remarked by the Brethren.

*Faust Johann. John Faust.*—As in this work the Exorcists have obtained a place, every one will look for the name of Dr. Faust, or Faustus. Who has not heard of his compact with the Devil and of his hellish power? This book really existed, is not scarce, and even in 1802 a new edition appeared at Leipzig, and only cost eighteen-pence. We may boldly take this book in hand and read it through, either backward or forward, and neither Ghost nor Devil will appear. In the old editions there are certain characters and figures without either sense or meaning, and certain explanations and proverbs from the Scriptures. This work, and the history of his selling himself to the Devil, is said to have been written by a professor of the black art, Dr. John Faustus, who should have lived in the commencement of the sixteenth century. According to his book he was the son of a farmer in Swabia, studied theology in Wittenburg, and devoted himself to the study of medicine, astrology, and magic. After he had spent a great fortune he inherited from an uncle, he made his compact with the Devil, who took him away twenty-four years afterwards. There are no proofs that such a person ever existed, and much less of the fabulous exorcism. But a real John Faust lived about a century before, who was a rich goldsmith in Maintz; he went into partnership, in 1449, with the discoverer of the art of printing, John Guttenberg, gave his fortune to this new art, and was a printer himself. We have yet bibles extant with his name as printer, and this Faust is still considered as a celebrated man.

*Fessler Ignatz Aurelius. Ignatius Aurelius Fessler.*—A man who, by his misfortunes, by his literary labours, and by the important services he rendered to Freemasonry, is deservedly celebrated among the Brethren. He was born in July, 1756, at Ezorndorf, in Lower Hungary. In 1773 was a Capucin monk, under the name Innocentius, at Modeling, and as such was sent to Vienna, in 1781. He left the Capucin Order here, and was made a doctor in theology, and sent by Joseph II. to Lemberg, as ordinary professor of the oriental languages and Hermeneutie. In the same year, on the 1st of May, he was initiated in the Phoenix Lodge, at the Round Table, in Lemberg. In Lemberg he wrote and published the tragedy *Sidney*, and was persecuted for so doing by his co-religionists; fled, in 1788, to Silesia, where the Erb Prince, Von Carolath, appointed him tutor to his children. At this time he wrote many of his entertaining works, as *Mark Aurel*, *Auristides*, *Themistocles*, *Matthias Corvinus*, *Attila*, &c., &c. In the year 1791 he embraced the Lutheran religion, married in 1792; he founded an institution for education, in 1796, at Berlin. On the 2nd June, 1796, he joined the Lodge Royal York, at Berlin, from which Grand Lodge he received a commission to revise the ritual. His valuable labour, completed with knowledge and taste, was introduced

in December, 1726, from whence the name of Fesslerian system is derived. He had also the greatest share in drawing up the constitution book of this Grand Lodge. He continued a member of the Lodge until 1802, and was Deputy Grand Master from 1797 until 1802; lived in Berlin until 1803, when he retired to his estate, Kleinwall, near Berlin, until 1806, when the French entirely ruined him by quartering themselves upon him, so that he gladly accepted a call into Russia, where he resides at present in Sarepta, upon the Wolsk. In Silesia he wished to help to found the society of the Evergeter, but it did not flourish. He wrote a great deal for the Lodges, particularly a complete history of Freemasonry and the Masonic Brotherhood from the earliest ages until 1802, of which he allowed copies to be sold by Bro. Gerlach, publisher in Freiberg, in the Erzgebirge, in four volumes, folio, for 120 dollars, about £18, but only to Lodges or to very prudent Brethren. His works printed by Bro. Gerlach, in three volumes, of which the second and third consist principally of his six years labours in the Grand Lodge, Royal York.

*Frankreich. France.*—Freemasonry was introduced into France about the year 1660 by the English and Scotch, yet we may truly say that it was when it was brought back from France that it first began to spread over England, while it nearly disappeared in France altogether. In the year 1725 England again planted it here, for in that year three Englishmen founded a Lodge in Paris, which very soon adopted the name of the Grand English Lodge of France. In 1737, Louis XV. closed all the Lodges in France, and declared that it was a crime to have any intercourse with Freemasons. After the year 1740, and particularly during the seven years war, the French army spread Freemasonry very much in Germany. In 1762 the Grand Lodge in Paris was again broken up, but in 1772 we find all the Lodges again in full activity; and they continued so until the commencement of the Revolution in 1789, when all the good Lodges closed themselves, and left the Jacobins and other disturbers of the public peace to go their own way. When the storm was over, in 1799, a Grand Orient was again founded at Paris, and since that time Freemasonry has extended itself most extraordinarily in France; not only the large cities but even middle-sized, nay, very small towns have Lodges in them, as there also is in nearly every French regiment. In the year 1812 there were not less than 1,689 Lodges and Chapters. But it is a great pity that in France Freemasonry is, for the most part, considered as a thing to be practised only in the Lodge. The degrees have been increased to thirty-six, and it is nearly made a trade to communicate them. The clothing and jewels are sold publicly in the bazaars. But, notwithstanding all this, we find among Frenchmen a fervent attachment to the Order, and a praiseworthy Brotherly love towards each other. A traveller, let him be of what nation he may, will find Brethren in France, who are at all times ready to give him a most fraternal reception. There are many adoptions, or female Lodges in France.

## MASONIC VIEWS IN THE ILIAD AND ODYSSEY.

THAT the great poet, painter, and historian, of the heroic ages of Greece was initiated into the secret and sacred mysteries of the spurious Freemasonry of ancient times there is every internal evidence in his works to infer. "He believed," says Wood, the learned illustrator of his genius and writings, "the unity, supremacy, omnipotence, and omniscience of the divine nature, creator, and disposer of all things; his power, wisdom, justice, mercy, and truth are inculcated in various parts of the Iliad and Odyssey; the immortality of the soul, a future state, rewards and punishments, and most of the principles of sound divinity, are to be found in his writings." Such, no doubt, would be among the sacred doctrines taught and illustrated to the entrant within the inner veil.

But not only was his mind imbued with a wonderfully perfect notion of a theocratic philosophy, he was also intimately acquainted with all the known arts and sciences of his time. Nor can we doubt that among these, operative, as well as speculative Masonry, formed a subject of his knowledge. He makes frequent allusion to building as an art, and gives us various glimpses of its general character and condition in the heroic age, by the introduction of different descriptions of dwellings and edifices, from the rude natural cavern to the polished palace. In the cave of Polyphemus, for instance, we have a specimen of a primitive habitation, before men had built to themselves houses:—

"Fast by the sea a lonely cave we view,  
High, and with dark'ning laurels covered o'er;  
Where sheep and goats lay slumbering on the shore.  
Near this, a fence of marble from the rock,  
Brown with o'erarching pine, and spreading oak."—POPE.

Such would naturally form the first rude retreats of a savage and pastoral people, who, contented with the accommodation of a cavern for themselves, were prompted by their care for their flocks and herds to attempt the building of a rough enclosure of rock, as a shelter or fold. No art or skill would be required for this object, beyond that of laying the irregular blocks one upon the other, so as to retain their position, a character of structure known by the conventional designation of Cyclopien. Pope, it may be observed, dignifies the materials by the appellation of "marble;" but the expression in the original does not convey any such specific signification.

The erection raised by Eumæus, the Ithacan swineherd, presents another example of a rude pastoral habitation, somewhat more of a civilized aspect, however, than the former, all untutored though the architect was:—

Him sitting in the porch Ulysses found  
Where he had built his steading. All around  
It looked, high-piled, of fair appearance, large;  
Formed for the shelter of his bristly charge.  
No royal aid relieved his honest toil,  
In absence of his lord he planned the pile.  
With his own hands he placed each proper stone,  
Dragged from its bed, and hedged all with a zone  
Of prickly thorns, with further fence of oaks,  
Shaped into sharpened stakes by sturdy strokes,  
Frequent and thick. Twelve ample stalls were there,  
In which the swinish inmates found their lair.

Such was Eumæus' handywork; and no contemptible effort it was for one man, and he but a poor swineherd, though born to higher hopes—

for a prince's son was he, even the son of "Ctesias Ormenides, a godlike chief," king of the island of Seyros. A not uncommon history was his in ancient days.—Stolen when a child from his father's hall, by a female slave of the family, herself the abducted daughter of some Sidonian merchant-prince; the young Eumæus was hurried by her on board a galley to Phœnicia bound, where she doubtless hoped to arrive, and enjoy again her freedom and her friends. But with the princely child she had also stolen three golden goblets, and died mysteriously during the voyage—probably murdered for the sake of her ill-gotten gold. Touching at Ithaca the sailors sold Eumæus to King Laertes, by whose wife and daughter he seems to have been well-treated, till the falling fortunes of the royal house reduced him at last to the situation in which we see him. Freer, however, he probably felt on the top of his rugged rocks, tending his bristly care, than if he had been still an inmate of the suitor-seized palace of the absent Ulysses—and poor as he was, he felt happy to have it in his power to feed the hungry beggar at his gate; nay, he seems even to have amassed savings enough to buy a boy—for of his four assistant herdsmen, one is stated to have been his purchased slave. Strange concatenation of slavery!

Mr. Mure, of Caldwell, in his recent interesting Tour through Greece, describes an excursion in Ithaca to visit the supposed site of this fold of Eumæus, and on the journey he remarked, that "just where the blending of the fertile and the barren soil takes place, the industrious peasantry were busy in extending the frontier of the cultivated region, by *cutting rocks, gathering loose stones, and building up terraces*," &c. May not these isolated rocks and stones illustrate the materials of which the house of Eumæus was constructed? He found them in the soil, more or less imbedded, but capable of being dragged by the hands to the place of his building. The habitations of the Ithacan shepherds at the present day, on the same spot, present an appearance singularly similar, though scarcely so imposing as the work of the ancient swineherd. "Those I saw," says the above writer, "presented, it must be allowed, some curious points of resemblance. They consist of one, or at the most, two oblong cottages, sometimes with a 'circular court' contiguous, surrounded with a fence, which although neither 'lofty,' 'large,' nor 'beautiful,' corresponds closely in other respects with that described by Homer, being a rude wall *built with loose stones*, and crowned with a *chevaux de frise* of dead thorns, or other prickly plants." Speaking of the site of the ancient swineherd's establishment, he tells us, that "on the summit of the cliff (Corax, beside which Homer says it was situated) is a small rocky plain, interspersed with olive groves and straggling farm cottages. As a site for the dwelling of Eumæus the spot corresponds well with the Belvedere, or 'place of open prospect,' which Homer assigns to that establishment. The face of the cliff is also hollowed out at its summit in various places, partly by nature, and partly perhaps by art, into open cavities, or sheltered terraces, where we might figure the swineherd reposing, as the poet describes him—

' Encircled by his cloven-footed flock,  
From Borcas safe beneath the hollow rock.'

The proposal to place the residence of Eumæus upon the little plain above the precipice, also realizes, in a very lively manner to the apprehension, the spirit of Ulysses' protestation to the old man, that if his tale turned out to be false, he might punish him by throwing him from the

top of the neighbouring cliff." But enough of this classic hog-house, which seems to have consisted simply of a large circular court, with stone walls, divided into twelve compartments for the reception of the "swinish multitude," the whole surrounded by a hedge and paling.

Turn we next to take a peep at the palatial edifices, or houses of the great—first and foremost among which stands pre-eminently the palace of Priam:—

" And now he reached the palace of his sire,  
Faced with bright porticos, that overarched  
The fifty chambers lined with polished stone,  
And mutually adjoined, in which the sons  
Of Priam, with their wedded wives, reposed.  
And opposite were built, within the court,  
Twelve other chambers lined with polished stone,  
And mutually adjoined, in which reposed  
Priam's chaste daughters, and his sons-in-law"—COWPER.

This collection of palatial structures, which seems to have been of a quadrangular form, must have made an imposing appearance, situated as it was on the acropolis of Ilium, towering over the plains of Troy. Priam probably built the whole assemblage himself, for the special accommodation of his numerous family, with the exception of the particular palace of Paris, who chose to be the architect of his own abode:—

" But Hector now the splendid mansion reached  
Of Paris, by himself designed and reared;  
Himself attending, with the purchased aid  
Of Troy's best architects. House, chamber, hall,  
The structure owned, and on the towered heights  
Of Ilium stood, near Hector's and his sire's."—COWPER.

Paris Alexander, with all his faults and failings, must have been a thoroughly accomplished Mason to have planned the splendid edifice himself, and he showed a true craftsmanlike zeal in personally superintending the operative process, collecting all the best builders into one grand body or Lodge, no doubt himself regularly opening and closing the meetings, paying the men their wages, and dismissing them from labour to refreshment, or restoring rest. It is to be regretted that we have not more particular details of this Parisian palace, which doubtless was a *chef d'œuvre* of its kind, and probably combined the more approved excellencies of the Phœnician architecture with those of the Phrygian—Paris being said to have visited the famed Sidon, and even to have forcibly carried away with him to Troy a number of its people, among whom there might have been cunning artists, artisans, and architects, whose skill would contribute to the decoration of his structure.

(To be continued).

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## THE MASONIC PRECEPTOR AND PUPIL.

After many years separation from his beloved preceptor, the pupil advanced in life equally by fortune, reputation, and above all by a happy marriage, became the host of his aged octogenarian friend.—The past days of youth became refreshed by memory, and the good old man listened to the pleasing tale of his pupil's pilgrimage, and the wife in turn listened to the commendation passed by the aged friend on the sharer of her happiness—the lord of her heart. Cheerfully, blissfully passed the few days, and the village pastor returned home.

Thus wrote the preceptor to his former pupil—

“Before business commences, let me thank you cordially for the kind and hospitable reception of your old master. It has made a powerful impression on my mind, and excited a delightful feeling in my breast, at having instilled into your mind those principles which now reflect credit on yourself, and impart good to those around you.

“Amidst all, never forget the advice of your great leader, the head of your Craft.—See Prov. iv. 5—13.

“Perhaps it may be said this ‘savours of the pulpit.’ Be it so, or be it not so, the counsel is good, and it matters little from what quarter it comes. To my great delight you are passing honourably and usefully through this world, and it is my heart’s desire that you should have a good hope for the next. In this way only (to use the language of your Craft) can you lay a good foundation, and, like a wise builder, erect a solid structure.”

Such sentiments addressed to the pupil of a by-gone day, prove how powerful is the union of well regulated hearts. It would be difficult to say which of the twain is the most justly proud of the other—the preceptor or the pupil—the one feels the love of a father—the other the reverence of a son—Masonry may well be proud of ye both.

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#### A FEW MORE WORDS ON REFRESHMENT.

Masonry—my beloved science! sincere indeed is my admiration of thy doctrines; and to advance thy ends, fearlessly will I denounce all departure from thy precepts. The sneer of the mere professor of thy truths may deride my exertions, but the approving smile of the good and the just among thy disciples will also most assuredly be mine. Even when young in thy mystic art I thought I could perceive a departure from thy will, in the immense sums lavished in furnishing our banquets with the tempting viands and the costly wines which minister to our luxury; and a deeper research into thy world of “light” has confirmed my young idea. Brotherly love, relief and truth, are the grand principles on which thou art founded, and not so much a year spent in eating and drinking; and with the permission of the editor of our periodical, my utmost energies shall be enlisted in a crusade against the evil. When I consider the intentions of the Order, I am rapt in admiration of the wisdom which could plan a system so perfect—so beautifully calculated to bind the human family in one indissoluble chain of fraternal affection, to relieve *distress*, and advance *truth*; and deeply do I deplore whatever tends to cripple so heavenly a design. Many a tear of anguish flows—many an aged form totters onwards to the grave unaided—many an infant mind grows to man’s estate devoid of healthy mental culture, that our festive boards may not lack their wasteful covering. Wine flows in the place of charity, and we content ourselves with drinking the health of those whom we ought to snatch from ruin. Champagne sparkles in our glasses—let us watch it. The gaseous ebullition has passed, and in a few short moments that which was brisk and racy has become flat, stale, and unprofitable. The Lodge funds have gone, to procure its fortunate members a transient luxury. We will imagine them expended in a different manner—in

alleviating pain—in succouring misery—in freeing the mind of youth from the trammels of sin and ignorance—in obeying the sacred dictates of charity. Would the pleasure of such actions be thus transient? Would it be a mere ebullition of pleasurable emotion, to pass in an instant, and leave the mind listless and unsatisfied? No! the pleasure of such deeds is eternal; it would hallow our happiness, and lighten the load of our affliction. God forbid that I should wish to do away with our festive gatherings! but I would have the value of them estimated, not by the length of the tavern bill, but by the usefulness of the men composing them. We may be equally happy without washing down our repast with wine, at the rate of sixpence a mouthful, and we should be better fulfilling the duties of our calling. Wine, before the cloth is cleared, is a lavish waste of those means which Providence has placed in our hands for doing good. We will suppose, to illustrate our views, that a Lodge of twenty-four have sat down to refreshment; the wine is sent round, and right merrily doth it sparkle in the clear, pellucid glass. We shall not be accused of exaggeration if we say they would drink half-a-dozen of wine at supper at least; the cost of which, at six shillings per bottle, is thirty-six shillings. The average number of meetings during the year is eight, so that we shall have a sum of £14 8s. unnecessarily spent in wine, in one Lodge, during the year. We will speak of the Metropolis alone. It contains, I believe, about 100 Lodges; we will take the average waste of funds at less than one-third of the above sum, say £4, and we shall have thus squandered in London alone 400*l.* a-year. Is this an exaggerated picture? No! Oh, my Brethren, think of the good we might do with this 400*l.* a-year!

Cato (No. 25.)

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### ALICE, OR THE FREEMASON'S CHILD.

Many have been the poets who have sung of the transient, but all-inspiring glories of the summer—many have been the *romantic* writers, too, who have eulogised the refreshing sweetness of a July evening, beneath the rich twilight of which the heroes of their tale have breathed the undying attachment of some young and unsuspecting passion! And, in very truth, it is a theme worthy of any genuine worshipper of “the Nine,” or of the many keepers with whom rests, as though it were part of their very existence, the richness of legendary love.

It was on such a night—all nature appeared redolent with its multiplied blessings and attractions, that a gentleman, known to the writer of this simple narrative—a sketch of life in one of those scenes of reality which are occasionally enacted in sublunary spheres—met with one on whom the fullness of female charms seemed to have shed their loveliness in a degree far beyond the commonality of her sex. She was young—scarcely had seen the eighteenth return of her advent to this world of mingled joy and sorrow; yet was there something in her bearing—the beaming of her intellectual countenance, which at once told the lofty towering of her thoughts, and her capability to feel—to cherish—the intensity of human passion.

The spot on which they met was calculated to draw forth a rich estimate of this world's brightest possessions. The charm of antiquity attached itself to a country mansion—the simplest of its many adorn-

ments had stood the test of centuries ; there was scarcely a stone upon that old domain that was not rich in some memento of the past. Modern taste, too, was not wanting to afford an interesting contrast to bye-gone recollections, and historic glories recurred, at every step, to minds full of thought, of interest, and imaginative skill. It was the spot—the season—the girl—when love forced itself, with irresistible power, upon the sensibilities of one, to whom “station” had denied everything but the will to love!

Our hero met the guileless daughter of patrician birth—they spoke, and loved!

\* \* \* \*

A few short years have passed away, and the “mansion” is forsaken for the “cottage.” He, who once was lord of many broad acres, is but an humble pensioner upon another’s bounty. Yet still his child—the nursling of his heart’s best affections—the motherless offspring of a proud and haughty alliance—tends the author of her being with the devotedness of a daughter’s love! What matters it to her, that her father’s too sanguine hopes have wrecked on the ocean of commercial enterprise, the wealth that might have purchased for them both the homage of a multitude? Money! thou art the curse of thousands! Money! thou art still the treasure which millions covet.

The poor man still was proud. He, who once had his gaudy equipages and liveried lackies, bore, in the decline of his fortunes, the front of “heralded” honour; and he knew it.

\* \* \* \*

Another pause, and the cottage in the country was succeeded by the “garret” of the Metropolis. ’Twas a fearful change to one so proud—to another, lovely beyond compare, even in her solitude and poverty. There was now no “tiring maid,” the humblest garment, self-made, self-adjusted, spoke of sad reverses—of the blank of misery. At last, the proud poor man became afflicted with sickness. His last guinea was in his purse. To die was nothing, were he alone—the parish might ungraciously consign him to the pauper’s sepulchre, and he grieve not, when the “cold corpse” was far beyond the reach of mortal contumely and disregard. But for his daughter! Let no pen attempt to trace the anguish of that thought at such a moment.

\* \* \* \*

“Oh! Alice, water, or I die!” The female hand that had waved its magic influence in gilded saloons, now administered to the parched lips of a dying Christian the broken pitcher. This was the daughter of the self-same man, who, years ago, had forbidden the love of a “plebian” medical practitioner, the one who is the hero of our page. Fever raged high within the apartment of that sinking soul. To purchase aid, no human means were now available; and then, to sue for charity, were to combat with a thousand denials, to which former “arrogance” presented difficulties that brought rejection in their train. Full of agony, a desperate step was taken. A neighbouring surgery was sought and found. She, who was previously the heiress of the mansion, met the rejected one—help was afforded—sickness was relieved—health was restored—the progress of time developed such *signs and symbols*, that a “Mason’s bairn” found beneath the portals of a rich and valued practitioner of the “healing art,” the shelter of a “Mason’s wife.”

J. S.



## PUSHKIN, THE RUSSIAN POET.

RUSSIA, the land of the knout, has its Siberia, the living tomb of so many of its honourable sons ; moreover, it is not the meridian of Freemasonry, although the Order is not altogether proscribed ; yet it has one redeeming quality, which it would be well were mighty England, with its colossal moral power, to imitate—even Russia, where serfdom is constitutional, can set one example to free a mightier power from a mental serfdom.

Pushkin, the Russian poet, whom when living all men, aye, and all women too, esteemed and loved ; whose sovereign shared in the respect and admiration bestowed universally on him, and who named him, "*gentil homme de la chambre*"—unfortunately was wounded in a duel, and died in consequence.

A sketch of his life and works has been written by T. B. Shaw, *B. A.*, Cambridge : these are portrayed with all the fervour of description and sincerity, that stamps them with truthfulness ; but it is to the last hours of the Russian poet that the moralist's attention may be directed, when the generous words murmured in the grievous agony of dissolution—"pardon and forget"—mark the power of nature over the heart of man, and teach him to look upward, with the hope which never deserts the true believer.

\* \* \* \* \*

But we had almost forgotten our theme—what English poet enjoys the sunshine of royalty, or what English poet on his death-bed would be surrounded by the good and the great, or at whose doors would the lamentations of a nation plead for his passport to heaven ?

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 COLLEGE MUSINGS.

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

(Continued from page 195.)

## CHAPTER IV.

IN the Midsummer recess of 18— I resolved to visit the Isle of Man, whose iron-stone-bound coast was visible across the Channel on a clear offing from the window of my dormitory. The intervening time previous to my embarkation on this fresh expedition was employed in the manner recorded in the following diary, the incidents of which may furnish the southern reader with a sketch of *life* within twelve miles of the border.

June 15th. Awakened at *three o'clock* this morning by my class-mate T—, whom I had promised the preceding evening to *set*—as the phrase is here—as far as Whitehaven. I could not resist smiling, though "half awake and half asleep," at his *unprecedented early rising*, but accounted for it by that ardent desire to reach "sweet home" which pulsates every schoolboy's breast. Being a rainy morning, I took one more turn upon my sleepy pillow until six o'clock, when finding it still continued to pour o'rain, "I endeavoured to prevail on the youth to

defer travelling for an hour or two, but failing to persuade his ever-love-sick-home mania, I declined accompanying him altogether, not being prompted by the same desire to tempt a *soaking*. Rash impetuosity, in whatever cause, is reprehensible. It is ever prudent to reflect in whatever you are about to engage. Precipitate determinations are almost invariably attended with vexation, if not positive mischief. After my friend's departure I sat down to revise some crude essays of former years, doubtful whether they merited the dignified title of *Sermons*. My subsequent experience has confirmed the previously received maxims of philosophy, that it is an index of wisdom to fix an humble estimation on one's own works. If there be any intrinsic value either in yourself or your productions, time and society will give them a very fair appreciation.

I occupied myself in quill-driving till tea-time, a beverage we literati are very fond of, and after discussing a due proportion of "green souchong fermented"—for be it known to all town-folks that their fellow-Christians of this northern corner of the isle do not wait till the fashionable hour of *nine* or *ten*—I started on a constitutional, as they say at Alma Mater, to the sea-port of Whitehaven. If my reader requires a description of that place I fear I shall ill be able to satisfy him or her. Truly did the poet say, "God made the country, man made the town," for the former only ever calls forth my admiration. But to oblige you I will assay something. For one thing it is very remarkable, that the celebrated Paul Jones, in the number of his daring exploits, entered its harbour, burnt all the shipping before the inhabitants were sufficiently awake to be conscious of his neighbourhood, and escaped unscathed, thanks to the unskilful dexterity of the gunners at the fort! It is also remarkable for its coal-mines, some of which run many miles out under the bed of the sea, affording an immense revenue to the proprietor, the Earl of Lonsdale, and for its *concerts*, which used to muster a room-full of the—I was going to say—but forbid it gallantry!—I mean the plainest women my eyes ever lighted upon. In all other respects it is like most other dirty, nasty, sea-port, trading towns.

An impertinent article of dress led me to moralize upon the injurious consequences of yielding to habits of indolent indulgence as I walked home, and being alone as usual, my thoughts reverted to the strange and ungenerous behaviour of the man to whom I had to look up to as my only relation or individual to whom I was known in this dreary part of the empire. Feeling unconscious of any just cause of offence, or reason for his neglect and repulsive behaviour, I resolved it by that rule of treatment which, with some few magnanimous exceptions, the children of misfortune ever receive from the hands of those whose circumstances are an exemption from the sorrows of pitiless and pinching penury. These and other melancholy reveries upon the short-sighted pride and vain-glory of mankind cast my mind into a most sombre mood long before I regained my domicile.

While in the town defraying a bill and inquiring of the shopman about the sailing of the Manx boats, I could not help remarking a person in the shop, who certainly in a very civil way answered several of my queries, but who seemed, in the literal acceptation of the common phrase, to be possessed of "more money than wit." He to me forcibly illustrated the vulgar folly of what is called "showing off!" I know I am apt to be critical, perhaps sometimes unjustly, but in the present case the observation was per se thrust upon me, from his demanding *aloud*, with a

nonchalance air, the *price* of a book, and then remarking, as if for my edification, that it was *French*. I certainly felt very much inclined to make use of Sir William Thornhill's expression in the Vicar of Wakefield, and cry "Fudge!" By patrimony I am a citizen of London—"no mean city"—but, by sentiment I am a citizen of the world, and in this character travel from region to region, *seeing, hearing and reflecting* wherever I abide and on whatever presents itself to my notice. I must therefore not forget, among the events of this day's ramble, to mention my meeting the Duo Magistri of our scholastic academy, a foundation which does honour to its ancient founder, Archbishop Grindall, who was a native of Cumberland, and "only the son of a farmer," as tradition says, in the parish of St. Bees, but from his great industry, learning and piety, became Primate of all England and Metropolitan. In recollection of his birth-place and other benevolent associations, he built and endowed the Grammar School of St. Bees, which has several scholarships in Queen's College, Oxford, open to natives of the four northern counties, and for economy, retirement and classical advantages, is a most recommendable place for education. It was formerly the custom for the Northern bishops to ordain men from this school to fill the *Fell* curacies and small benefices; but that practice has been relinquished since the establishment of the "Clerical Institution" by Dr. Law, the present Bishop of Bath and Wells, when he was the Diocesan of Chester. Though humble in comparison, it is a college where candidates for the ministry of the established church are infinitely better prepared for their ultimate holy vocation than at either of the universities, and, beyond all calculation, at a vastly inferior expense. For its peculiar purposes it is a most highly useful institution, and was a similar one established in every diocese where every candidate for holy orders, although he had taken a degree as graduate of either of the universities, should be obliged to undergo a certain term of noviciate and probation for his after profession, the benefits of a rational, soundly pious, technically educated body of divines would be conferred upon the establishment. Every unprejudiced, unbigotted man, by principle and conviction attached to its mode of worship and to all its admirable bulwarks, who walks with his eyes and ears open through "the length and breadth of the land" must be satisfied of the truth and justness of my theory. If I am biassed in some of these reflections, my reader may place it to the account of the delicate and kind-hearted attention I received from my preceptor, who was then head master of the school, the impression of which will never be erased from my memory while life remains. Alas! the good creature is now dead. Peace to his ashes! It is said disappointment of collegiate preferment broke down his spirits and hastened his dissolution. His politeness to me corroborates a general observation, that we frequently experience more real kindness from perfect strangers than from your blood-relations and family connexions.

On reaching my dame's—to use an Eton idiom—I found Miss B—there, the sister of the gentleman I have been talking of, and availed myself of a long-coveted opportunity of a *côte-a-côte* with her by offering to *chaperone* her home. Her disposition from that brief intercourse underwent a favourable alteration in opinion; thus evincing how personal acquaintance often serves to dissipate previously imbibed prejudice and antipathy. After all this day's adventures, I retired to my chamber at a late hour; and, as my constant custom is, both morning and evening, well knowing the frailty of our nature and the frequency of temp-

tation, offered up my orisons to the throne of grace, and soon forgot all *disagrémens* in innocent repose, the blessing of that "peace which passeth all understanding."

June 16th. Rose this morning at eight o'clock; displeased with myself for indulging in submission to the drowsy God; and infringing my resolution to rise every day at five o'clock A.M., the only hour best for study, health and vigour, both of mind and body. After breakfast resumed my writing employment. Little occurred throughout this day excepting a visit from my friend Captain W.'s lady, a stiff, starch, prim old maid *in appearance*, but in *heart and good meaning* a most excellent being; affording another moral to the old apothegm, that we should "never judge from the appearance." Miss B— again called, and the "reason why I canna tell." I should have felt myself hurt had she not permitted me to *beau* her home, as I once heard an old curmudgeon say, when informing me a certain pert prig of a coxcomb had taken his *darter* to Epsom Races. The passing hour was pleasantly spent in chit-chat upon a variety of subjects, of which you may be sure novels, scanmag, and dear, far off, gay "Lunnun town," formed no small portion. In my path homeward again all this threw me into a sweet cogitation upon that strange, incomprehensible, yet excellent creature, woman!

Fairest, frailest, best of God's creation! I came to a determination to fortify my too susceptible heart—though I never confess so much before witnesses—against all and any of the many charms and attractions of the female sex. But in the very midst of my reverie and doughty conclusions, I came plump upon the two Maids of the Mill, the toast and burthen of "cup and song" thereabout, strolling, as I thought, at a very unmaidenly hour of the night, that witching point when fairies dance the green, and young love steals from his hidden bower to wound youthful hearts, *curiosity* almost tempted me to salute them; but wiser thoughts bade me pass on without intruding on the *declaration* perhaps of some lowly swain who could make them happy and respectable in their humble but *virtuous stations*.

June 17th. Rose rather behind time again. Morning practices difficult to be governed by overnight resolutions. Still engaged in the literary labours of the preceding days, and noted nothing material throughout the whole twelve hours.

June 18th. The Christian sabbath-Sunday, or the Lord's Day, being in my judgment a transfer of the Jewish sabbath, or seventh day, when the Creator rested from his work, and commanded his creature man to do the same, in commemoration of that great event, to the first day of the week, when the Founder of Christianity, the Redeemer of the human race, rose from the dead, as a guarantee of that immortal rest or sabbath which we shall all attain through his resurrection. To-day I arose early, preferred my prayers to the God of all mercies, and employed myself in serious reading till breakfast. Instead of going to church to hear the "stick" of a parson, whom the rector, Dr. A—, had engaged as a substitute in his absence, I continued revising my orations, a *title* I had given to my essays, in preference to sermons. It is surprising how *secondary* is the attention paid in the establishment *generally* to those very *proper qualifications* for the pulpit or the desk,—a *sonorous voice*, a *feeling delivery*, and an *eloquent style of address*! In many popular situations these *essential requisites* ought not to be dispensed with. "Verbum sat" for most of our revered prelates now. I attended the afternoon service, but was almost killed with disgust to hear the sublime

Liturgy of our establishment recited by a *drone*, who did not take even common pains to open his mouth, much more *feel* or *express* the divine sentiment of the prayers he was reading. The singing, too, was all discordant, and the congregation *very thin*; faults attributed by every one to the inefficacy of the officiating minister. O, ye elders of the evangelical church of England, when will ye take heed that the salt wherewith ye are salted hath not lost its flavour! Are ye so wedded to the "*flesh-pots of Egypt*" that ye cannot discern the "signs of the times," and that *light* is illuminating even them who have long sat in the region of darkness? Awake, awake, and trim the lamps of your sanctuary! In other words, take heed to your flocks, and the ministers whom you set over them, though they do *all* declare the *Holy Ghost* hath called them: a *worldly-minded pastor* is the greatest infliction that can be put upon a parish; he is the leprosy of his benefice, spreading through all ranks, and diseasing every means of grace within his cure. I drank tea with some worthy friends in the village, to whose hospitality and civilities as a stranger I was most sensible, and particularly treasured their *good advice*, as persons who had reaped much more experience in the world than my years could possibly possess. I must not omit an event which occurred,—my introduction to the eccentric Miss H—, a vivacious old maid (*old style*), and jocosely surnamed by her acquaintance "Queen Anne's sixpence." Returned to my lodgings early in the evening, and had occasion to censure the *extravagant absurdity* to which dress is carried in the present age by the plebeian class of females, especially servants. Surely some judicious regulations might be made in this department of social economy by the authority of ruling families. It is pitiable to contemplate the vicious result which too frequently follows this passion for the outward adorning of the person among that serviceable class of persons. This evening was closed by my reading aloud to our family circle one of my finished orations. After closing the manuscript, and looking bashful at the effort, I listened very patiently to the shower of flattering comments poured from the lips of my partial auditors upon my "first attempt" in sermonizing, bowing modestly to the hopes expressed that I would publish these juvenile productions. The hardest task was to get off transcribing *another copy* for a particular old lady *by request*, which I managed by faithfully promising a *printed* edition when the whole were published. Oh, the troubles and pains of authorship! But I began to see my safest retreat was my couch. Therefore, making sundry wry faces at the glowing acknowledgments of my *precocious talents*, I snatched up my candlestick and withdrew, praying on my knees to the Giver of all wisdom, that I might ever be preserved from the folly of self-deception through man's praise and adulation.

(To be continued)

## JEWISH FREEMASONS IN PRUSSIA.

(Extract from a letter dated 8th June, Berlin )

“By desire of the members of the Lodge No. 444, under the warrant of your Grand Lodge of England, we visited the Lodge called ‘Searching for Truth’ at Berlin, but were stopped at the portal, and, in spite of our respective certificates being signed in due form by the Lodges of England, France, and America, we were refused admission. We claimed to know the reason, and were answered, *because we were Jews*: this was on 19th May, 1845, although the representative of the Royal York of Prussia Grand Lodge declared on 4th September, 1844, that the law which had been in existence to prevent members of our faith entering Prussian Lodges had been abolished. We were taught at our initiation, that Freemasonry knew nothing of Judaism, Christianity, Mahomedanism, or Hindooism. We presented ourselves as Freemasons and were refused as Jews—how is this? We shall not allow it to rest here, nor can we imagine the Grand Lodge of England so fallen as to permit *this insult* to pass, as we distinctly stated we had been instructed to apply *in order to try the question*.” I do not consider that the course to be pursued should be the same as might have been adopted if this official refusal had not taken place. My idea was, a remonstrance and withdrawal of the English representatives from the Grand Lodge of Prussia, and refusal to admit the representative of Prussia in the Grand Lodge of England, would have been the most stringent course, *but now* the signature of your authorities has been shewn to be disregarded and your certificates treated as so much worthless paper. You cannot and dare not tolerate this; and I suppose you will declare all sympathy at an end, and that Prussian Freemasons are not to be admitted to your Lodges; but in this you will not even be the first to act, as what I am about to state might be thought too ridiculous if it were not too serious for a joke. In the instructions issued by the Three Globes, another of our Grand Lodges (you know we possess three), it is stated, “Christianity is the basis of Freemasonry; tolerance Lodges are known to exist, in which non-Christians are admitted and initiated; such must, however, never be considered as Masonic Lodges, they have the shadow but not the substance of Freemasonry; they are to be looked upon as *impostors to Masonry*, and our members are strictly cautioned against visiting such.” What do you think of this? Considering your Grand Lodge granted a warrant in 1737 to establish the first Lodge in Germany, namely, in Hambro’, and that it remained under your protection until 1811, and from this Lodge our Berlin Masonry emanated in 1740; so that your hopeful offspring is pretty courageous, though somewhat ungrateful; nevertheless it strikes me calling you names, or ordering their members to avoid your Lodges, does not look very Masonic, nor show signs of a very strong cause; but I need not tell you the Masons here are sometimes connected with religious\* and even political movements. Strong measures will become necessary; *we* are prepared for them, and so are our friends, who are neither “few or uncertain.” As to the representative Hebel, he has not written one syllable to the Lodge here of his memorable declaration in your Grand Lodge on 4th September last year; he knew well at the time he was fooling you; I leave him and his statements to you, &c. &c.†

\* See *Globe* Sept. 3, re-copied by the *Times* of Sept. 4.

† The Lodge of Joppa (London), consisting of nearly all Jews, intend, as we hear, to apply to the Grand Lodge of England on the subject.

## JEWISH AND PRUSSIAN FREEMASONS.

It is understood that the Secretary of the Royal York Grand Lodge of Berlin has protested against the non-admission of Jewish Masons into that Lodge; also that the resolution for such non-admission, with the Secretary's protest, as well as the decision arrived at in consequence, has been printed by such Grand Lodge, and circulated among its subordinate Lodges. It is a curious document; for while they acknowledge the exclusion of Jews to be improper,—that they deeply regret it, and would alter the same, but that they fear to offend the Prince-Protector, who had declared his resolution to abide by the exclusion,—hopes are entertained that his Royal Highness would become more enlightened, and would yield to justice what he denied to propriety, still without his sanction the Grand Lodge could not act. Some Brethren fear that this schism will endanger the Order. We answer, there is no fear; the Prince-Protector, like other mortals, should be taught a moral lesson; he possesses no immunity to disgrace the Order, rather let him retire than that the true holiness of Freemasonry should be desecrated.

Bro. FAUDEL's motion for considering the subject in the Grand Lodge of England has been withdrawn for the present, in compliment to the wishes of the Earl of Zetland, who will, we understand, himself take the matter into his own consideration, as regards Jewish Masons with *English certificates*. We however, as journalists, should take a still higher tone, and endeavour to emancipate the Prussian Lodges from a disgraceful serfdom. In our next we hope to give evidence of moral improvement.

## FREEMASONS IN GERMANY.

The movement which agitates now the religious world in Germany extends largely into the Masonic Lodges. They are divided into the eclectic system, and such as intend to bring the Royal Craft more in unison with the moral and ethic tenets of Christianity. The Lodges of Berlin and Frankfort—very important in the system of German Freemasonry—are for the latter course; but those of Berlin have not yet made any positive declaration to that effect. Prince Frederick of Prussia (heir to the throne) is the Grand Master of the Prussian Masons. His circular to all the Lodges, recommending the Brothers to join and strenuously to co-operate with the societies for the improvement of the working classes, has made a very favourable impression, and has been attended with the best results. In Austria Freemasonry is still prohibited.\*

## A SEMI-MASONIC SUMATRAN FRAGMENT.

A pleasing author† has apostrophised Sumatra as part of a diocese of islands which adorn and inlay the pond of Scheerau;‡ he observes of Sumatra in particular, that it was brought to the coasts in small portions

\* *Globe* Sept. 3. *Times*, Sept. 4.

† Mr. John Oxenford's selections from J. P. F. Richter.—*New Monthly Mag.*

‡ An imaginary principality.

by innumerable wheelbarrows and waggons, and these vehicles being full of stones, sand and earth, and all the materials of a pretty island. The peasants (villeins) belonging to the Sovereign and to the Knighthood (one of the estates of the principality), were all so many (tobacco) smoking and island-forming volcanoes. The bridges that were to cross the waters of the Sovereign are not yet begun.

It would seem that the Sumatrans have only to grind their spice in order to eat it. The sovereign of Scheerau (the imaginary Sumatra) is a terrific despot; he has a privy council, which he rules with his ferule as a Magister Artium, and decides that all his people shall deal with him alone. There is also an imaginary *Times*, yclept the *Scheerau Intelligencer*, an independent journal, devotedly attached to the sovereign will. Our Sumatra extends over a quarter of a square quarter-league, and chiefly abounds in pepper; the coast trade, chiefly gingerbread and walnuts, is carried on by pedlar women.

The peculiarities and statistics of Scheerau are wonderful; among the perceptive considerations are the gratings of flesh and bone between human souls, which, as they knock together, one soul only *thinks* upon the other. This is the \* \* \* \* creed.

The bleeding-stick has a moral, in conjunction with the bleeding manikin, to indicate the connection between the singing voice and the process of abstraction. This is the \* \* \* \* theory.

Even the natives of Scheerau, however, could not be brought to comprehend the despot, nor his flesh and bone doctrine, nor his bleeding-stick theory; so they became practical, non-operative masons, built an imaginary impregnable fortress, named it after the great general so renowned in the reign of Queen Anne, mounted it with 242 guns, and, concluding that he (the provincial magnate) required time and study to mature his vast conceptions, shut him up with the entire party of his *soi-disant* Brethren (in reality, however, none), in this imaginary fortress, and there it was thought he was safe.

But the chief had wings like a dove, and flapped out at the key-hole, gallantly mounted a broomstick, and, with his Penang lawyer in left hand, his right thumb gracefully touching his right worshipful nose, and the four digits extending in fan-like elegance, in zephyr tones softly breathing "don't you wish you may catch me," he sneezed magnificently, became invisible, and has continued so ever since. We do not believe in transmigration, but it is said that a certain ubiquitous gentleman is the identical sovereign of the imaginary principality, whom the Sumatrans believe to be studying the product of alchemical pepper in their imaginary impregnable fort.

RHAPSODIA.

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#### THE CASE OF BRO. EUGENE MARIE LA GRATIA.\*

Our readers will probably remember the singular and eventful case of Bro. La Gratia, that excited so much attention at the Lodge of Benevolence, held on the 31st July, 1844, when he was relieved for the purpose of returning to Barcelona, where he stated he had connexions.

It appears that on his arrival in that city, he made himself known as a Freemason; he was probably induced to take this step, either from

\* *vide* p. 296, 1844.



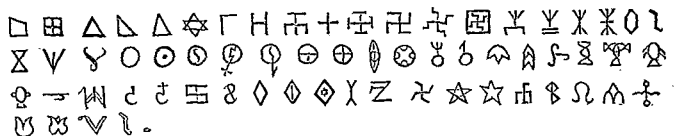
ignorance that Freemasonry was proscribed in Spain, or from a hopeful reliance on the powerful and providential aid it had already afforded him, by having been the cause of saving his life in Hayti, and succouring him in the hour of need in New York and England. But, alas! poor fellow! he was doomed to a sad reverse; for, soon after he reached Barcelona, he was cast into prison, and as his letter, addressed to Bro. Herring of New York, stated, awaited the sentence of death, unless the American authorities would use their exertions to stay his execution. This letter, with an appeal from the Grand Lodge in his favour, was forwarded to Dr. Crucefix, who on its receipt drew up a strong memorial to Bro. Penleaze (formerly P. G. M. for Hants), the resident British consul at Barcelona, which was readily attested and countersigned by Bro. White, the Grand Secretary, and despatched on the very day the letter from Bro. Herring was received.

We have not heard the result.—Poor La Gratia!—Freemasonry in Hayti was the cause of the salvation of a life, that in Barcelona appeared doomed to be forfeited on its account!

TO THE EDITOR.

Meerut, May 1, 1835.

SIR,—The following communication is the result of a close inspection of the stones in the terraces and gardens, and of the blocks of marble which form the floor of the Taj, at Agra. The building, I should imagine, to have been unrivalled in beauty by any edifice except the magnificent production of the three Grand Masters. Indeed, nothing can be conceived more exquisite than the pure white marble structure, and lovely minarets rising from the midst of a beautiful garden, and approached by a row of tall graceful cypresses. I had previously heard that Masons' marks were to be found on the Taj, but they had never been pointed out to me, and had escaped my observation till the last week; when being at Agra, I made a minute inspection, and then perceived that each block of marble on the floor, which is laid out in intersecting triangles, was marked with one of the following devices:—



I am not aware whether any person has taken notice of these characters; indeed, they are so small, that not one in a thousand visitors would observe them. The tomb was built by the Emperor Shah Jehan over his wife, the Banoo Begum, and entitled Muntaz Muhul.

The intersecting triangles are frequently found very conspicuously placed in white marble on the front of handsome tombs; and the emblem is common to both Mahomedans and Hindoos. The characters I have given above are found on three, four, or five adjacent stones.

A ROUGH ASHLAR.

## TO THE EDITOR.

SIR,—The Grand Conclave of England being styled as follows, viz. : “The Grand Conclave of the Royal Order of H. R. D. M., K. D. S. H., Palestine, &c.—*Ne plus Ultra*.” I would feel obliged if you would do me the favour of stating the exact number and names of degrees that the Grand Conclave have the power and authority to grant; and likewise what degree they style as “*Ne plus Ultra*.” A discussion has arisen on these points, in which I am not myself sufficiently well informed to give a decisive answer.

I am, sir, yours fraternally,

WALTER LAURENCE,

Prince of the Royal Secret.

We hear from its nurses that the “Grand Conclave” is exceedingly unwell, and must not be disturbed.—*Ed.*

## COLLECTANEA.

In the New York *Tribune*, “a white gentleman” advertises for “a coloured lady, of education and religious principles,” as a wife; but intimates by way of postscript, that any white lady, who detests slavery, and is free from prejudice against colour, *will be attended to*.

**RATHER MYSTERIOUS.**—“Now Jack,” said the printer of a country newspaper, in giving directions to his apprentice, “put the Irish Attorney-General and the State prosecutors *into the galleys*, and *lock them up*; let the two Members for Liverpool have larger heads; *distribute the Army in Ireland*; take up a line and finish Ferrand and the Anti-Corn Law League, and make the Prince of Wales to *run on* with the Dowager Lady Littleton; move the Melton Mowbray hunt out of the *chase*; get your *stick*, and conclude the horrid murder that Tom began last night; after which, come in to dinner, and see that all the *pie* is cleared up.” An *Œdipus* may be found in any printing-office to explain this enigma.

**A HINT TO THE PASSIONATE.**—Dr. Caldwell, an American writer on physical education, contends that a well-balanced brain contributes to long life, whilst a passionate and turbulent one tends much to abridge it; and, if persons knew how many dangers in life they escape by possessing mildness of temper, instead of the opposite disposition, how eager would be the aim of all men to cultivate it.

**A LONG-WINDED SUBSCRIBER** to an American newspaper, after repeated dunnings, promised that the bill should be paid by a certain day, if he were then alive. The day passed over, and no money reached the office. In the next number, therefore, of the newspaper, the editor inserted among the deaths a notice of his subscriber’s departure from this life. Pretty soon after this announcement the subject of it appeared to the editor—not with the pale and ghastly countenance usually ascribed to apparitions, nor like them, did he wait to be spoken to, but broke silence with—“What the d—l, sir, did you mean by publishing my death?” “Why, sir, I meant what I mean when I publish the death of any other

person, viz., to let the world know that you are dead." "Well, but I'll be cursed if I am dead." "Not dead! then it's your own fault; for you told me you would positively pay your bill by such a day, if you lived till that time. The day is passed, the bill is not paid, and you positively must be dead; for I will not believe that you would forfeit your word." "Oh, no! I see you have got round me, Mr. Editor: but say no more about it: here's the money. And harkee, my wag! you'll contradict my death next week?" "Oh! certainly, sir, just to please you; though, upon my word, I can't help thinking you died at the time specified, and that you have really come back to pay this bill on account of your friendship to me."

MAN.—His first form is that which is permanent in the animal rule. His organization gradually passes through conditions generally resembling a fish, a reptile, a bird, and the lower mammalia, before it attains its specific maturity. At one of the last stages of his foetal career, he exhibits an intermaxillary bone, which is characteristic of the perfect ape; this is suppressed, and he may then be said to take leave of the simial type, and become a true human creature. The brain of man, which exceeds that of all other animals in complexity of organization and fullness of development, is, at one early period, only "a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the higher parts, and which had been the first to appear, is the only representation of a spinal marrow." Now in this state it perfectly resembles the brain of an adult fish, thus assuming *in transitu* the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, and the spinal marrow better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts (*corpora quadrigemina*), which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities, termed ventricles, are formed, which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the *corpora striata*, are added; it is now the brain of the mammalia. Its last and final change alone seems wanting, that which shall render it the brain of man, and this change in time takes place. So also with the heart. This organ, in the mammalia, consists of four cavities, but in the reptiles of only three, and in fishes of two only, while in the articulated animals it is merely a prolonged tube. Now in the mammal foetus, at a certain early stage, the organ has the form of a prolonged tube; and a human being may be said to have then the heart of an insect. Subsequently it is shortened and widened, and becomes divided by a contraction into two parts, a ventricle and an auricle. It is now the heart of a fish. A subdivision of the auricle afterwards makes a triple chambered form, as in the heart of the reptile tribes. Lastly, the ventricle being also subdivided, it becomes a full mammal heart.—*Vestiges of the Creation*.

BOUGHS AND LEAVES.—Every bough that waves over our head in the summer time has an oracular wisdom. It is positively true that every leaf is full of instruction. Indeed the foliage of trees is one of the most wonderful subjects of contemplation and delight. A tree is a more eloquent exposition of the works of the Deity than any of the *Bridge-*

*water* treatises. Read the history of leaves, and marvel!—"Each leaf is employed in receiving and transmitting gases from the air, in certain proportions, to the plant. These great operations having been effected during the summer months, and this agency of the leaves finished, they fall to the ground, not as an useless incumbrance, but to convey a large portion of fresh soil peculiarly fitted for the nutriment of vegetation." And so it has been written—"The beautiful foliage, which has cooled us with its shade, and glowed with all the splendour of fruitfulness, at length returns to the soil, in the lonely days of autumn, not to encumber it, but to administer health and vigour to a new series of vegetation, and circulate in combinations concealed from every human eye."—*Letter in Fraser.*

**A FRIEND IN NEED.**—In one night Aretas lost his whole property through a dreadful fire; and thereupon relative, friend, acquaintance, yea, even his own dog, forsook him. A cat only remained faithful to him, who shared his distress, and by his lamentable cries swelled still more the sufferer's grief. "How," said Aretas, "art thou then my only friend in time of need? Ah! why am I so poor? Yet no—there yet remains to me a morsel of bread; come, faithful friend, share this treasure with me, it is moist with my tears." "I had smelt this," cried the animal—devoured it, and ran away!

**A GENUINE LETTER OF THE OLDEN TIME.**—The following is a copy of a letter sent along with a watch which required repairing;—"Friend John—I have sent thee my clock, which strongly standeth in need of thy friendly care and correction. The last time he was at thy school he was no ways reformed by thy discipline, nor the least benefited thereby. I perceive by the index of his mind, that he is a liar, that his motions are wavering and irregular. In the night watch when he should be on duty, I generally catch him napping; purge him, therefore, I beseech thee, with thy cleansing stick, that he may circulate and vibrate, according to the motion that is in thee; and draw out thy bill in the spirit of moderation, and it shall be faithfully remitted to thee, by thy true friend,

MANASSAH SMITH.

"On the 2nd day of the week, commonly called Monday."

**HOW TO CHOOSE A FARM.**—A blind man once went to choose a farm. When he alighted from his horse, he said to the servant man—"Tie my horse to a thistle." "I cannot do that," was the reply, "there are no thistles; but I can find a *dock*, if you think proper: there are plenty of them." The blind man said—"This is not the place for me," and rode away. Thistles are a sign of good land; docks the contrary.

**QUAKER'S REPROOF.**—A sailor was swearing boisterously, when one of the Society of Friends passing along accosted him very pleasantly, and said—"Swear away, friend, swear away, till thee get all that bad stuff out of thee; for thee can never go to heaven with all that bad stuff in thy heart."

"OWING to a crowd of other matter, we are unable to make room for it!" as the editor replied at the dinner table, when he was requested to take some pudding.

## P O E T R Y.

## OLDE KYNGE COLLE.

(From an original Copy in old English Type, in the possession of Bro. W. Snewing.)

OLD Kyng Colle  
 Tho' a regall olde sowle,  
 Had a vulgar failing hee,  
 And much hee wished to knowe  
 Whatt benefit coulde flowe  
 Fro a knowledge of Masonry.  
 For heapes of bricke and mortar,  
 With sondrie pots of porter,  
 Likewise a short dudee,  
 Whenne hee turned the matter o'er,  
 Flitted doggedly before,  
 The mynde of his majestie.

For Olde Kyng Colle  
 Was a mery olde sowle,  
 And a mery olde sowle was hee,  
 He had an ardent wishe  
 T' have a fingere in the dishe,  
 Wyth the sonnes of Maconrye.

Olde Kyng Colle,  
 Scraching his polle,  
 Wyth an ayre of perplexitie;  
 Sayd, "I've heard my grandmama  
 Say to my late papa,  
 'T was nothing but fiddlededee."  
 Thenne hee whispered in the eare  
 Of his warie premiere;  
 "I'm puzzled verie much d' yee see,  
 Soe put on youre learned lookes,  
 Doe search the royall bookes,  
 And solve mee this mysterie."

For Olde Kyng Colle  
 Was a mery olde sowle, etc.

Thenne hee—poor manne—  
 Began to scanne  
 The archives of royaltie:  
 And most diligentlie pored,  
 In the learned duste, 'till bored  
 Verie nearlie to deathe was hee:  
 But at length hee gallie rose,  
 Brought his labours to a close,  
 And sayd to his Kyng, sayd hee:—  
 "Unless I am mistaken,  
 'Tis cabbage, syre, and bacon."  
 "You're a foole," sayd his majestie.

For Olde Kyng Colle  
 Was a mery olde sowle, etc.

"Is yt not cald  
 By al," he bawled,  
 "A royall arte ande mysterie:  
 And doe you presume, syr;  
 To put me in a fume, syr,  
 By poking your funne at mee?  
 Wolde you class the royall line  
 Of Colleites wyth the swyne;  
 You nincompoop, mome, boobie?  
 Doe you see aniething greene  
 About my royall eien,  
 Shall you prate, syr, of cabbage to  
 mee?"

For Olde Kyng Colle  
 Was a mery olde sowle, etc.

Thenne olde Kyng Colle  
 Resolved—good sowle!  
 Thatt a Macon hee wolde bee;  
 And cry'd, "By Ali Croker,  
 I'll brave this pretious poker,  
 As becomes a Kyng lyke mee!"  
 Soe thatt verie same nyghte,  
 Hee received, "the lyghte,"  
 And the recordes of Maconry.  
 Say hee dronke untoe the craffte,  
 'Till hee gotte completely dafte,  
 And as dronke as dronke coulde bee.

For Olde Kyng Colle  
 Was a mery olde sowle, etc.

Olde Kyng Colle,  
 As magnett to the pole,  
 Was trew to Maconry:  
 Swore the climax of delyghte  
 And intellectual lyghte,  
 Was the knife and forke degree.  
 And he never put on  
 His royall aprone,  
 But hee sayd to the strynges, sayd  
 hee,  
 "Whenne I've dyned, if youre  
 whole,  
 My name's not Colle."  
 Oh a mery olde manne was hee.  
 For Olde Kyng Colle  
 Was a mery olde sowle, etc.

## THOUGHTS IN HARVEST-TIME.

I WANDER'D through the harvest field,  
 It was a lovely scene,—  
 And meadows rich with pasturage  
 Were beautifully green.  
 The sunbeams play'd upon the streams  
 That rippled by the way,  
 And Nature's face was all delight—  
 It was a glorious day!

I saw an old man sitting down  
 Beneath a shady tree,  
 And thought his mild eye seem'd to look  
 Invitingly on me.  
 It is instructive to the mind  
 To hear the voice of age,  
 And there I sat me down beside  
 The venerable sage.

“A lovely day it is,” said I,  
 “As ever shone from Heav'n,—  
 And 'tis a blessed sight to see  
 The bounteous harvest giv'n.”  
 The old man with expressive face  
 Look'd up, and bow'd his head,—  
 Then gazed upon the landscape round,  
 And thus to me he said:—

“I love to see the glorious sight,  
 To hear the cheering call,—  
 The golden season of the year  
 It is that crowneth all!  
 The Earth is now a scene of joy—  
 What music in the air!  
 The hymns of Nature's thankfulness  
 The gifts of Heav'n declare!

And is the bountiful supply  
 That cheers the fruitful land  
 Received with human gratitude  
 From the Creator's hand?  
 Are all His creatures on the earth—  
 All to Himself allied—  
 ‘In His own image form'd,’—are *all*  
 With sustenance supplied?

Yes! by the just decree of God  
 The show'rs of plenty fall,  
 To raise the produce of the land  
 For the supply of *all*.  
 But O the selfish of the world  
 Make evil of the good!—  
 They hear unmoved a thousand tongues  
 Praying for daily food!

But Heav'n is merciful to all below,  
 And will not hear in vain the cry of woe ;  
 Man's cold ingratitude may be the fall  
 Of earthly greatness. He who giveth all  
 May bid the rich repine, the poor rejoice—  
 He speaketh warning in the thunder's voice !—  
 Hear it, O men !—the awful storm imparts  
 The voice of God !—O may it touch your hearts !  
 He who hath freely giv'n can take away,  
 And clothe in clouds the brightest harvest day ;  
 ' Riches have wings,' and the Destroyer's hand,  
 Passing as flashing light'ning o'er the land,  
 May come by night, with desolating pow'r,  
 And crush man's fairest prospects in an hour !  
 Then, O ye rich !—regard the blessings giv'n  
 As gifts for *all*, in gratitude to Heav'n !”

W. HERSEE,  
 Shakspeare Lodge (356.)

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*THE PRINTING PRESS AT SEA.*—The Belleisle troop-ship, Captain J. Kingcombe, has brought home a curious specimen of ingenuity in the typographical art, which is no other than a printed log in quarto shape, and tastefully “set up,” of the arrival and sailing of the Belleisle from the different places at which she touched on her voyage to China, as also some interesting remarks on the disposition of the troops on board during the voyage, and for some time after they had landed. This novel performance, executed on board of a man-of-war, was designed by Capt. Edie, of the Grenadier company of the 28th Regiment, who was the writer, compositor, pressman, and publisher, and even the constructor of the printing machine, and the manufacturer of his ink apparatus; and although it does not appear that the gallant officer was the founder of his type, or that he made his paper, yet the circumstances of such an operation by a soldier officer on the sea, a man-of-war on her voyage, containing a little town population, being the printing-office, and the “working off” having been accomplished amidst the confusion of squalls, bustle, and sea-sickness, it may fairly be said to have rivalled the extraordinary work of the Devonshire clergyman. The paper on which these interesting details are printed is Indian, red surface coloured, and sprinkled with gold. The border of the pages is tastefully composed of the newly-cast specimen of ornamental flowers, in which is the Captain's name imprinted.

## MASONIC INTELLIGENCE.

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

#### QUARTERLY CONVOCATION, AUGUST 6.

Present, *E. C. T. H. Hall*, *A. Dobic*. *I. A. Adamthwaite*, as *Z. H. J.*, several present and past Grand Officers, and present and past Principals of subordinate Chapters.

A communication from *Comp. Ramsbottom* was made to the effect, that he was precluded from attending on account of ill health.

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

The finance report was so highly gratifying, that it was moved that an additional sum of £200 should be invested in the public funds.

Charters, on the recommendation of the Committee of General Purposes, were granted for *Haverfordwest* and *Birkenhead*.

The petition from the *Royal Kent Lodge*, praying for a Chapter to be attached to it, to be held in a private house, and which was stated by the Committee to be in every respect regular, was read; but on a motion being made for the granting of the prayer, the same not being seconded, the subject dropped.\*

*Comp. HALL* suggested that it would be a great accommodation to petitioners for new Chapters, if the warrants, on being granted, were issued immediately, instead of abiding confirmation—the constitutions were silent on the point.†

*Comp. Mc MULLEN* observed, that as it had been distinctly stated at a late meeting of the Grand Chapter that all Charters must abide confirmation, a due notice of motion must be given in at the Committee of General Purposes.

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### UNITED GRAND LODGE OF ENGLAND.

#### COMMITTEE OF MASTERS.

*27th August.*—Present, *Bros. Norris*, *Goldsworthy*, *Crucifix*, *Savage*, *Mc Mullen*, *Adamthwaite*, *Webb*, and *Rule*.

A letter, dated *25th August*, addressed by her Grace the *Duchess of Inverness* to the Grand Master and the Grand Lodge of England, was read; in which letter the *Duchess* stated that, understanding from the executors of her late husband, *H. R. H. the Duke of Sussex*, that the testimonial, presented by the Craft to their beloved protector, the late Grand Master, must be sold, she immediately obtained their consent to

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\* This is a most inexplicable affair—the Committee state that the petition is perfectly regular—yet so little interest does the idea of a Chapter to be held in a private house excite, that even a second companion could not find courage to support the petition. We marvel at the riddle, which requires solution.

† We wonder at the perspicuity of the G. R., who discovers in the silence of the law on a clear case, the necessity of rendering it difficult and obscure. A Charter may be granted, yet, on confirmation, it may for good reasons be properly rejected.



become the purchaser; and having succeeded in this object, the Duchess requested of the Grand Master and the Grand Lodge to accept at her hands the testimonial, to be considered as the property of the Grand Lodge. By this course, the chance of any subsequent sale would be prevented; and the Duchess expressed her conviction, that in the course she thus adopted she was carrying out what would have been the wishes of her illustrious and beloved husband.

The Duchess further observed in her letter that she should much wish to have the loan of the Sussex Testimonial on certain particular occasions, assuring the Grand Lodge that it should always be returned in perfect order.

The reading of the letter caused mingled sensations of regret at the decease of the late Grand Master, and of grateful respect for the true Masonic consideration of her Grace.

The Financial Report was highly satisfactory, showing a balance in the hands of the Grand Treasurer.

## NOTICES OF MOTION.

**BRO. BREWSTER**—Union of the Asylum and Benevolent Annuity Fund—*Vide No. 10.* Renewal.

**BRO. CRUCEFIX**—Additional dues—Pensions for widows. Renewal.

**BRO. FAUDEL**—To move and report on the non-admittance of Jewish Freemasons in Prussian Lodges. No law existing in England for their exclusion.

*Scrutineers.*—Bros. Watson, 25; Gilbert, 36; Taylor, 209.

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 QUARTERLY COMMUNICATION.

*August 10, 1845.*—A circular has this day been issued from the Secretariat, containing its version of the particulars of the several meetings of the Grand Lodge, as underdated, viz. 1844, December 4; 1845, March 5, April 30, June 4. To the readers of the Freemason's Quarterly Review, this tardy and meagre pittance of information might have been altogether spared, and the valuable time and unceasing labour of its erudite concoction have been directed to other sources of equal importance; but to those who have no other sources of information we may ask, if they are contented with such an appeal to their understanding. We grant that, as a specimen of composition, it is not below the standard of the literature that has emanated from the same source for the last forty years; but what then, will times never mend, cannot those who are empowered correct an evil, against which the word shame is the least positive that may be urged?

September 3.—Present—**R. W.** Rowland Alston, P. G. M. Essex, as G. M.

**R. W.** Lord Suffield, P. G. M. Norfolk, as D. G. M.

„ **R. G.** Alston, J. G. W. as S. G. W.; **H. J.** Prescott, as J. G. W.

Several Past and Present Grand Officers, with the Grand Stewards,

the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and of other Lodges.

The Grand Lodge was opened in form.

Letters from the Earl of Zetland, Grand Master, and from the Earl Howe, Deputy Grand Master, were read, regretting their necessary absence: the former from important private business, the latter from continued ill health.

The minutes of the last communication were then read and confirmed.

The GRAND MASTER, *pro tem.*, called the attention of the meeting to a letter addressed by her Grace the Duchess of Inverness to the United Grand Lodge of England, the reading of which was listened to with deep attention. The letter was couched in terms of affectionate attachment to the memory of her departed husband, and of respect for the Fraternity over which he had so long presided; and its purport was the presentation to the Grand Lodge of the splendid testimonial presented to the late Duke of Sussex in 1838, which her Grace had purchased of the trustees, in order to prevent its being otherwise disposed of. The Testimonial, which was placed before the throne, was then uncovered.

Brother CRUCEFIX rose, and briefly but energetically adverted to the moment when, many years since, Brother Norris and himself were deputed, in the presence of several hundred joyous spectators, to unveil to them the testimonial, when for the first time it met their gaze of admiration, resplendent from their own ardent feelings, and fresh from the artist's hand. They were sent back at that moment to the womb of time, and their thoughts and imaginings became purified; the spirit which had given just occasion for such tribute had fled to its brighter reward, but the evidence of the occasion was then before them, and under what auspicious omen! no less than by the kind sympathy of a most noble woman, who, by her gracious present that evening, gave honourable token of her love for a beloved husband by so truly a Masonic symbol; as a Mason's wife, she had ever proved herself deserving; as a Mason's widow, she had entitled herself to the respect and to the attachment of the Order. The subject of this presentation would form a theme fit for the most superior talent; but he (Bro. C.) although he could not do justice to the case, would not shrink from an attempt; and expressing gratitude for the valuable present, as well as admiration at the affectionate and truthful letter, in which sentiments he felt certain of being supported by the Grand Lodge, he moved that the letter be entered on the minutes, which resolution being seconded, was carried by acclamation.

Certain resolutions were then read, gratefully accepting the present, and embodying the thanks of the Grand Lodge to her Grace the Duchess of Inverness, to be conveyed in the most respectful manner by the Grand Master; and which resolutions were also carried by acclamation.

The minutes of the Board of Benevolence and the reports of the Board of General Purposes and Finance were read and approved.

Brother BREWSTER, whose notice of motion came next in turn, rose and addressed the Grand Lodge. The purport of the motion was the union of the Asylum for aged Freemasons with the Royal Masonic Benevolent Annuity Fund, viz.:—

“Whereas, in the fourteenth general regulation for the government of the Craft, it is stated, ‘That the Grand Lodge has the inherent power of investigating, regulating, and deciding all matters relative to the Craft.’

“And whereas, it is stated in an unanimous vote of the Grand Lodge of the 6th December, 1837, ‘That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemasons to the favourable consideration of the Craft.’

“Therefore a Committee shall be immediately appointed consisting of deputations from the Grand Lodge, from the Committee of the Asylum for Aged and Decayed Freemasons, and from the Committee of the Royal Masonic Benevolent Annuity Fund; with a view to the union of the two latter excellent institutions, under the patronage of the Grand Lodge; it being alike detrimental to the two Charities, and discreditable to Freemasonry, that any evidence of past disunion in the Craft shall be longer permitted to exist.”

Previous to commencing his address, it was suggested to Bro. Brewster, from the presidential chair, to confine himself strictly to the subject matter of the notice of motion, a suggestion which he respectfully acknowledged, playfully alluded to, and most strictly observed;\* and nobly acquitted himself of a task rendered still more difficult from the motion in a measure having not been properly understood. He observed that the Asylum had several thousands of pounds with very few annuitants,—five noblemen and gentlemen of high reputation as trustees,—and that, as his motion only went to *inquiry*, he trusted there could be no opposition to it. Bro. Brewster alluded to some by-gone circumstances with equal tact and delicacy,—drew from the auspicious appearance of the “Sussex Testimonial” a happy omen,—contrasted the present state of opinion with the past excitement, and based his hopes of a perfect union of the two excellent charities on the never to-be-forgotten union of the two English Masonic Societies in the year 1813, which reflected so bright a radiance around the reputation of the Duke of Sussex, and afforded an opportunity of gracing the sway of the Earl of Zetland with a scarcely less radiant triumph of peace. Brother Brewster concluded a most excellent address by proposing his motion.†

Bro. DR. LANE rose to second the motion, as the representative of his friend, Bro. B. B. Cabbell, P. J. W., whose unavoidable absence he not only regretted, as a powerful advocate on so important a subject, but that, having been requested by him to take his brief at a very short notice, he had not prepared his mind sufficiently to meet the difficulty; yet he could not be content with merely seconding the motion of his friend Bro. Brewster, who, however, had so ably opened the case as to encourage him in pursuing it. Bro. Lane then commented on the principles of Freemasonry, and drew the attention to its especial ornament “Charity,” without which the system would be altogether useless. He disclaimed any intention of fixing the Grand Lodge at present to any further object than that of inquiry, feeling assured that in its justice it would, when satisfied by inquiry, deal liberally with the question; he was also convinced, by his personal experience, that those who had for so many years used their exertions in so good a cause, would by such inquiry ensure their greatest triumph.

\* The suggestion caused some astonishment, as being unusual if not unnecessary, but allowance should be made for a Brother who for the first time occupied the Grand Master's chair.

† We are fully aware that we do an injustice to Bro. Brewster in this shadowy report of one of the best addresses we have listened to. We have been equally guilty in regard to Dr. Lane, who so admirably seconded the motion; yet in expressing our regret and apologies to those excellent members of Grand Lodge, we feel certain of their forbearance; there were many peculiar circumstances occurring at the moment, that prevented even an outline of their addresses.

Bro. D. MOORE (of Exeter) warmly eulogized the previous addresses, and proposed as an amendment or addition, that the proposed committee or deputation should report to Grand Lodge.\*

Bro. SHAW observed, that although he was an advocate for the Asylum, yet he was no less so (probably more so) a supporter of the Benevolent Annuity Fund. Considering that all the Masonic charities should be maintained, he seconded the amendment.

Some other Brethren were about to address the meeting, when

Bro. R. G. ALSTON, (as S. G. W.) called to order, observing that there was no question before the Grand Lodge, which in fact had no power to deal with the question. He had examined the Book of Constitutions, and he came to that conclusion. He trusted the excellent Brothers who had so ably moved and seconded the resolution with so much creditable zeal would pardon him, but there was no other alternative.

Bro. BREWSTER, in explanation, quoted the following words from Art. xiv. p. 23 of the Constitutions:—"The Grand Lodge has also the inherent power of investigating, regulating, and deciding all matters relative to the Craft;" and trusted that such clear evidence of the power of Grand Lodge would not be treated lightly.

[The Grand Secretary here went to the Grand Master, *pro. tem.*, and a short conference ensued.]

The GRAND MASTER *pro. tem.* announced that he was of opinion that the Grand Lodge had been out of order, for that the motion could not be entertained.†

The next notice of motion was that renewed by Dr. CRUCEFIX, relative to increase of dues to be applied to the Benevolent Fund, and to annuities for widows.

Bro. CRUCEFIX rose and stated, that although fully prepared to enter on the subject in conformity with his declaration at the last Grand Lodge; yet, having received communications from some Provincial Grand Masters, requesting the postponement of the motion until next December, he very cheerfully acquiesced, and the more especially from the implied understanding that such course would be more agreeable to the Grand Master, whose wishes, whenever possible to meet, were viewed by him as a moral direction. Of such deep importance was the subject, that however certain he felt of its being carried that evening, he considered it more respectful to abide the attendance of a greater number of Provincial Brethren than were then present. He (Dr. C.) therefore withdrew the notice of motion.‡

Bro. D. MOORE protested against the withdrawal of the motion, having come to London expressly to attend its discussion.

The GRAND MASTER *pro. tem.* observed, that the motion had been formally withdrawn, and that there was no further business before the Grand Lodge, which was thereupon closed and adjourned.

\* The debate became somewhat confused, and as we did not hear the amendment put from the chair, we may not have been quite correct in the terms.

† So, a notice of motion based on the very letter of the constitutional law, equally as by its spirit, is an idle wind. Of what use is the Grand Registrar.—does he know the law? If so, why did he not give his opinion? save the mark! But we do not believe that the Grand Master himself can coincide in this anomalous view of his representative, or he would have prevented the time of Grand Lodge from being wasted; and yet we fear his lordship must say "aye" when the "no" should have it.

‡ This course is necessary—a motion cannot be deferred—it must be withdrawn, and a renewal given in: this course Dr. Crucefix adopted after the closing of Grand Lodge, so that this motion now stands first on the paper for discussion in December next.

## PRESENT AND PAST GRAND STEWARDS.

A meeting of the Present and Past Grand Stewards was held on Monday the first of September, at the Freemasons' Tavern, at three o'clock, for the purpose of addressing the M. W. Grand Master on matters of importance connected with the Grand Stewardship; at which many Brethren were present. After some discussion on the matters submitted to the meeting, the further consideration was deferred until Monday the first day of December next, to give time for the several Lodges to be consulted, and to ensure the attendance of a greater number of past and present Grand Stewards. It was resolved that the Brethren present should form a committee to conduct proceedings, with power to add to their number.

## THE CHARITIES.

## GIRLS' SCHOOL.

*General Court.—10th July.*—Present, Bros. Bossy, Crucefix, Patten, Mills, and other Governors.

It was announced that the Bishop of Winchester had presented twelve copies of "Wilson on the Sacrament," to as many of the girls who had been recently confirmed by him.

A letter was read from Dr. Granville, addressed to the House Committee, resigning the office of Physician to the Institution, in consequence of his being obliged to be frequently absent for several months; expressing his regret at his retirement after twenty-five years' service, and his desire to be appointed Consulting Physician. The House Committee referred the letter to the General Court. No step however was taken.

It appeared that as, after a calculation of the probable annual receipt and expenditure, there would be a large balance in hand, the Treasurer was requested to purchase 500*l.* in the Three per Cent. Reduced.

The usual gratuities were then voted unanimously—viz., Mrs. Crook, twenty guineas; Miss Jack, ten guineas; and Miss Jarwood, six guineas.

The services of Brother Francis Crew, as Secretary, were commented on; and it being considered that his present salary was not commensurate with their value and importance to the Charity, it was unanimously resolved that the Treasurer be directed to present that Brother with fifty guineas, as an honorarium; and that the future continuance of the same be left to the consideration of the Governors of the Institution.

There being more vacancies than fully qualified candidates, the General Court nominated two candidates, who have sisters in the school, under the law so empowering them.

The usual business of the Charity was then entered on and concluded; after which the General Court adjourned.

The reports of the two schools are perfectly satisfactory. The Subcommittee of the Girls' School, convoked for the purpose of obtaining a portrait of the excellent Matron, have not yet made any specific report.

## ASYLUM.

September 10.—Much important business was transacted. The Solicitor's accounts were presented, and put in a train of settlement. Bro. Brewster reported as to the motion (previously sanctioned by the Committee) for a union of the Asylum and Benevolent Annuity Fund, which he brought forward at the last Grand Lodge, and on which occasion he was ably seconded by Dr. Lane; but regretted that it was then ruled that Grand Lodge was out of order in entertaining the motion, whereon it was unanimously resolved that a special general meeting of the governors and subscribers should be held to re-consider the subject. Thanks were also unanimously voted to Bro. Brewster, for the very able manner in which he had endeavoured to effect the desired object.

## THE REPORTER.

JERUSALEM CHAPTER, (218), *August*.—At a meeting of emergency, held at the George and Vulture Tavern, Comp. Peter Thompson, P. G. S. B. as Z., the Rev. Thos. Eyre Poole was exalted previous to his departure for Sierra Leone. In return for the honour conferred on him, the Rev. Companion invited the Chapter to partake of refreshments, when tea and coffee, as also wine, was liberally supplied. The occasion gave rise to a toast for the evening, when the health of the newly exalted Companion was proposed, and who replied in a very delightful address, in which he characterised the R. A. degree, as a ceremony which, in his opinion, every clerical Brother should be instructed in. He spoke of Freemasonry in general as the grandest conception, and left his delighted hearers impressed equally with his eloquence as with his social powers.

CONSECRATION OF THE ZETLAND LODGE, No. 752, *July 9, at the Gloucester Arms, Kensington New Town*.—Another scion has been added to the Masonic tree, and the Mason congratulates himself on the goodly prospect. The circumstances attending this event very closely approximate, in the preliminary, as well as in the ceremonial arrangements, with those of the "United Lodge of Pilgrims."\*

Dr. Crucefix having been respectfully invited to consecrate the Lodge, communicated the wishes of the Brethren to the Grand Master, and on the day appointed, conducted the solemn ceremonial, in the presence of a large concourse of Master Masons, and afterwards installed the W. Master, Bro. G. Remington, who appointed the various officers.

Bro. Crucefix having, as Treasurer of the Aged Masons' Asylum, previously convened a general meeting of the Governors of that Institution, was compelled to retire on the completion of the installation, previous to which he addressed the Brethren on the important and auspicious transactions of the day; and, in return for his kind attention, received the general thanks of the Brethren present.

Three candidates were then, by the W. Master, initiated into Masonry. Bro. Hammett delivered the charge in a very impressive manner. After which the Lodge was closed in perfect harmony.

The Brethren afterwards sat down to banquet, and enjoyed the feast of reason and the flow of soul. Various sentiments were offered, and due Masonic compliments paid. In noticing the W. Brother who had con-

\* Vide page 76.

secrated the Lodge, it was remarked that, "the Brethren would cherish with peculiar pleasure the polite attention and Masonic regard shown by him who so impressively and effectively had that day been, under Providence, the means of bringing them to a new light, and that they gratefully and cordially wished him longevity and every earthly happiness."

A Lodge of Instruction is appointed at the Adam and Eve, Kensington, on Tuesday evenings.

Bro. Barron, P. M., the Secretary to the Zetland Lodge, has been indefatigable in his exertions.

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### MASONIC CHIT CHAT.

MEMORIAL TO THE LATE DUKE OF SUSSEX.—*July 14.*—A public meeting of the subscribers to the fund for erecting a memorial to His Royal Highness the late Duke of Sussex took place at Willis's Rooms, for the purpose of deciding in what manner the money already collected should be disposed of. Lord Viscount Ebrington, M.P., presided. Amongst the gentlemen present were the Rev. Dr. Wolff, the Rev. Dr. Worthington, the Rev. Dr. Bowles, B. B. Cabbell, Esq., Mr. Pritchard, Mr. Dietrichsen, and about eighty other subscribers to the fund.

The Chairman having briefly opened the proceedings,

The Rev. Dr. Bowles, formerly Chaplain to His Royal Highness, read a brief report, which stated that the total amount of subscriptions already collected had been £2,238 15s.; the expenses incurred had been £455 15s. 2d.; leaving a sum of 1,782 19s. 10d. in the hands of the Committee. It was recommended that a full length marble statue of His Royal Highness should be placed, with the permission of the Royal Commission of the Fine Arts, in some part of the new Houses of Parliament, the statue not to exceed the sum of £2,000.

The adoption of the report having been moved and seconded,

Mr. Pritchard rose for the purpose of moving an amendment. He doubted whether the proposal was the best that could be adopted. A statue in the Houses of Parliament would not be in accordance with the feeling and character of the departed Duke. His was a career of simple benevolence, and he thought it would be far better for the funds to be devoted to some purpose of an essential benevolent character. The amendment was as follows:—"That in the opinion of this meeting the memorial which ought to be erected to the memory of His Royal Highness the Duke of Sussex is deducible with certainty and precision from his character. It is not a mausoleum, however stately, or a statue, however valuable as a work of art, for neither would confer any practical benefit on mankind; but it is the foundation or enlargement of some institution which, whilst it linked his benevolence with futurity, and impressed the image of his virtues on succeeding generations, would be daily productive of the greatest possible amount of good to his fellow creatures—that the Royal Free Hospital for the destitute sick and diseased is such an institution, and therefore that the amount of the Sussex Memorial Fund be appropriated to the building another wing to that most excellent charity, to be called "the Sussex wing," and to contain not less than one hundred beds, with the addition of a marble statue, to be erected at a cost not exceeding 1,000 guineas, and a suitable inscription, and that such a building would constitute a peculiarly appro-

private memorial of his late Royal Highness's character, render his virtues a source of benefit to mankind, and invest his memory with a moral grandeur, compared to which the highest works of art sink into insignificance."

Mr. Dietrichsen seconded the amendment, and spoke in high terms of the Royal Free Hospital.

Lord Ebrington, the Chairman, spoke in opposition to the amendment, which, together with the report, were put to the meeting.

Every hand in the room (with one exception) was held up in favour of the amendment, so that the money collected will be applied to the Royal Free Hospital.

Lord Ebrington retired, and Dr. Bowles was called to the chair.

The Rev. Dr. Wolff moved the following resolution:—

"That the Sussex wing and statue be erected under the superintendence and direction of the General Committee of the Sussex Memorial Fund, and of the following Governors of the Free Hospital. (The Trustees of the Hospital having guaranteed that the sum of £1,303 3s. 9d., Three per Cent. Bank Annuities, belonging to that institution shall be reserved and set apart for the erection of the wing and statue):—Lord Robert Grosvenor, *M.P.*, Lord Ashley, *M.P.*, Lord Ebrington, *M.P.*, the Hon. Arthur Kinnaird, F. P. Walesby, Esq., William Pritchard, Esq., and Dr. Marsden.

The Rev. Dr. Worthington, in seconding the resolution, remarked that the Royal Free Hospital was in his parish. That parish contained 13,000 souls, 10,000 of whom were the poorest of the poor. He was quite sure the application of the money to that Hospital would be productive of incalculable good.

The resolution was carried *nem. dis.*

Thanks having been voted to the Rev. Dr. Bowles, the Chairman, and the other officers, the meeting separated.

THE STATUE OF THE LATE DUKE OF SUSSEX, which was ordered from E. H. Bailly, Esq., the eminent sculptor, by the Grand Lodge, is rapidly progressing, and the fidelity with which the features and figure of the late Prince are delineated, and the admirable manner in which the gorgeous decorations of the Orders of the Thistle and Garter, with the robes of the latter (the costume), are executed, as far as they have gone, reflect the greatest credit on the artist, and have received the highest encomiums from Her Grace the Duchess of Inverness, His Royal Highness the Duke of Cambridge, and others who have visited the sculptor's studio. The whole figure is eight feet high, including a six-inch plinth; its weight is about six tons, and it is formed of one solid block of beautiful white Italian marble, from the quarries of Carrara, the original cost of which was 280 guineas, and the price to be paid to Mr. Bailly is 1,800*l.* When completed it will be placed on a five-foot pedestal, to be formed, it is understood, of ordinary stone, and the whole is to be erected on the dais in Freemasons' Hall, which is at present being embellished and decorated. The statue, from its great size and weight; can only be conveyed into the hall through an aperture to be cut in the outer wall. The execution of the public subscription statue of His Royal Highness is entrusted to the same sculptor, and will, it is understood, be from the above model, price 1,000 guineas. A drawing has been made, which will shortly be engraved for publication.

THE EFFECTS OF THE LATE DUKE OF SUSSEX.—The sale of the residue of the effects of His late Royal Highness the Duke of Sussex was



commenced by Messrs. Christie and Manson, at their rooms in King-street, St. James's. The collection consisted of jewellery, trinkets, and articles of vertu, miniatures, enamels, engravings, drawings, gems, &c. Many of the lots, of which there were nearly five hundred, were curious and valuable. Among the various lots sold the following were deserving of notice:—The Knights Templars' state sword and belt, with extra crimson velvet scabbard and shield-belt, worn by the late Duke as Grand Prior of the order, the hilt, buckles, and mountings being of massive gold, most beautifully chased, was bought by Messrs. Town and Emanuel, of Bond-street, for 135*l*. A pair of very massive chased gold spurs, modelled after an original Templar's spur, was sold for 52*l*. A curious rosary of cornelian beads, gold mounted, fetched five guineas. A mahogany case, containing a set of pipes and tobacco canisters, said to have belonged to Lord Byron, sold for 2*l*. 7*s*. The Oxford Bible of 1828, in a richly embossed silver outer binding, sold for 7*l*. 12*s*. 6*d*. Another similarly bound Bible fetched 9*l*. A beautiful little model of one of the wild cattle in Chillingham Park was bought by Sir A. Clifton for 4*l*. A bust of Dr. Parr, in marble, by Clarke, fetched 7*l*. 10*s*.; and a small bust of William IV., in wax, was bought by Colonel Fox for 3*l*. 5*s*. A pair of curious candlesticks, in ormolu, with figures and flowers in Dresden porcelain, sold for ten guineas. A handsome tea caddy, richly inlaid with buhl, containing two cut glass caddies, mounted with silver gilt, fetched nineteen guineas. Among the articles sold were a quantity of rare perfumes, silks, velvets, the robes of the orders of the Bath, the Thistle, &c.

The concluding portion of the library has been disposed of by Messrs. Evans, New Bond-street. Many lots deserve notice, especially one of the books, on the last leaf of which bears in MS. the date of 1st Richard III. 23d Au. 1483; the book was knocked down for 16*l*. 10*s*.

VOICE OF JACOB.—“*The Freemasons' Quarterly* does us the justice to quote at length, from a recent number, our remonstrance against its imputation of indifference on the part of the Jews, to the memory of the lamented and illustrious Duke of Sussex. Our candid and courteous contemporary admits at once, that the facts cited by us, if they had been under his review at the time, would have induced him to qualify the remarks we complained of. What else he says about ‘the’ Sussex Memorial, is too much associated with Masonic considerations to come within our province. That Jews, who happen to be Masons, have done less than was reasonably to be expected from them, as Masons, does certainly not appear; and we incline to the opinion, that whatever was due from them, as Jews, might be more appropriately contributed towards an institution for improving the less elevated classes of the Jewish nation, than towards a statue only, perhaps not always accessible except to the initiated.

“Since the above was in type, we have been delighted to find that a meeting, presided over by Lord Ebrington, has determined that the Sussex Memorial shall be a new wing to the Royal Free Hospital. The terms in which this resolution is couched, are so precisely in accordance with what we have ventured to declare should be the Jewish feeling on the subject, that we do not wait for orders to reproduce the advertisement, but at once strike out other matter on the last page, for the opportunity of recommending so excellent a design to the favour of our readers. The memory of that illustrious philanthropist has strong claims upon a Jewish organ, nationally; and still more because he was

the avowed patron of *The Voice of Jacob*. We will willingly transmit any contributions from our readers to the Memorial."

MARRIAGE OF SIR THOMAS WILDE TO AUGUSTA ENMA D'ESTE, DAUGHTER OF THE LATE DUKE OF SUSSEX.—Sir Thomas Wilde, the eminent advocate and late Solicitor-General, was married to Mdlle. D'Este, on the 13th August, by special licence. This union, which had been for a long time in contemplation, had been frequently alluded to in the public papers. Upon every occasion, however, that any reference was made to the probability of a marriage taking place between the parties, the rumour was promptly contradicted "by authority." It would appear, however, that very great anxiety did exist to prevent the report from gaining circulation, for the celebration of the marriage ceremony took place under circumstances which carried an air of great mystery, and manifested a desire, on the part of the bride and bridegroom, to keep the proceedings extremely secret. The church in which the ceremony was performed was that of St. Alphage, London-wall. The only persons who were present, besides the happy pair, were the Right Hon. Sir Stephen Lushington (who gave away the bride), the Rev. Mr. Hutchins (who performed the ceremony), and the parish clerk. Mdlle. D'Este did not arrive at the church, from Tunbridge Wells, until some time after Sir Thomas Wilde and the Right Hon. Sir Stephen Lushington had reached the sacred edifice. The bride, who came quite privately, was elegantly attired, and wore a profusion of jewels. All parties manifested great anxiety for the termination of the ceremony, which was performed by special licence. The bride, who looked exceedingly well, and in excellent spirits, possessing a very commanding appearance, has just entered into her 50th year. Sir Thomas Wilde, who is a widower, of about 60 years of age, is reported to be extremely wealthy. Lady Wilde has hitherto derived her income from allowances made by the Crown. During the past year her Majesty granted to her an annual pension of 500*l.*, charged upon the civil list revenues. It may be observed, that in the tabular form of the certificate of marriage, wherein the name of the father of the bride is required to be inserted, "the Duke of Sussex," is simply placed opposite to the daughter's name, without any honorary addition (such as his Royal Highness), declaring him to have been of the blood royal. The circumstances under which the marriage was solemnized, and the delay in making the event publicly known, have caused much comment and speculation in fashionable circles. The Duke of Sussex was married to Lady Augusta Murray, the daughter of the late Earl of Dunmore, at Rome, and again in London, in 1793. The marriage was dissolved, as contrary to the Royal Marriage Act, in 1794. The issue of this union were Sir Augustus D'Este, who was born in January, 1794, and Lady Wilde (Mademoiselle Augusta D'Este), who was born in the year following. The learned bridegroom, was previously married to the daughter of William Wileman, Esq., (she died in 1840). The attachment between the parties arose out of Sir Thomas Wilde being engaged on behalf of Sir Augustus D'Este, for whom he acted gratuitously in the recent claim which he made before the House of Lords, and with the particulars of which our readers are already acquainted.

THE KING OF HOLLAND, *June 24.*—His Majesty the King of the Netherlands landed at Woolwich from the continent, and was received by the Earl of Haddington, First Lord of the Admiralty, and the

authorities of the dockyard. The King entered one of the Queen's carriages and four, and left for town. His Majesty arrived at Mivari's Hotel soon after three o'clock, and in the evening honoured Baron Dedel with his company at dinner, at his residence at Wilton-crescent. The Duke of Beaufort, Lord Fitzroy Somerset, and General Fagel, had the honour of meeting his Majesty. The King left town on Friday, shortly after two o'clock, on a visit to the Queen and Prince Albert, at Osborne-house, Isle of Wight. We have great pleasure in announcing that the Queen, through the Duke of Wellington, as Commander-in-Chief, has appointed the King of Holland a Field Marshal in the British army, an honour conferred on a brave and liberal monarch, who had in his younger days fought and bled under our national flag, against a powerful and common enemy. It is an act in every respect becoming to the nation, and one which will give the greatest satisfaction to the army. The King, as is no doubt known to the majority of our readers, is a general in our army, being next in seniority to General Sir George Nugent, Bart., G.C.B. His commissions in the British service are dated as follow :—Lieut.-Colonel, June 11, 1811 ; Colonel, October 17, 1811 ; Major-General, Dec. 13, 1813 ; Lieut.-General, July 8, 1814 ; and General, July 25, 1814.

The Duke of Wellington was honoured by his Majesty's company at dinner, at Apsley House, and the Archbishop of Canterbury at Lambeth Palace.

We have not space to describe the round of entertainments given to the King during his brief sojourn in this country. His Majesty is a Freemason, but no measures were taken by the Fraternity to compliment him.

Her Majesty has done Robert Bell, Esq., the high honour of presenting him with a truly magnificent Vase, in acknowledgment of the promptitude with which he lately surrendered his magnificent seat, Norris Castle, in the Isle of Wight, to the use of his Majesty the King of the Netherlands. The presentation of the Vase was accompanied by an expression of feeling most gratifying to Mr. Bell, while it evinced the pleasure the Queen felt in testifying to the politeness of one of her subjects.

**ASYLUM FOR AGED AND DECAYED FREEMASONS.**—Pursuant to an order of Vice-Chancellor Knight Bruce, in a suit in which this charity is concerned, by which it was referred to the Master to appoint trustees to the institution, Master Dowdeswell on Wednesday approved of Lord Southampton, the Earl of Aboyne, the Hon. Col. Anson, *M. P.*, B. B. Cabbell, Esq., and Dr. Crucefix, as such trustees.

**NELSON.**—Prince Albert has presented to Greenwich Hospital the coat and waistcoat in which Nelson died. The Queen has the ball which killed him ; it will probably be presented to the same collection. The coat is thus described in Sir Harris Nicolas's circular ; and it will be seen that it has an historical value :—“ The coat is the undress uniform of a vice-admiral, lined with white silk, with lace on the cuffs and epaulettes. Four stars, of the orders of the Bath, St. Ferdinand and Merit, the Crescent, and St. Joachim, are sewn on the left breast, as Nelson habitually wore them, which disproves the story that he purposely adorned himself with his decorations on going into battle ! The course of the fatal ball is shown by a hole over the left shoulder, and a part of the epaulette is torn away ; which agrees with Dr. Sir William

Beattie's account of Lord Nelson's death, and with the fact that pieces of the bullion and pad of the epaulette adhered to the ball, which is now in her Majesty's possession. The coat and waistcoat are stained in several places with the hero's blood."

**THE JEWISH RABBI** (*July 9*).—The installation of the Rev. Dr. N. M. Adler to the office of Chief Rabbi of the united congregations of Jews of Great Britain, took place on Wednesday afternoon, at the Great Synagogue, St. James's-place, Aldgate, with unusual pomp and splendour.

**JEWISH DISABILITIES REMOVAL BILL.**—Sir R. Peel moved the second reading of a bill which had been brought down from the House of Lords for the purpose of removing all obstacles to the admission of Jews to municipal offices. He said that the passing of this measure would be personally gratifying to himself, as he was convinced that a body of men so distinguished for their benevolent feelings, and their commercial and scientific acquirements, ought to have every facility for admission into municipal offices. After some opposition from Sir R. Inglis and Mr. Plumptre, who feared that the adoption of this bill would draw down the displeasure of the Most High, the house divided, and the second reading was carried by 91 to 11.

**THE JEPHSON TESTIMONIAL.**—This tribute to Dr. Jephson is progressing in a manner as creditable to the subscribers as it is honourable to the eminent physician, who has done so much to render Leamington Spa one of the most, if not the most fashionable places of public resort. The Doctor being a Freemason, we presume the Warwickshire Lodges will not neglect the opportunity of recording their estimation of his deservedly high character.

We have been informed that the Newbold Wood Walks are about to be very considerably improved, upon a plan drawn out by the late eminent Mr. Loudon, of Bayswater, and it is highly probable, should the rumour prove correct, that the testimonial to this distinguished physician will be placed therein.

**MONUMENT TO THE LATE EARL OF LEICESTER, P. G. M. FOR NORFOLK.**—The foundation stone was laid on the 12th August, at Holkham, by Lord Colborne, but not with Masonic honours.

**A LIGHT IN THE EAST.**—"A newspaper is about to be established in the city of Jerusalem. Solomon, with all his wisdom, never dreamt of such a thing."

A letter from Rome, in a Bordeaux journal, says:—"The order of the Knights of Malta is entering on a new phase. For some time past, the members have had in view to procure the little isle of Pouza, to the south-west of Terracina. This island belongs to the King of the Two Sicilies. The Knights would undertake to establish there, and keep up a quarantine. Now that the Archduke Frederick, commander-in-chief of the imperial navy, has entered into the order, the affair appears to have received a new impulse, for there is some idea of raising this young prince to the dignity of Grand Master."

**POMPEII.**—Letters from Naples mention some recent discoveries of interest made in late excavations at Pompeii, particularly an extensive Necropolis. Beside one of the graves there is a seat, and over it is

inscribed *Clovatius*, Decemvir and Tribune of Pompeii. This is a family name hitherto unknown. Near it is a monument of fine Grecian marble, richly sculptured. The ground where these discoveries have been made is the property of Signor Varlucci, who pays so little regard to antiquities, that as soon as he hears of a grave being explored he orders it to be filled up with earth or rubbish.

DISCOVERY OF ANCIENT COINS.—Lately a very singular discovery was made by some men employed in excavating for the purpose of forming a foundation for houses intended to be erected in Maiden-lane, Battle-bridge. It appears that one of the men having found a few coins which he conceived to be mere brass, carelessly mentioned it to a fellow workman, who, upon looking at them, declared his opinion to be that they were formed of metal more valuable than brass, and acquainted the surveyor of the fact, who immediately instituted a further search, and was at length rewarded by finding, at a depth of between ten and twelve feet, a small iron vessel shaped somewhat like an urn, which, upon being forced open, was found to contain a large quantity of gold and silver coins of the reign of Constantine in the year 306, and several others bearing a date 53. These were, however, so much defaced, that no other inscription could be traced; besides which was found, some four or five feet deeper, large quantities of Roman tile, many parts of which were in a remarkable state of preservation.

FATE OF A KING.—Monsieur Thierry, who attempted to establish himself as an independent sovereign in New Zealand, having disappointed or given umbrage to his barbarous subjects, was recently killed, cooked, and eaten by them at a solemn public banquet.

COMEDY IN THE CLOUDS.—The great Nassau balloon ascended recently from Cremorne House, Chelsea. Mr. Green was commander; and twelve persons accompanied him in his voyage, including two ladies. One passenger was Mr. T. Matthews, the clown, who wore his theatrical costume, and sang a song in the car before the balloon started. The balloon passed over London very slowly, and at a moderate altitude; and, in spite of the cloudy weather, it remained long in sight. It descended at Edmonton. Mr. Matthews sang a new comic song when elevated 3000 feet from the earth.

BIRTHS.—July 12.—The wife of Bro. T. Pryer, Finsbury Pavement, of a daughter.

MARRIED.—July 10.—At Lynn, Bro. James Smith, widower, late lessee and manager of the Norwich theatrical circuit, to Mrs. Eliza Betts, widow of the late Captain John Betts.

## Obituary.

*June.*—**BRO. GENERAL JACKSON.**—The term of General Jackson's eventful life closed on Sunday the 8th instant, at six o'clock. On Sunday morning the report reached Nashville that he had expired, owing to his having fainted away, in the attempt to remove him from his chair to his bed; he, however, recovered for a few hours. A short time before his death he took an affectionate leave of his friends and domestics, retaining to the last his senses and intellect unclouded. He expired with the utmost calmness, expressing the highest confidence in a happy immortality through a Redeemer. General Andrew Jackson was born March 14, 1767, and died June 8, 1845, in his 78th year.

*June 20.*—**BROTHER COLONEL RUSHBROOKE.**—Col. Rushbrooke, *M.P.* for the Western division of Suffolk, expired at twenty minutes past six, after an illness of only a few days. Colonel Rushbrooke was first elected for West Suffolk in 1835, in conjunction with Mr. H. Watson, and has, from that period, successively been returned for that county to the House of Commons. He was a zealous supporter of Conservative principles.

*June 28.*—**BRO. SIR WM. FOLLETT,** *Attorney-General, M.P. for Exeter, et. 48.*—At the house of his kinsman, Mr. Pennell, in the Regent's Park; he was born at Topsham, near Exeter, and was the son of B. Follett, Esq. Lady Follett, his wife, with two daughters and four sons, the youngest but thirteen months old, survive him. At fifteen years of age he entered at Trinity, Cambridge, and at twenty took the degree B.A., and shortly after was initiated in the Scientific Lodge. In 1814 he became a member of the Inner Temple; in 1821 commenced as special pleader, and was called to the bar in 1824; in 1834 was appointed Solicitor-general, and on the promotion of Sir Frederick Pollock (also a Mason) in 1844, he became Attorney-General. Sir William Follett was buried in the Temple Church; the funeral was attended by Lords Lyndhurst, Brougham, Carnarvon, Langdale, Sir Robert Peel, Sir James Graham, and many distinguished members of the church, the senate, and the bar. So brilliantly successful was his career, that although his family was large, Sir William left them all handsomely provided for.

*July 17.*—**EARL GREY**—The amiable, the venerable Earl Grey expired at Howick, at twenty minutes past eight o'clock. He was the last of that glorious band which, headed by Fox and Sheridan, upheld the cause of the people in those dark and gloomy days when the service of the people was a service of danger. He was the last of the historical statesmen. His name is associated with that of great men—Burke, Pitt, Fox, Sheridan; it is associated also with great principles. He was no expediency man; he sacrificed, for upwards of thirty years, all hopes of office—at a time, too, when the emoluments of office would have been most acceptable to him—rather than sacrifice for an instant the cause of Parliamentary reform, to which he had devoted his life; and at last, when he did accept office, his first great measure was the Reform Bill. The late Earl was initiated at Cambridge, in the Scientific Lodge. Charles Grey, son of General Sir Charles Grey, was born 1764, and educated at Eton and at Cambridge. In 1786 he was returned to Parliament for the county of Northumberland, and immediately joined the Whig party, then in opposition, under Fox. In 1801, during the winter of which year his father was raised to the peerage as Lord Grey of Howick, he distinguished himself in Parliament by his opposition to the union with

Ireland. In 1806 Mr. Grey, who by the elevation of his father to the earldom, was become Lord Howick, for the first time took office as a member of the Ministry, which was formed by the coalition of Mr. Fox and Lord Grenville. In 1807 he succeeded to the peerage, and took his seat in the Upper House as Earl Grey. From that period until 1830 he remained steadily in opposition. He became Prime Minister in 1830, and during the four years which he continued in office he had the satisfaction of carrying the two great measures to which he had devoted his life, viz., Parliamentary Reform and the Abolition of Slavery. Since his retirement from office, in 1834, he has taken no part in politics, but has resided principally at Howick in the bosom of his family. He is succeeded in his titles and estates by Viscount Howick, a statesman far in advance of his late colleagues in many points, and one who will worthily support the honoured name which he has inherited. The proximate cause of his Lordship's death was an attack of paralysis; but for some time past his health had been visibly declining; the greater portion of his numerous family were therefore in attendance at the moment of his decease; and it will be a melancholy satisfaction to his friends to learn that he quitted this life with as little corporeal suffering as could reasonably be expected to accompany the last struggle that human nature is called upon to endure.

*Aug. 13.*—Bro. BENJ. WOOD, *M.P. for Southwark, et. 58.*—Some few years since he was announced as Chairman for the Asylum Festival, but was prevented from attending by Parliamentary duties; he sent a life subscription. He was a very charitable man; his sufferings for a long time were severe.

*May 22.*—Bro. P. M. Joseph Harper, Loyal Monmouth Lodge 671, aged 54.

Lately, at Taunton, Bro. Robert Beadon, "Father" of the province of Somerset.

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## PROVINCIAL.

GRAVESEND, *August 18.*—Lodge of Freedom 91.—The installation of Bro. Cornelius Carlin was graced this day by the presence of the Deputy Provincial Grand Master, Bro. Ashley, in compliment to whom Bro. Jefferson and several visitors from Chatham, also attended. Bro. Hill, S. G. W., Dorset, and Bro. Smith, P. M., Norwich, were also present. The ceremony of installation was performed by Dr. Crucifix. After the appointment of officers the Lodge was closed, and the Brethren adjourned to banquet. The Deputy Prov. G. M. presided, and sustained his social office with his accustomed suavity and kindness—prefacing each sentiment with very happy remarks, and enlivening the occasion by several songs, given in his best style. The usual loyal and Masonic toasts were received with acclamation. Besides the addresses from the chairman, Bros. Hill, Jefferson, Smith, and Dr. Crucifix, severally returned thanks, as did Bro. Carlin, sen., who, with his four sons, vie with the most exemplary of the Craft in the performance of Masonic duties. The Lodge of Freedom works in very good style, and takes its place among the best conducted Lodges, as well for its operative as social character.

*Sept. 19.*—The performances at the Theatre Royal this evening, were under the patronage of Bro. James Harmer, Esq., and Major Kelly, and

attracted a numerous attendance of the ladies and gentlemen, as well as of the Fraternity of Gravesend. The profits of the evening were devoted to the funds of the aged Masons Asylum. The elegant and interesting address, written by Bro. Douglas Jerrold, was admirably delivered by Bro. Cowle.

ROMFORD, *July 5.*—The Grand Master for Essex held a Grand Lodge at the White Hart Inn. Upwards of thirty Brethren from the different provincial Lodges assembled; the Lodge was also visited by the Grand Chaplain and the Grand Secretary.

The Brethren were invested as officers for the ensuing year.

After the Masonic duties had been gone through, the Provincial Grand Master, the Deputy Provincial Grand Master, officers and Brethren, sat down to a most excellent dinner. A most excellent supply of venison, the gift of the Provincial Grand Master, graced the festive board. Many loyal and Masonic toasts were responded to, and the Brethren separated, after a display of that brotherly feeling which alone can be reciprocated in well-constituted Freemasons' Lodges.

LUTON, *July 22.*—A meeting of the Brethren of the Luton Lodge was held at the Lodge Room, Park-street, when E. C. Williamson, Esq., was reinstalled for the second year as Worshipful Master. The ceremony was performed by Bro. F. Crew. The banquet took place at the Red Lion Inn, at which several Brethren from the neighbouring Lodges attended.

KIDDERMINSTER, *July 11.*—Royal Standard Lodge, Assembly Rooms. —The celebration of the Festival of St. John the Baptist took place, and the installation of Bro. William Roden, *M. D.*, as Worshipful Master for the ensuing year, was ably performed by Bro. Hunt, *P. M.* On the conclusion of the other business of the day, the Lodge was called from labour to refreshment:

Grace having been said, Dr. Roden, the *W. M.*, successively proposed the usual loyal toasts, viz., the Queen, the Queen Dowager, Prince Albert, the Prince of Wales, &c., and prefaced each with very appropriate remarks, that elicited for each sentiment enthusiastic cheering.

The next toast was the health of the *M. W. Grand Master*, the Earl of Zetland. The mere mention of this nobleman's name was quite sufficient to ensure a hearty reception. His appointment as their chief ruler had given general satisfaction to the Craft, and he would at once give them the health of their Most Worshipful Grand Master, the Earl of Zetland.

The toast was drunk most cordially, none but Master Masons being present, with three times three, grand honours.

The *CHAIRMAN* next gave the health of a noble and worthy Brother, and one who had gained the good opinion of the Craft. He meant the *R. W. Deputy Grand Master*, the Earl Howe.

Drunk with grand honours, seven times given.

After a short pause, the *CHAIRMAN* again rose and observed, the next toast he should have the pleasure of submitting to them, would be drunk in solemn silence. He was sorry to notice that their late Most Excellent and Worshipful Grand Master was now being speedily forgotten. He had read the reports of dinners, &c., and even at the recent anniversary of the Asylum Festival, he was astonished to find the "immortal memory" of their deceased Grand Master was not on the list of toasts. Of course he was aware that, as time rolled on, this toast must give way



for others, and must eventually become extinct; but he thought it too early as yet to forget the Duke. He felt confident there was no Mason present but would drink, for some time to come, "The Immortal Memory of his late Royal Highness, the Duke of Sussex."

The toast having been drunk, the grand honours were given nine times, in solemn silence.

The next toast in the order of succession was one, the CHAIRMAN said, which would meet with the hearty response of every one present. He did not know the subject of it personally; in fact, he had never seen him, but he was well known to him by his sayings and doings; and he thought he was much deceived if he could not read the excellent character of the esteemed Brother, whose health he was about to propose, from his past actions in public and in private, as well as though he had shared the pleasure of a personal acquaintance. He well knew that Dr. Crucefix had his enemies in the Craft, but his continued and continual advocacy of the Masonic Charitable Institutions, must be as much admired by all real Masons, as it must be a source of pride and pleasure to himself. He would give them "Dr. Crucefix and the Masonic Charities."

Drunk with Masonic honours.

The PAST MASTER (Bro. Simpson) claimed the permission of the chair to give the next toast, which he was sure would be cordially drunk by all present, inasmuch as it was the health of the W. M. himself.—(Hear, hear, and great cheering.) The selection the Lodge had made gave him great pleasure, and he had every reason to hope it would make good progress under his care. The zeal their newly-elected Master had evinced in the formation of the Lodge, and the anxiety he had since shown to promote its success, enabled him to say he had great expectations, and he doubted not they would be fully realised.

The toast was drunk with all the honours and much enthusiasm.

The W. M. in reply, thanked them cordially and sincerely for the honour they had done him, not only in drinking his health in the very flattering manner they had done, but for the still higher honour of electing him to the chair of the Lodge. He trusted, with the blessing of Providence, he should be able to fulfil the responsible duties of Master to their satisfaction. He wished the members to recollect, however, that he had accepted the office with a full assurance that, in case of ill-health or professional engagements, he should be relieved in his duty by the Past Master, or some other competent Brother. He trusted he should not, situated as he was, be expected to risk his health on winter evenings, when his duty to those around him at home taught him to take every reasonable care of himself. Notwithstanding what he had said, as Bro. Simpson had been pleased to observe, he did feel the greatest anxiety for the welfare and success of the Lodge, and he would certainly strive his utmost to meet their expectations, though he feared they anticipated too much of him. The appointments of his Wardens (Bros. Hallen and John Saunders) had given him much concern, and he trusted that this his earliest task had given general satisfaction to the Lodge. He considered the appointment of the Wardens a most important step, and one involving more regard than was generally bestowed upon it. When it was borne in mind that the appointment of Warden gave a title to future Mastership, he thought too much caution could not be exercised how that power was invested. He had come to the conclusion he had, not only from a knowledge of the good esteem in which

those Brethren were held in the popular world, but more particularly from the manner in which they had attended to the duties of their Lodge since they had become Masons. It was singular enough that neither of his Wardens were able to attend to receive their appointment, and join them in celebrating the festivities of the day. It was true he had given them but short notice of his intentions, and the day fixed for celebrating their first anniversary had proved unfortunate as to their business engagements. Again thanking them for the honour conferred, the W. M. resumed his seat amidst warm plaudits.

The CHAIRMAN again rose and said, they must not on this occasion forget their honorary members. He could not pass over the name of Dr. Oliver, a worthy Brother who had devoted a life, he might say, to the cause of Masonry, and who, although beginning to feel the pressure of years upon him, was still an active labourer in the Masonic field. They could not but feel proud of enrolling such a man amongst their members. They would also remember the services of another reverend Brother, whose name graced their list, and who about this time last year officiated as Chaplain at the consecration of the Lodge, Dr. Slade of Wolverhampton. He would propose the health of these two reverend Brethren, not forgetting Bro. John Truman, who, without fee or reward, came down from London at considerable personal inconvenience to perform the ceremony of constituting the Lodge.

The toast of the honorary members of the Lodge, Bros. Dr. Oliver, Vicar of Scopwick, Dr. Slade of Wolverhampton, and J. O. Truman of London, were then drunk, with the grand honours, five times.

The CHAIRMAN said the next toast on the list was the health of the Past Master Bro. Simpson. He had great pleasure in proposing this toast, because he believed the late Worshipful Master had done all in his power to fulfil the duties of his office, and promote the success of the Lodge. He would therefore give his health, and he hoped with the thanks of the Lodge, for his past services, trusting the members would soon be in a position to offer him a more lasting token of their regard.

The PAST MASTER rose to reply; he begged to thank them sincerely for the compliment they had paid him in thus drinking his health. If his feeble services had given satisfaction to the Lodge, he was amply paid for his exertions, and he required no further testimonial. He trusted the Lodge would flourish still more under the present Master than it had done during his period of office. For his part, he would do all he could to promote its prosperity.—(Hear, hear.) He again thanked them for the honour they had done him.

Bro. SHEMMONS, by leave of the chair, would propose a toast. It was the health of a gentleman and a Brother amongst them who, he was sure, was highly esteemed by them all. He had known him many years, and without speaking now of his professional abilities, which were known to be of the highest order, he believed him to be in every respect a most excellent young man; and wherever he went he hoped and doubted not, prosperity would attend him. He had recently taken to himself a wife, and was about to leave a town to which he would be a loss. He sincerely hoped the lady was in every way worthy his choice, and he wished them both much happiness. The health of Bro. Thomas Clarke Roden, their late S. W.

Bro. ALEX said, the last speaker had anticipated the leave he had just obtained from the W. M. to propose the next toast. He could not allow the opportunity to pass without speaking to the pleasure it gave

him to hear Bro. Shemmons so ably advance his sentiments. He had had the pleasure of spending several days with them during their stay in Cheltenham, and a more amiable lady than Mrs. Roden he was not acquainted with. He would couple with the toast the health of Mrs. Roden.

The health of their late Senior Warden and his lady was then drunk with much enthusiasm.

"Our Reverend Chaplain," "the Wardens," (Bros. Hallen and John Saunders), "the Installing Master," "the Past Masters present," "the Master Masons," "the Visitors," "the Host and Hostess," &c., &c., followed in succession; and the Lodge having been called from refreshment to labour, and the business of Masonry being ended, the Lodge was closed in harmony and brotherly love, and adjourned.

ALCESTER, *June 25*.—After a lapse of some considerable time, the Apollo Lodge has been once more brought into active operation—many thanks to Bro. Freer, the respected and persevering W. M. Several additions have been made to the numerical strength of this venerable section of the great Masonic confederation, and everything promises well, with regularity of attendance, uniformity of discipline, and increasing numbers, for a long continuance of prosperity. A very harmonious party of Brethren celebrated the Festival of St. John, at the Angel Inn, to-day, when two of the initiated having been preferred to a higher degree, and other ancient forms, peculiar to the fraternity, duly observed, the Brethren sat down to dinner at four o'clock, and terminated their temperate conviviality about eight.

STAFFORDSHIRE, HANDSWORTH, *July 21*.—The installation of the W. M. elect of St. James's Lodge, No. 707, Bro. Frederick Dee, was honoured by the presence of the D. P. G. M. the Rev. Dr. Slade, who took this occasion to pay his official visit, being the first in the province his professional engagements enabled him to make. After a catechetical examination into every matter connected with this young Lodge, the Worshipful Brother was pleased to express himself in the highest terms of commendation upon the state of the Lodge, and the efficiency of the W. M., and the P. Ms., Bros. Bromehead and Lloyd. The day was particularly distinguished by the initiation of a Turkish gentleman from London, Signior Benjakan, a most intelligent and affable Oriental. The ceremony of the installation was impressively performed by Bro. W. Lloyd, P. M. Among the visitors we observed Bros. John Savage, from London; Macefield, from Dudley; Meyrick, Walton, and Lewis from Wolverhampton, with several Brethren from Birmingham. The situation of Crockett's Hotel commands one of the finest Landscape views in England, and the garden and delightful bowling-green make it a place of great attraction to the smoky denizens of the adjacent metropolis of the midland counties. Bro. Baulton, mine host, catered in a way worthy the taste and gusto of a good Mason. The Brethren at table enjoyed themselves in the happiest spirit, and the worthy Turk appeared not the least happy among so many faces, all beaming the same genuine Masonic benevolence. Bro. Clark presided at the pianoforte, and accompanied by another Brother, whose name we forget, but whose good singing we don't, added considerably to the pleasure of the day.

NEWCASTLE-UNDER-LYME, *August 14*.—We are informed that it is fifty-five years since a Provincial Grand Lodge was held in Newcastle, and on that occasion the Right Hon. the Earl Ferrers was the P. G. M.

for this province. The third Provincial Grand Lodge for the province of Staffordshire, since its revival in November, 1843, under the auspices of its gallant P. G. M., the Hon. Colonel Anson, *M. P.* for the southerly division of the county, was this year convened at Newcastle-under-Lyme.

It was to be expected that the mere announcement of a procession of the Freemasons would induce an immense assemblage of lookers-on. It was evidently a holiday with all, and was ushered in with the ringing of the bells of old St. Giles's.

At one o'clock the Provincial Grand Lodge was opened in due form, and the R. W. the P. G. M., on taking the chair, was saluted by the Officers and Brethren, privileged to be present, with the Masonic honours due to his high rank and elevation.

A resolution, conveying the thanks of the Brethren to the R. W. the P. G. M., was recorded, for his munificent present to the P. G. L. of the jewels worn to distinguish the various officers.

A resolution of thanks to the Rev. J. S. Broad, Minister of St. George's, was also passed, for his kindness in permitting them the use of his church and pulpit.

At half past two o'clock the business of the P. G. Lodge being concluded, the Brethren formed in order of procession to St. George's church, the band playing the Freemasons' march, and other pieces of appropriate music. The beautiful clothing of the Brethren as Craft Masons, with the rich jewels and insignia of various offices and degrees, together with the more gorgeous attire of the officers of the Provincial Grand Lodge, and the characteristic banners and bannerets, &c., exhibited, had a grand and imposing effect. The interest taken by the public was manifested by the immense throng which accompanied the procession; every house, too, crowded with visitors, especially of the fair sex, their beautiful and happy faces manifesting no small degree of curiosity and evident gratification at the passing spectacle. Notwithstanding the rigorous exclusion of ladies from Masonic ceremonies, and their probable want of cordiality towards the institution, they condescended on the present occasion to bestow their approving smiles, which naturally afforded the highest satisfaction to the Brethren, who are earnestly anxious to have the good opinion of those on whom so much of the real happiness of life depends. If any regret is felt at the exclusiveness of the Masonic institution, in this respect, it certainly must be, and we believe it is felt on the part of the Brethren themselves.

On arriving at the church, the procession was reversed, the P. G. M. entering first into the sacred edifice, the Brethren following in order.

Divine service was opened by singing the beautiful and impressive hymn, "Before Jehovah's awful Throne." Mr. Wardle, the talented organist of the parish church, very ably presided at the organ. The pieces selected for the service of the day, from the works of Handel and Haydn, were most suitable and impressive. Evening prayers were read by the incumbent, the Rev. J. S. Broad, *M. A.*, and the responses by Bro: W. Howson, (674), parish clerk of Newcastle. A truly Masonic sermon was then delivered by the V. W. the P. G. Chaplain, Dr. Slade. We are compelled to defer until our next number a full report of the learned Doctor's eloquent and impressive discourse, which merits the earnest attention of every one, as inculcating the highest principles of religion and virtue, with especial reference to the morality of Freemasonry. It will be perceived that at the conclusion of his discourse, the Doctor adverted to that excellent charity of which the Provincial Grand

Master is trustee, in conjunction with the Earl of Aboyne and others, "The Asylum for Aged and Decayed Freemasons," in aid of which a collection was made, and we are happy to learn that upwards of 111. were contributed.

The service being concluded, the procession was again formed, and the Brethren directed their steps, amidst an immense body of spectators, towards their Lodge-room, at the Castle Hotel, from whence, after the performance of certain duties, they were called from labour to refreshment. The Guildhall had been granted for the purpose of

*The Banquet.*—There were two tables the length of the hall, at which the P. G. Wardens officiated, and one cross-table at the top, whereat the R. W. the Provincial Grand Master presided, supported by his officers and distinguished visiting Brethren, among whom were Capt. Coote, and other officers of the 69th Regiment. Bro. Bland, W. M. of 372, and Bro. Smith, W. M. of 334, were present to represent their respective Lodges. About one hundred sat down to the banquet. The cloth being drawn, the R. W. P. G. M. rose and proposed the first toast of the evening, "The Queen;" next, "The Queen Dowager;" and thirdly, "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," appropriately prefacing each toast.

The P. G. M. referred to the zeal with which their G. M. devoted himself to the interests of Masonry. He (Col. Anson) had the happiness of being intimately acquainted with the noble Earl, and he knew that he even felt more for the good of the Craft than his exertions might indicate. It might not be so well known to the Brethren in the provinces as it was to those of the metropolitan Lodges. That noble individual succeeded to office under difficult circumstances, for during the governance of his late Royal Highness the Duke of Sussex, his kindness and indulgence left them very much in the position of spoiled children—(laughter). Yet no one was more fitted for that distinguished position than that illustrious individual. It was not from his elevated rank, but from his close application to the interests of Masonry—application to science—general knowledge of subjects interesting to all, and together with his high character for sincerity, that he justly merited their esteem and confidence. After paying this tribute to the memory of the late Duke of Sussex, the R. W. P. G. M. proceeded to remark that it was from this view of the qualifications of his late Royal Highness that his successor was placed in a position of great difficulty, but he did know that none felt more deeply for the interests of the Masonic body than the Earl of Zetland—(cheers). The noble Earl had not long presided over them, but he, (Col. Anson) thought that they had every reason to be satisfied with him—(prolonged cheers). The P. G. M. concluded with the expression of a wish that the noble Earl might live long to fill the situation he at present occupies. "The M. W. the G. M. the Earl of Zetland," with Masonic honours.

In proposing the health of the Right Hon. Earl Howe, as R. W. D. G. M., the P. G. M. alluded to his appointment as one of recent creation. He (Col. Anson) well knew that no one took greater interest in the success of the Craft than did the noble Earl, and he regretted to hear of his bodily indisposition; he would, therefore request the Brethren to drink to the better health of the R. W. D. G. M. the Earl Howe.—(Drank with Masonic honours).

"The Grand Lodges of England, Ireland, and Scotland," was the succeeding toast, and was drank with Masonic honours.

The health of the R. W. the P. G. M. the Hon. Colonel Anson, *M.P.*, was proposed by the V. W. the P. G. Chaplain, Dr. SLADE, with the following remarks:—He observed, that he rose to perform his usual duty—not with the cold sensation that he was merely discharging a particular duty—but with that earnestness which the pleasing nature of his duty inspired. He rose to propose the health of their gallant Chief, whom they again welcomed among them for the third time since the revival of the P. G. Lodge of Staffordshire, in November, 1843—(cheers). They were considerably indebted to the gallant Colonel for his urbanity and zeal in the cause of Masonry in this province. Indeed he, himself (Brother Slade) could speak from intimate knowledge of the P. G. Master's consideration and ready attention, whenever called upon, to interest himself in the affairs of Masonry in Staffordshire. Not a suggestion was made for its good but it met the immediate acquiescence and co-operation of their gallant chief—(cheers). He had presented the P. G. Lodge with a valuable addition to their jewels since they last met. He himself (the Doctor) had been honoured with the high and confidential post of D. P. G. M. *pro. tem.*, for the specific purpose of giving a stimulant to Masonry, by a careful inspection of every Lodge within the province, and to report thereon to the R. W. the P. G. M., and he (Dr. Slade) only regretted that ecclesiastical engagements had not permitted him to carry out those arrangements he had made for a tour of inspection. He had been only able to visit officially two Lodges in the province, but he hoped shortly to visit them all—(cheers). He fairly forewarned them that—

To their errors he'd be kind,  
But to their faults he'd not be blind.

Their esteemed leader, too, had assented to his (Dr. Slade's) proposal, that the P. G. Lodge should be convened this year at Newcastle, with the readiest concurrence, although it is a distant part of the province, and he (the P. G. C.) rejoiced to see that the occasion was appreciated by the Brethren of Lodge 674, by the admirable arrangements made by their Committee, and by the Brethren of this district altogether, in their assembling in so goodly an array to do honour to this useful Masonic anniversary. One event has distinguished this from our two previous Provincial meetings—our procession to church, conducted with the utmost propriety and correctness. We have shown to the public that Masons respect one of the most venerable and beneficial institutions of the State—I mean our excellent *Ecclesiastical Establishment*—and we are infinitely indebted to the worthy incumbent of St. George's, Rev. J. S. Broad, for his kind permission to congregate in his church on this memorable day—(cheers). Would that we could welcome him at this banquet as a Brother of our ancient and honourable society. The liberal and benevolent spirit evinced by him in his polite reply to his (Brother Slade's) note, requesting permission to use his church and pulpit, and himself volunteering to read prayers, entitle him to become a Free and Accepted Brother among us—(cheers). Such public demonstrations of our respect for the religion of our native land, will put to silence the aspersions of foolish people, who know nothing of our excellent society except what the most marvellous ignorance can invent. Were it not a pitiable display of human passion and prejudice, which *Masonry teaches us to extirpate from our minds*, the efforts of certain ecclesiastics and their opinions against our Fraternity would be truly

laughable. As well attempt to stay the sun in its course as to put down our Order by sacerdotal bulls and rescripts. This is not the age for Monkish bigotry and intolerance, come under whatever garb it may assume. And come as it may, it will but betray its imbecile weakness when opposed to the resplendent light of Masonry. Its character cannot be more beautifully delineated than in the language of the following note, appended to our learned Brother Dr. Oliver's Historical Landmarks, and quoted as the definition by foreign Brethren of eminence. "Masonry is the holy spring where faded beauty refound her homage, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinise. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers her soulless body; she arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbour. Such is Masonry! But more, P. G. M. of our Order, I study to establish, as much as possible, the principle, that the ancient Order of Freemasonry is not a society limited to the precincts of any Lodge-room, but a family whose privileges extend all over that vast expanse, governed by the Grand Master of All; and if kings and nobles give lustre to our Order, by their condescension, example, and submission to the divine ordinance of 'Love thy neighbour as thyself,' so does the Brother in the humble walk of life add brightness thereto, by observing that virtue and decorum which alone should be his qualification to unite with us; and though we all meet here on the level, as Freemasons have done for ages, and as good men ever will, yet we do so under the wholesome restraint of experienced officers, which teaches us to part on the square, rendering honour to whom honour is due, and due respect to every Brother, according to his station; for a Masonic Lodge should be a school of morals and manners; and though political and sectarian strife are excluded our porch, yet pure religion, strict obedience to our sovereign and the authorities, peace and good order are its unerring principles." What mortal language can depict Masonry in terms more just, though eloquent and vivid—(cheers). The learned and talented Brother, who read these passages with elocution, observed, before he sat down, that in again welcoming their chief amongst them, he came in another truly Masonic character before them. Since their last meeting, Colonel Anson, in association with Lord Aboyne, P. G. M. of Northamptonshire, and other distinguished Masons, had become a Trustee of that excellent charity, the Asylum for the Worthy Aged and Decayed Freemason, an institution which, like many other useful and noble works, had had almost insuperable difficulties to overcome, but which now, under God's blessing, under the auspices of its noble trustees, and the direction of its benignant founder, their highly gifted and most worthy

Brother, Dr. Crucefix, would outride the typhoon of malignancy that has attempted to absorb it in the whirlpool of destruction. "Here's the health of the R. W. our P. G. M., the Hon. Colonel Anson, and may he live long to preside over the Craft in the province of Stafford."

This toast was received with the utmost enthusiasm, and all the Masonic honours.

The R. W. the PROV. GRAND MASTER, in acknowledgment, said that he was not taken by surprise that his health should have been proposed, but he was unprepared for the manner in which it had been introduced by the P. G. Chaplain, and received by the Brethren. He felt assured, from being so well supported by the Brethren around him, that they would not neglect him—(cheers). He felt deeply the great compliment paid him, and more by their attendance there that day. Had he come and met only a few—a sort of thread-bare assembly of Masons—he certainly should have felt disappointed; a few years ago, but a small part of this large attendance could have been expected. A great stimulus has of late been given to Masonry in this county. Yet he could not take credit to himself; he had only responded to their call. It was not from any vain glory or vanity that he sought to be placed in the high office of P. G. M.; it was offered to him by that illustrious individual, the late G. M., conditionally, that he should devote the utmost attention to Masonry in this county. He should do so; and with the continued assistance of the able Brethren around him, the province of Stafford would shortly yield to none other for the advance it has made in Masonry—(cheers). His worthy friend, the P. G. Chaplain, had alluded to visiting the several Lodges, and he (Colonel Anson), in deputing him to that duty, felt that it was not for himself, as P. G. M., to interfere with the minutiae, or in the details of their Lodge business. If he were to be present at their monthly meetings, and to observe anything of which he should disapprove, he should be sorry to be thus placed in a position to find fault, when he had the pleasure of meeting them in P. G. Lodge. By appointing a deputy to inspect, and to see to the proper carrying out of the system of the Craft, he should be in a better position to appear, and greet them all as Brethren on such an occasion as the present, with greater satisfaction. His worthy friend the D. P. G. M. had made two such visits, and prepared his reports respecting them, but time had not allowed of their being read to-day. He (Colonel Anson) conceived that one good purpose answered by pursuing the course stated, would be to stimulate their respective Lodges to vie with each other in regularity and efficiency, eventually placing all on an equality, and raising each particular Lodge to a position not inferior to any Lodge in the kingdom—(cheers). He (Colonel Anson) ought not to detain them, as time was brief, and there were several other toasts to give, but he felt that he should be ungrateful were he not again to express, most fervently, his deep sense of their kindness. He hoped to meet them again, when their acquaintance would be still more intimate, and he should rejoice in every opportunity of acquiring and imparting Masonic knowledge, and aiding the progress of Masonry—(cheers). The P. G. M. concluded wishing long life and happiness to all the Brethren.

P. G. Senior Warden, Brother THOMAS WARD, 674, proposed the health of the P. G. Chaplain, the Rev. H. R. Slade. Bro. Ward observed, that the merits of their reverend Brother Slade were sufficiently well known to them, and required no eulogium from him. The best tribute to his worth was that he had received from his own neighbourhood, and



the best eulogium would be to refer to the testimonial lately presented to him by his own particular Lodge. (The health of Dr. Slade was drunk with Masonic honours).

The P. G. CHAPLAIN acknowledged the honour done to him, and the very complimentary terms in which his health had been proposed. It was a great enjoyment to him to meet his Brethren on all occasions. He believed that, in a Mason's Lodge, the value of man to man was literally experienced. In a Mason's Lodge he had learnt to know the value of man as a brother in the world—(cheers). The learned doctor at considerable length, and in very eloquent terms, expatiated on the beautiful system of Masonry, the benefits it conferred, and the charities of life to which it ministered, he remarked on the mutual dependence of the human family, from the cradle to the grave, when death reduced all to a common level; he believed that Masonry promoted the glory of God, and the good of man. Before sitting down, he felt it his duty to acknowledge their obligations to a worthy brother clergyman, in permitting them to assemble in his consecrated temple. In the minds of some persons there were prejudices against Masonry, arising from the thought that it was not favourable to religion. He trusted that their assembling on that day for divine service within the walls of the best institution of the land—the established church—would be a refutation of that assumption—(cheers); and with the permission of the W. the P. G. M., he would propose as the next toast, "the health of the Rev. J. S. Broad," which was most cordially received by the Brethren.

The P. G. M. proposed as the next toast, "the Past Grand Officers," to which Brother R. FENTON, Past P. G. J. Warden, responded.

P. G. J. Warden, Brother G. Baker, P. M. 660, gave the next toast, that of "the Visiting Brethren." They were very greatly indebted to their Visiting Brethren for the large muster on that occasion.

Brother B. BLAND, W. M. of 372, (Macclesfield), returned thanks with the most fraternal feeling, for the kind reception given him and the other visiting Brethren. He had the happiness to preside over a Lodge of from seventy to eighty subscribing members, and he considered it an honour to be placed in that high position. He cordially invited the Brethren present to visit his Lodge, and particularly in September, when it is proposed by Lord Combermere, that the P. G. L. of Cheshire, over which his Lordship presides, shall be then held at Macclesfield. After some further remarks with reference to the principles of the Craft, he would conclude (in the words of a worthy Brother of Lodge 113), that Masonry would be found to be

A Rose in the wilderness,  
A Spring in the desert,  
A Shelter in the storm,  
and a Resting-place to the weary.

Dr. SLADE here proposed, in very complimentary terms, "the Committee of Management, and Stewards of the Banquet." The toast was received in a manner which evidenced that those exertions had been so far successful as to have resulted in the entire satisfaction of the Brethren. The Doctor stated, that he had that morning received a letter from Lord Combermere, now in Bavaria, regretting that he could not attend the invitation of the Stewards.

Brother C. TRUBSHAW, W. M., 674, briefly acknowledged the kind and flattering manner in which the health of himself and coadjutors had been given and received.

As the last toast of the evening, the R. W. the P. G. M. proposed "The Asylum for the Aged and Decayed Freemasons, and the other Masonic Charities." He (Colonel Anson) thought very highly of that institution, although he must confess that his anticipations were not so sanguine as were those of Dr. Crucefix, its founder. Now, however, that it no longer stands alone, but in connection with other charities, and supported by the Grand Lodge, he felt more confident of its permanent well-doing—(cheers).

At nine o'clock the Lodge was closed in due form, and with solemn prayer. The Provincial Grand Master remained a short time after the closing of the Lodge.

Thus ended one of the most auspicious meetings, with regard to Masonry, ever held in this province.

August 19.—The Chapter 674 mustered well; there were four exaltations. The Chapter is progressing very rapidly, and is efficient in its working. Companion Léveau, the M. E. Z., has been re-elected as first Principal. Colonel the Hon. Geo. Anson, the P. G. M. was proposed as a joining member.

LINCOLN.—There is a proverb, not over complimentary to our city,—and we would fain it were altogether without a symbol,—but truth is, that if the spirit of darkness is not really overlooking us, we are yet in a sorry plight; our Masonic ruler is invisible, his deputy (*heu quantum mutatus ab illo Hectore*) either fears to act, or is not empowered; and so noble a scion of the Masonic tree is suffered to languish and betray to the world the lamentable consequences of an incompetent, if not a mischievous satrapship. Fie! fie!

GAINSBOROUGH, Sept. 11.—A Provincial Grand Lodge was held at noon in the private room of the Trent Lodge (611), at which the R. W. and Rt. Hon. C. T. D'Eyncourt, Prov. G. M., presided; he was assisted by his deputy the Rev. Geo. Coltman; there were present about thirty-five Brethren, the number would probably have been greater, but the day fixed on was the same appointed by the Bishop and the Lord Lieutenant for a grand meeting of various church societies. The Prov. G. Master addressed the Brethren from the throne, and rejoiced at the harmony in the province, and exhorted its continuance. He alluded to his usual topic, the Witham Lodge, which had dared to express regret that he did not call a meeting last year. After the Lodge had closed, the Brethren sat down at two o'clock to banquet (not in Masonic clothing), and passed a few convivial hours.

GATESHEAD, Aug. 18.—W. M. Thomas Robinson presented Brother William Dalziel with a copy of Burke's Encyclopædia of Heraldry, richly bound, and bearing the following inscription:—"Presented by the W. M., Officers, and Brethren of the Borough Lodge, No. 614, to Brother W. Dalziel, as a testimony of respect and gratitude for his valuable services, rendered to this lodge in particular, and to Masonry in general."

WIGTON—F. L. B. Dykes, Esq., D. P. G. M. of Cumberland, having signified his intention of holding a Provincial Grand Lodge at Wigton, some time in July, the Brethren of the Wigton and St. John's Lodge made a grand procession in honour of the occasion.

NEWCASTLE, June 30.—The Brethren of the St. Peter's Lodge held their anniversary in their lodge-room at St. Peter's Quay, Newcastle,

when the officers for the ensuing year were installed: Wm. Fenwick, W. M.; Wm. Anderson, jun., P.M.; F. P. Ionn, S. W., &c. After the ceremonies of the day were concluded, the Brethren sat down to an elegant repast.

PRESTON, *July 23.*—A Provincial Grand Lodge for the Western division of this county, was held at the Bull Inn, for the transaction of the business of the province. The Brethren, representing various Lodges in this division, met in the large dining-room, when the Grand Lodge was opened in due form by A. Henderson, Esq., W. M. of Lodge 35, of this town, assisted by the W. M. of other lodges in the order of their numerical rank. On the announcement of the approach of the P. G. officers, the Brethren greeted them with the usual honours, the P. G. Organist, John Molineux, jun., Esq., playing a solemn march during the procession. The P. G. Lodge was opened by the R. W. P. G. M., Le G. N. Starkie, Esq., supported by the Dep. P. P. G. M., John Drinkwater, Esq., and other P. G. officers. Among the visitors present was the Dep. P. G. M. for the Eastern division of Lancashire, S. Blair, Esq. The business being transacted and the Lodges closed, the Brethren met in the Assembly-room, where a sumptuous banquet was provided. The chair was occupied by the R. W. P. G. M., supported by the Grand Officers. Among the visitors were his worship the Mayor Preston, the Dep. P. G. M. for East Lancashire, and the P. G. Organist for the same division, who played the grand march on the entrance of R. W. P. G. M.; the orchestra was filled with ladies, which formed a pleasing feature in a Masonic assembly; various loyal toasts were drunk, and the Brethren enlivened the entertainments by singing some of the choicest glees and appropriate songs: Brother Riley, of Preston, appeared to great advantage, and Brothers Hornby and Dodd, of Liverpool, added not a little to the harmony of the evening. The brethren have cause to feel gratified at the plan now pursued by the R. W. P. G. M., who, it is evident, feels desirous of holding his P. G. Lodges in various parts of the province, and thus afford those Brethren who reside widely apart an opportunity of becoming better acquainted with each other.

LIVERPOOL, *July 12.*—We gave in our last a brief notice of the presentation of a testimonial of respect from the Members of the St. George's Lodge of Harmony (No. 35), and the Holy Royal Arch Chapter of Jerusalem, to their late Treasurer, Brother Lewis Samuel. It had been intended, previous to the time appointed for the annunciation of the feelings entertained towards that distinguished person by his Brethren, to accompany the expression with a substantial and desirable proof of their gratitude, but the designs of the Committee could not be completed within the prescribed period, by the party to whom the execution had been entrusted. Intimation of the accomplishment of their wishes having been conveyed to Brother Samuel, the subscribing Brethren were invited by him to a splendid cold collation, provided in the style which Radley alone understands, and sumptuously entertained. The Worshipful the Master of 35, Brother Arthur Henderson presided, and after the toasts, which are invariably the first in Freemasonry within the British dominions, had been drunk with the customary honours, proposed "Long life and continued prosperity to our worthy Brother, Lewis Samuel," and in a very neat and appropriate address, handed to him a magnificent silver salver, of the value of one hundred guineas,

which bore the following inscription: "This tribute, presented to Brother Lewis Samuel, by the Members of the St. George's Lodge of Harmony, No. 35, and of the Holy Royal Arch Chapter of Jerusalem, to Brother Lewis Samuel, in testimony of their respect for his private charity, and as a record of their fraternal esteem and regard. Liverpool, July 1845." Brother Samuel returned thanks for this renewed mark of the sincere attachment entertained towards him by those with whom he had so long been united in the bonds of fraternal love, and expressed an anxious desire that his family might ever preserve this most valuable present, with pride and satisfaction, and as an evidence of the beauty of the principles of the most ancient and honourable society on the face of creation.

**NEWPORT.**—*Masonic Banquet in Wales, August 4.*—A dinner was given to Colonel Tynte, jun., by the Brethren of the Silurian Lodge, at the Westgate Hotel in this town, under circumstances of peculiar gratification to the Masonic body of the place. For several months past the brethren of the Silurian Lodge were anxious to pay a public compliment to the gallant Provincial Grand Master, and an acceptance of the invitation had long since been given. A distressing affliction, however, in Colonel Tynte's family, which plunged the whole of it into the deepest sorrow, and forced the gallant colonel into temporary retirement, constrained a postponement of the event, and it was only this day that he could definitely fix upon the meeting of a Lodge in his province, whose interests he has so affectionately watched over, and whose grateful esteem he has so eminently won. At four o'clock the Lodge was opened with the usual ceremonies. Before six the brethren had fully assembled, and immediately after that hour proceeded to the dining-room. Upon entering, a scene of the most imposing character presented itself; and when the Brethren had taken their places, and stood up to greet the entrance of the grand officer, the *coup d'œil* was really charming. The Masonic attire of the members was at intervals of space adorned by the jewels and other costly insignia of the officers; and when the grand officers appeared in their magnificent regalia, the scene was one of dazzling beauty and effect, the most perfect fraternal unanimity pervading the assemblage.—*Provincial Paper.*

**MONMOUTH.**—*Bro. Isaac Chilcott.*—A lithographic portrait of this zealous Mason has been published in the character of Toast Master. It is stated by those who are acquainted with Bro. Isaac Chilcott to be a most striking likeness. In many cases it happens that society is indebted greatly to individual energy for its support, and in that of Bro. Chilcott this is especially evidenced; but a few years have elapsed when Masonry in Monmouthshire was but a mere name: it is true it had a Provincial Grand Master—a gallant colonel, without even a Masonic corporal. Brother Chilcott took the chair, and, humble as was his position, his zeal and energy effected so much good, that not only was his own Lodge revived, but a new scion of the Masonic tree has sprung forth, and, as is seen in our previous report, has invited the P. G. Master to a splendid banquet, at which he (the P. G. Master) expressed the highest gratification, and promised to exert himself in supporting the Order. Let him not disdain to profit by the example of his humble but zealous Brother in the craft, Isaac Chilcott.

**SWANSEA, June 24.**—The members of the Beaufort and Indefatigable Lodge, Swansea, dined together at their Lodge-room at the Castle Hotel,

On the cloth being removed, Dr. Bird having been unanimously called on to preside with Capt. Evan Morgan as vice-chairman, the usual loyal and patriotic toasts were proposed, and responded to with the utmost enthusiasm. The sociality and hilarity which usually prevail at these meetings could never surpass this, for each Brother endeavoured to outvie the other in creating that harmony, brotherly love, and good fellowship which is so peculiar to Freemasons; and they separated at a seasonable hour, highly gratified.

LISKEARD, August 19.—The Provincial Grand Lodge was held for the institution of the Lodge of St. Martyn, and installing Edward Lyne, Esq., as the first Master of the Lodge. The attendance was very numerous and respectable. About thirty of the Brethren of Plymouth and Devonport went down to attend the meeting; among whom the Lodge Brunswick was particularly distinguished for the style of their equipage, being a four-in-hand, properly emblazoned with Masonic emblems, having the crest of the Earl of Fortescue on the pannels of each door, and the number of the Lodge, 185, and the name, conspicuously painted on the back. Upon their arrival at Coldrenick, they were met by Bro. Lyne and a party of gentlemen, accompanied by an excellent band, who preceded the party into the town, where they were welcomed by the ringing of bells and a large concourse of people. Bro. Lyne entertained the Lodge Brunswick and a number of other friends at a sumptuous breakfast, and then they joined their Brethren of the county. The Lodge was opened in form at the Fountain Inn. They afterwards formed in procession and went to church, where a most impressive and eloquent discourse was delivered by Bro. P. G. Chaplain, the Rev. Henry Grylls, of St. Neot: Bro. Rowe, P. G., Organist of Devon, officiated at the organ at the request of the Lodge, and with his accustomed ability. The audience was very numerous, and comprised all the principal families of the town and neighbourhood. After the service the Brethren formed in procession and returned to the Lodge, which was then consecrated, and Bro. Lyne was regularly installed as the first Master of the Lodge of St. Martyn, the ceremony being performed by Bro. Ellis, of Falmouth, P. S. Secretary, assisted by Brothers Richard Pearce, of Penzance, D. P. G. M., *pro. tem.*, and John Roscorla, in the most impressive manner. The business of the Grand Lodge was then adjusted, and the Brethren proceeded to Webb's Hotel in due order, where the banquet was provided in first-rate style; it was of the most sumptuous character, the dessert and everything being in keeping.

Bro. Ellis presided with his well-known urbanity and his usual gifted eloquence. He was ably supported by Bro. Roscorla, who acted as vice. Immediately after the cloth was removed, the ladies were admitted to participate in so much of the amusements of the day as the secrets of the craft will permit, and they certainly seemed very much to enjoy the scene.

The usual loyal and Masonic toasts were then given with great enthusiasm. Bro. Ellis acted as the Worshipful Prov. Grand Master, and no chair was ever more ably filled than on this occasion. Amongst other toasts "the health of the ladies" was proposed, and was responded to by Brother Hughes, of Plymouth, who at once claimed for himself a kindly reception by his elaborate eulogium on the beauty of the Cornish ladies, and concluded in a most humorous address by asserting that if there were any truth in the system of Lavater, he was quite sure that no

lady would refuse to marry a man because he was a Mason, a sentiment in which they seemed very cordially to concur.

Other speeches were made in the course of the day by Brother Ellis, Pearce, Roscorla, Edwards, Lyne (who expressed his warm gratification at this auspicious opening of his new Lodge), the Rev. H. Grylls, Hugh Molesworth, Rowe, Clarke, and others.

The proceedings of the day were altogether of the most exhilarating character, and passed off without anything to mar its pleasures.

The Provincial Grand Lodge for Cornwall is to be held at Helston next year, and a general invitation was given to the Masonic body of this county to attend.

Penzance.—July 7.—The foundation-stone of the new pier was laid this day by the Mayor, assisted by Bro. Richard Pearce, Prov. S. G. W., and Bro. John Roscorla, Prov. S. G. D. The procession embraced the clergy, gentry, naval and military officers of the neighbourhood, the mayor, magistrates, and town council, with all friendly societies as well as the Freemasons. The ceremony was ably conducted. A dinner concluded the proceedings; but the most pleasing wind-up was a gratuitous dinner to the poor; and upwards of one thousand of the wives and daughters of the fishermen of Penzance and the neighbourhood were regaled with tea; after which, about fifty couple danced the "Furry" dance down several streets to the Exchange gates, which being opened *pro bono publico*, a rush took place, and about 5,000 persons became crowded together; still the "Furry" dance went on until "God save the Queen" terminated a day and evening that will not soon be forgotten by the merry folks of Penzance.

Barnstaple, July 5.—*Masonic Excursion down the River Taw.*—The thundering cannon of Appledore announced the approach of the gay aquatic party towards the shores of that delightful, but not sufficiently appreciated, watering place. We saw the terraces of West-by-Strand beaming with female beauty, anxiously bending their graceful forms to catch a first glimpse of the passing pageant. But proudly passing Graysand and the Muscle Ridge the anchor dropped, and lo! our destined haven had been reached; then as each party came "unto those yellow sands," they spread each in search of amusement, some to the merry dance, others to the music circle, to see the weir drawn, and catch white bait, to play the manly game of quoits, and many a lovelorn maid and youth, quietly to breathe their tender sighs in some secluded sandy dell; then came the all-important hour of dinner, and quoits, white bait, singing, and dancing, gave place to downright matter of fact, eating and drinking. But time and tide await for no man, and early in the afternoon we reluctantly left where music, love, and happiness reigned supreme. Shakspeare correctly describes life to be "as a mingled yarn, good and ill together;" and it is our duty to record an event which shed a gloom, though momentarily, on perhaps one of the happiest parties that ever forgot the troubles and anxieties of this mortal life. The Masonic barge and its attendant craft (like ducklings closely surrounding the maternal duck), were quietly awaiting the returning tide, when two small boats, the *Fancy* and the *Griddle*, got jammed between the two large barges; all was in confusion, the wind driving them together; four beings, whose fate seemed inevitable, were in the *Griddle*, and there was every appearance of their finding a watery grave; but we are happy to

state, the damage on board the *Griddle* consisted in the loss of a fine duck, three plates (willow pattern), and sundry etceteras ---

“Ye gentlemen of England, who live at home at ease,  
How little do you think about the dangers of the seas.”

After this accident all was hilarity, never did people enjoy themselves more than the Masons and their party on their voyage up the river, till the lowness of the tide prevented their barge reaching above Strand-houses, where the Masons landed, and walked to Barnstaple, each and all believing that they had not only spent a happy day, but by their general good feeling, had the satisfaction of knowing they had made a happy day for hundreds of other people.

SHERBORNE, *June 24.*—The Royal Arch Chapter attached to the Lodge of Benevolence celebrated the festival of St. John the Baptist. After several exaltations, and amongst them a descendant of a very ancient and noble house, the Companions dined together at the Antelope Inn. They were visited by Companions from London, and by several of the officers of the Chapter of Brotherly Love, Yeovil. After spending a happy day, the Companions separated highly delighted.

DORCHESTER, *July 24.*—The Provincial Grand Lodge for Dorsetshire took place at Dorchester. The Brethren were well received by the inhabitants, who hoisted the national ensign on the churches. The Brethren assembled at the Lodge-room at ten o'clock, and being arranged in due order, proceeded, with their banners waving in the wind, and a numerous assemblage of Brethren, decorated with Masonic regalia, to St. Peter's church, where the Rev. George Wood, in a very impressive manner, performed the service, and the Provincial Grand Chaplain, the Rev. W. J. Percy, preached a most eloquent sermon from the 3rd chapter of St. John, part of the 10th verse—“Art thou a master of Israel, and knowest not these things?” which was listened to by the Brethren, as well as the congregation, with the most earnest attention. The Brethren returned from church to the Lodge, where the provincial business was transacted, after which they retired to banquet at Brother Oliver's at the King's Arms Inn. The Prov. G. M., William Eliot, Esq., supported by the D. Prov. G. M., and other officers, presided with his usual kindness and ability. His call for the exercise of Masonic charity was cheerfully responded to, and after the usual loyal and Masonic toasts, and an interchange of those kind and friendly greetings peculiar to this ancient fraternity, the Brethren separated early, highly delighted with the pleasures of the day.

WARWICK, *July 28.*—The Brethren of the Shakespeare Lodge celebrated their anniversary this day. The formal business of the day having been disposed of, the members, together with several visitors, sat down to dinner, and an evening of unalloyed pleasure ensued. After the banquet, a Past Master's Jewel was presented to the W. M. Bro. H. T. Louis, of Birmingham, whose many Masonic qualities, and high private character, fully merited such a token of respect. In acknowledging the presentation, Bro. Louis alluded to his peculiar position—that of the only Jewish member of the Lodge receiving from those around him so flattering a testimonial; an act of kindness which strangely contrasted with the persecution that had recently attended the Jewish Masons in Prussia. On the same occasion, the private friends of Bro. Kain presented him with a silver snuff-box; a compliment which

drew from that worthy Brother a very pleasing address. Bro. Sharp energetically remarked upon the intellectuality of Freemasonry, and its practical benevolence, as illustrated in his triune toast of "the Rev. Dr. Oliver, Dr. Crucefix, and the Masonic Charities." There were present several Brethren from Birmingham, Rugby, and Leamington.

**RUGBY.**—*Lodge of Rectitude.*—This new Lodge is full of promise. We are anxiously awaiting a full communication from our Warwickshire correspondent upon this and other topics.

**GUERNSEY, July.**—A very handsome and richly ornamented Past Master's Jewel has been presented to Bro. W. Dent, Z. and P. M. of the Doyle Chapter and Lodge of Fellowship, in commemoration of his valuable services for sixteen years. A suitable inscription was engraved on the reverse of the medal. In the unavoidable absence of the Master and Senior Warden, the Senior Deacon, Bro. Wood, presided at the banquet, and, after it was concluded, presented the medal to Bro. Dent in a very neat address, that called forth general approbation. Bro. Dent in his reply, after thanking the Brethren for their fraternal kindness, observed, that he had filled every office in the Lodge, from Tyler to Master, and in the Chapter, from Janitor to Z. His reply was most warmly received, and the evening concluded with the usual harmony and good feeling.

**JERSEY, June 24.**—*The Farmers' Lodge, 302.*—The annual festival took place; on which occasion Bro. J. Baker was installed as W. M. by Bro. J. O. Lyte, in a very impressive manner. On the same day, a handsome Past Master's Jewel, voted by the Lodge, was presented by Bro. J. T. Du Jardin, the Senior Warden, in the name of the Brethren, to Bro. Past Master T. O. Lyte, who, for two successive years, had filled the chair with distinguished credit. The address of the Senior Warden was couched in neat terms, and was much applauded. Bro. Lyte, in his reply, took a very pleasing range of the Masonic objects, and delivered an admirable address to the satisfaction of the Brethren, who, after the Lodge was closed, adjourned to banquet, and enjoyed the social hour.

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## SCOTLAND.

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### TO CORRESPONDENTS.

**ANONYMOUS.**—We have no reply.

**A. MASON.**—Consult some kind-hearted Mason on the subject, one who has no interest in or knowledge of the scheme.

**SCOTUS.**—P. M. (Aberdeen), and others. We have no room for their letters, the purport of which has been in great measure anticipated. The Aberdeen Herald may by some few be tolerated for its opinions on Masonry; but it will be praised by none. A.B.'s and P.Q.'s are not over candid.

**P. Z.**—The Laws of the Grand Chapter of Scotland are published, and are creditable to the compiler; however differing from those of England, with which, for the sake of Masonry, we wish they had more closely assimilated. In one respect they are far superior; the preliminary observations being very interesting. Touching the new edition of "Laurie's Masonry," why it is not published we believe even Bro. Laurie himself knoweth not; we do not care to divine the cause, albeit, perhaps, we might not be wide of the mark.

**EDINBURGH, August 25.**—*Grand Chapter.*—"Sir and Companion, We are desired by the Standing Committee of the Supreme Grand



Royal-Arch Chapter of Scotland to intimate to you, that the revised Laws and Regulations are now printed for distribution, and are to come into operation on and after the first day of January next; therein you will find all the information necessary for the guidance of your Chapter, and are therefore particularly recommended to provide yourselves with three copies thereof, with the least possible delay.

You are also requested to fill up the accompanying schedule, and transmit the same to either of us, in terms of chap. 4, sec. 24 of the Laws, between the 22nd of September and the 23rd of October next.

MORRIS LEON, Sc. E., 7, Ingliston Street.

ARCHIBALD DOUGLAS, Sc. N., 8, Morrison Street."

June 4.—The Supreme Grand Council of Rites met this day, and we must congratulate ourselves upon the efficient manner in which it is conducted under the able guidance of its illustrious Grand President Bro. Walker Arnott of Arlary, who has lately been the means of introducing into this country the celebrated *Rite Primitive de Namours*. A Member of the Chapter of Namours specially deputed to introduce the *Rite* has lately been here; so that we have now under the jurisdiction of our Council the following Rites; viz.—

ORDER OF MIZRAIM.  
RITE D'HEREDOM or PERFECTION.  
RITE DE NAMOURS.  
RITE ANCIEN ET ACCEPTE.

After the despatch of the usual business several zealous Masons of this county were raised to the higher degrees, also Bro. Lawrence, of Lisreaghan, who was created Sublime Prince of the Royal Secret; after the business of the Council was over, there was a meeting of the Supreme Power of the Order of Mizraim, when Bro. Laurence was created and proclaimed a Grand Master Absolute of its 90th and last Degree. At a previous meeting of the Order of *Mizraim*, in *May*, the following Brethren were created Sublime Knights of its 33rd degree; viz. Brothers C. M. Williams, Thos. Bury, Francis Goodwin, *M.D.*, Joseph J. Moody, and Job L. Seale, *M.D.*, of the *Edinburgh* and *Manchester* Chapters of Rose Croix, Brother James Bell of Ballinasloe, and Arthur Browne of Kilbegly of the Kilwining Chapter of the Rose Croix Masons of Ireland, were likewise elected to this Sublime Degree of the Order of Mizraim.

June 24.—The Lodge, Edinburgh St. Stephen's, assisted by several of the sister Lodges in Edinburgh and Glasgow, visited the "Shrine of St. Clair of Roslin," the last Hereditary Grand Master Mason of Scotland. Permission having been granted by Lady Drummond to visit Hawthornden, and by Lord Rosslyn, to visit the grounds, castle, and chapel of Rosslyn, the party met at Newington and proceeded southward in thirty-two carriages, accompanied by a band of music, the standards and masonic emblems flying at the top. When at Rosslyn, a Lodge was formed, and a procession took place from the inn to the chapel, where a vocal band was stationed under the guidance of Messrs. Ebsworth, Gleadhill, and Henderson, when the glees of "Lightly tread, 'tis hallowed ground," "Fair Rosabel," and the "National Anthem," were given with beautiful effect. An oration was then delivered by Brother George Macdonald, and thanks returned by the R. W. M. of St.

Stephen's, after which the procession returned by the south door to the green at the west end of the Chapel, where cake and wine was provided, and a bumper pledged to the healths of the Queen, Lady Drummond, and Lord Rosslyn. They then returned to the Lodge-room, when it was closed in due form. In consequence of the unfavourable character of the day, many were deterred from being present, and the party were entirely precluded from visiting Hawthornden; but notwithstanding the rain, there was much enjoyment experienced, and the scene in the Chapel had a very beautiful and imposing effect.

A number of the Members of St. James' Lodge lately assembled in the Turf Hotel, and presented their P.M., Bro. W. Hillhouse, with a beautiful silver tea service, as an acknowledgment for the efficient services rendered by him while he held the Chair of that Lodge.

ABERDEEN, June 16.—The Saint Nicholas Lodge held a general meeting in the Commercial Inn, Queen-street, to receive from their worthy R. W. Proxy Master, Morris Leon, a report on the increase of the Craft, and the extension of Freemasonry in Scotland; when they were highly gratified to hear that "Saint Nicholas" was the most prosperous Lodge on the Registry of the Grand Lodge. After the Lodge was closed, the Brethren sat down to an excellent supper, and spent the evening in honour of their guest, in true masonic hilarity. The arrangements by G. S. Brother Jamieson (Drill-master, Gordon's Hospital) were so admirably designed and effected, for promoting the happiness of the Brethren, that a vote of thanks was unanimously recorded to him.

August 16.—The foundation-stone of the Mechanics' Institution was this day laid in the presence of the Lord Provost, magistrates, members of council, and other gentlemen, as well as of the Social Companions, and in particular the Freemasons. The Rev. Sir W. Dunbar, Bart. opened the interesting ceremonial by offering an appropriate prayer, when the trowel was handed to the Lord Provost, who performed the Masonic ceremonial, during parts of which the brass band of the 87th Regiment played various pieces of music. At the conclusion the Lord Provost delivered a very pleasing address on the subject of the institution, and was replied to by Mr. James Rettie, the president. The proceedings were witnessed by several thousands, amongst whom the ladies were observed to participate with lively interest. The procession embraced every social body of Aberdeen. At the dinner the Lord Provost presided over 250 gentlemen and Brethren with his acknowledged tact and courtesy; various and excellent were the addresses delivered; in particular that by the Rev. Baronet; and (as the reporter of the *Aberdeen Herald* most truly observed), "thus ended the whole of the proceedings, and seldom indeed do such doings pass over with such complete harmony." We observe that, notwithstanding the ample report of the general circumstances of so interesting a meeting in the *Aberdeen Herald*, for which we have not room, the excellence of the various addresses, and the "complete harmony" that prevailed, the editor of that paper has indulged himself in some very sorry strictures on the Masonic Order; indeed he has condescended to forget the gentleman in the scribe, and consequently it is not necessary to reply; of this, however, he may be assured, that while his mode of attack does not raise the press in the estimation of the public, he takes the most likely mode of bringing the practical utility of Freemasonry before his readers, who, more really

intelligent than himself, can discriminate as to the motive-cause of unmanly ridicule.

INVERNESS, August 6.—*Entertainment to the Sons of Burns.*—Colonel and Major Burns having paid a visit to Inverness, accompanied by their friend, Mr. M'Diarmid, of the *Dumfries Courier*, were entertained at dinner in the Caledonian Hotel. A large party assembled, amounting to about ninety persons, which, considering the shortness of the notice, and the fact that other dinner parties unavoidably interfered with the festival, demonstrated the interest taken by our townsmen in the object of the meeting. Provost Sutherland was in the chair, supported by Colonel and Major Burns, the Rev. Mr. Macdonald, Sheriff Cameron, Mr. M'Diarmid, Capt. Lowery, Mr. Mitchell, Mr. Waterston, Mr. Forbes, Mr. Cumming, Mr. Rennie, Baillies Maclean and Fraser, Mr. G. Anderson, Mr. Falconer, Mr. Stewart, &c. The croupiers were Colonel Mackintosh, Baillie Smith, and Mr. Carruthers. At the back of the chair, on the wall, and surrounded with laurel and wild flowers, was a portrait of Burns. The proceedings appear to have been conducted in a very excellent manner, and the whole affair to have come off in a way very characteristic of the interesting occasion.

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## IRELAND.

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### TO CORRESPONDENTS.

A CATHOLIC BROTHER.—Mr. O'Connell has frequently stated his regret at having expressed himself in opposition to Freemasonry.

OBSERVER.—We understand that so many letters of invitation have been addressed to Dr. Crucefix (on his retirement from London) to visit Ireland, that he contemplates a Masonic tour in the *Emerald Isle*.

A MASON.—We have heard the report, but not from authority, that the office of Representative from the Grand Lodge of Ireland to that of England is vacant.

At the present juncture, when certain Roman Catholic bishops, with their Roman Catholic organ, rejoice in ribald abuse of Freemasonry, it is pleasing to observe that very many independent journals are strenuous in their support of its principles. We quote the following extract from the *Limerick Chronicle* of July 2:—

“‘The Ancient and the Honourable,’ and, with perfect truth and propriety, we can add, the ‘Benevolent and Loyal.’

“At no period in modern times was MASONRY more prosperous and exalted in this country than at present. ‘*The pillars of wisdom, strength and beauty*’ are not, we gladly announce, confined either to the metropolis or the other large cities of Ireland, but are being proudly erected in every district throughout the land, where intelligence, respectability and social virtue prevail. Amongst ourselves Masonry is, if we may so phrase it, a moral magnet; and we may truly assert, that every gentleman in North Munster has the honour and happiness of hailing from some ‘Lodge of Free and Accepted Masons.’ In every region of the globe, where Masonry is well understood and properly practised, ‘peace love and harmony’ are found; comprehensive benevolence, in the most enlarged sense, inculcated, brotherly love and fraternal sympathy exer-

cised, bigotry abashed, practical Christianity cherished, and all the social virtues quickened and invigorated—

To works of art her merit not confined,  
 She regulates the morals, squares the mind,  
 Corrects with care the sallies of the soul,  
 And points the tide of passion where to roll;  
 On virtue's tablet marks her moral rule,  
 And forms her Lodge an universal School.

“ Yes, all of ‘ *the Craft divine* ’ know and feel that the poet has, with equal truth and beauty, described the actions and attributes of Masonry.”

DUBLIN.—Some of our Irish Brethren have been complimented by the Grand Orient of Paris; when lately in that capital they were honoured with the highest rank in Masonry, and proclaimed Grand Inspectors General of the 33rd Degree of the Rite Ancien et Accepté; the Brothers are, Michael Furnell, P. G. Master of North Munster, &c., Bro. John Jones, M. W. S. of the Original Chapter of the Prince Masons of Ireland, and Bro. James Kenny, P. M. W. S. of the same; no doubt this accession of the 33rd to the Council here will have a most beneficial effect, and rouse it from its torpid state; for, strange to say, the Supreme Council has never had the courage to raise to this high degree any worthy or talented Mason; consequently, those Brothers who were qualified sought the degree in foreign countries. Whether this inactivity arose from a want of title or legality is hard to say, but if so, the presence of our three Brothers now freely legalizes them. We all hope here that a new and more liberal *œra* is opening upon us, and that the mysteries of those high degrees will no longer be hermetically sealed by our Grand Chancellor, but diffused as rewards to those whose career in Masonry entitles them to honour.

We understand a very handsome gold snuff-box, manufactured by Mr. Law, will be presented by the Grand Chapter (now the Kilwinning) of the Prince Masons, at their meeting in November, to that talented Mason, Bro. H. O'Connor, its late M. S. W., for his signal exertions on behalf of the Chapter.

June 28.—*Encampment No. 4, H. K. T.*—This Encampment met this day, Sir Knight G. Rankin, *R. N.*, on the Throne, when Companion Sir Edward Borrough, Bart., was duly admitted into this exalted Order.

July 4.—Lodge 50 held their last meeting this day previous to breaking up for the vacation. This was as usual a large attendance, and the following military Brethren were received as members; viz., Bro. Lieut.-Col. Gore Browne, *C. B.*, and Capt. W. Lawrence, 41st Regt., Capt. Deveril, and Lieut. Bunbury Pratt Cope and F. Pratt, 67th Regt. The Lodge afterwards adjourned to Salt Hill, where upwards of fifty sat down to dinner.

August 14.—*K. D. S. H.*—The College of Philosophical Masons, Knights of K. H. met this day for the installation of officers, when the Most Excellent Bro. Thomas Quinton was duly installed as Grand Commander of the College, after which they adjourned to Salt Hill.

September 5.—*Royal-Arch.*—The Chapter No. 12 met this evening for business, when Bro. Lieut.-Col. Gore Browne, *C. B.*, and G. G. Wells, 41st Regt., Capt. Deverill, and W. Pratt, 67th Regt., and J. Cole, Esq.,

were duly exalted by Companion J. M. Pooley (P. : G. : R. : + ) as M. E. Z.

**BANAGHER.**—*June 24.*—The Brethren of Bauagher Masonic Lodge, 306, met to instal officers, when Bro. Walter Laurence was installed Worshipful Master, Bro. Thomas F. Fleetwood, Senior Warden, and Bro. Peter Langford, Junior Warden.

**DONOUGHMORE.**—The Donoughmore Lodge, No. 44, met to elect officers for the ensuing six months, when Bro. Viscount Suirdale was elected W. M. ; James Archer Butler, S. W. ; William Henry Riall, J. W. ; William J. Shiel, S. D. ; and William Ryan, J. D. ; Brothers Grubb and Chaytor filling the offices of Secretary and Treasurer. At seven o'clock, P. M., the Brethren dined at their Lodge-room, Bagwell Street, when the healths customary on such occasions were given, and, after spending a delightful evening, the Brethren parted in love, peace, and harmony.

**TRALEE.**—The Brethren of Lodges 66 and 379 dined together, to the number of forty, at Brother Walpole's Hotel. Brother Thomas Quill, Worshipful Master of Lodge 379, was called to the chair, supported on his right by Bro. R. Thompson, Worshipful Master of Lodge 66, and on his left by Bro. Jerome Quill, Past Master of 379.

**COMBER, June 24.**—*Opening of the Gillespie Monument.*—As on the occasion of laying the foundation stone, the Brethren of the "Mystic Tie," having received a grand dispensation, assembled in thousands for the purpose of rendering the ceremony as imposing as possible. It is supposed that not less than twenty thousand persons were present in all ; but, notwithstanding this vast number, we are happy to say that the greatest order was observed during the day, owing to the excellent arrangements and precautions of Colonel Cairnes, to whose unwearied exertions the erection of this splendid monument is mainly to be attributed. A platform was erected on the east side of the square, around which was a strong barrier to prevent the pressure of the crowd from interrupting the proceedings. In the centre of the square thus formed, none but Masons and the amateur band were permitted to stand.

The Rev. T. Blackwood having proposed a suitable resolution,

Col. Cairnes said, he had great pleasure in seconding the resolution. He felt highly honoured, on a former occasion, in having an opportunity of addressing a large assemblage of the people of Comber and its neighbourhood on the subject of the glorious exploits of the renowned Gillespie—he meant at the laying of the foundation stone of the monument now before them ; but what were his feelings now in seeing the undertaking so successfully carried out? It would be unnecessary for him to address them at any length on the propriety of erecting such a monument ; for he was satisfied they all felt as County Down men should feel about such a matter. The gallant Colonel then read letters from Sir G. Nugent (enclosing 10*l.*), Charles P. Kennedy, Esq., and the Marquis of Londonderry, and said, with regard to his own services, he would not allude to them on that occasion, as his object then was merely to pay a tribute to the memory of one of the bravest heroes Ireland ever produced.

Alexander Grant, Esq., of Derry, Lodge 93, then rose and said, Ladies, Brethren, and Gentlemen, few circumstances could occur which would give me more satisfaction than that of appearing in the character of a Mason on the present occasion ; and I comply, with great cheerful-

ness, with the request that has been made that I would offer a few words on our ancient, hallowed, and mysterious institution ; ancient, because it is coeval with time, and its perfect development can only be known in eternity ; hallowed, because its doctrines and precepts are such as to ensure Divine approbation ; mysterious, because it is admitted an anomaly in the history of the earth ; for, if we contrast Masonry with the records of the world, we will find that kingdoms and empires, principalities, and mighty states, have passed away, and are either forgotten or unknown, save from the small space they occupy in the history of the world ; but Masonry, without any other coercing powers than those of morality and virtue, has withstood the wreck of empires, and resisted the destroying hand of time. This is a prodigy, but one that clearly proves the Divine origin of our Order ; for the existence of the Deity constitutes the very essence of Masonic research. Masonry and religion, two amiable daughters of light, go hand in hand together, nor can they ever be separated but by the violation of every principle of purity, the removal of every propensity to virtue, and the total rupture of every obligation, moral and divine. They bring their lovely course through the regions of eternal day ; and the Mason's heart, enraptured, pursues them in their course, through the paths of empyrean light, and fervently prays where they are he may be also. These are sentiments familiar to every well-instructed Mason, and inculcated on the mind of the candidate for our mysteries, from his entrance into the Lodge. As Masons, we consider our Order of vast extent, in length from east to west, in breadth between north and south, in depth from the centre of the earth to its surface, and high even as the heavens ; and why, it may be asked, do we give it this vast extent ? To point out the universality of the system, and to teach the Mason that his charity should know no bounds towards his fellow men, save those of prudence.

Bro. Grant continued at much length in his admirable exposition of Masonic ethics. But, it may be asked, are there not other more temporal advantages ? Yes, Masonry has ennobled the hearts of monarchs, " staid the ravages of warfare, immensified the soul of the philosopher, presented a more extended field for the labour of the philanthropist, been the stream down which the rich man might float the barge of his hopeful charity ; has been not only mental wealth to the poor man, but softened the asperities of life, and lengthened the dark shadow of adversity with a smile. I fear I have trespassed too long ; but, having for some years occupied the chief place in a Lodge, I must address a few words to my Brethren on the occasion of our meeting to-day. Dear Brethren, you will remember how graciously the permission for our assembling to-day, in the character of Masons, has been accorded by our illustrious Grand Master ; and that ever indulgent parent of Masonry, the Grand Lodge of Ireland. You will go from this place as Masons, and in that character as missionaries of universal benevolence ; your watchword ' Charity,' and your banner displaying ' Peace.' Practise openly the duties inculcated in the tyled recess of your Lodge, and Masonry will prove to you a refuge in the storm, a shadow in the heat, a *Horeb* in the wilderness, a valley of *Achor*, a door of hope. It affords me unqualified satisfaction, after many years spent in the far east, to greet a Brother Mason (Colonel Cairnes), initiated in the same Lodge with myself—a Lodge that has ever proved itself a staunch pillar of Masonry—' Humility with Fortitude.' My Brother Cairnes and myself were initiated in the same room, where the Lodge has continued to meet for

nearly a period of one hundred years. I repeat, it affords me great pleasure to meet him here after having been bronzed in many a field, and nerved to toil by many a march; to know his heart we have but to point to this splendid monument, raised by his untiring zeal and unceasing love towards the memory of his friend and our illustrious Brother, which will, I trust, for ever keep alive the recollection of his glorious achievements, and attest his country's love—his country's gratitude." (Great cheering).

The meeting was afterwards addressed by P. Boyd, Esq.; W. M. Hamilton, Esq.; Carew O'Dwyer, Esq.; the Rev. F. J. Blake; Quartermaster Maudsley, 8th Hussars, &c.

The proceedings were then terminated by the Newtonards band playing the National Anthem; after which, the immense assemblage gradually dispersed.

#### NORTH MUNSTER.

LIMERICK, *June 24.*—Lodge 13, dined at their club, in *George's-street*; eighty of the Brethren were present. Edward Crips Villiers, Esq., High Sheriff, presided.

*July 26.*—The Provincial Grand Lodge met this day for the induction of Grand Officers, which was an adjournment from St. John's day, in consequence of the absence of the Prov. Grand Master in Paris, where he aided the Grand Orient at the fete of St. John, and had the honour of affiliation in the highest and dornier grades of the Order. The Right Worshipful Bro. Michael Furnell, Prov. Grand Master, presiding, inducted the Hon. Frederick Saville, Deputy Prov. Grand Master; the city and county High Sheriffs, Prov. Grand Wardens, with the other Grand Officers, and congratulated the Grand Lodge on the exalted and dignified position of the Order, not only under the Irish constitution, but under every consistory with which he was in communication.

ENNIS.—*Grand Masonic Ball.*—This fete, which had been for months past looked forward to with many a fond hope by a great portion of our fair readers, came off at the Masonic Hall, and more than realised the most sanguine anticipations, by the taste and splendour with which it was got up. Over 170 of the elite of Clare and Limerick assembled, with the Officers of the Royals from Clare Castle, and several of the Limerick garrison.

The company, as they arrived, were announced and presented to the Worshipful Master, G. W. O'Brien, who occupied the throne, arrayed in his robes of office, and wearing the jewels of his degree, and supported on either side by his officers, glittering in the imposing costume and badges of the Order. He departed himself throughout the night with the dignified and graceful courtesy of one, on whom had descended the high-toned feeling and chivalrous bearing of our ancient and honourable Order. The house did credit to the members of Lodge 60; every room was appropriately embellished. The hall was beautifully painted in water colours. It was divided into compartments, and presented a variety of attractive landscape, backed by a panoramic view of the celebrated Coliseum by moonlight. The promenade and refreshment rooms were richly decorated, exhibiting long arcades of fragrant exotics, making the air odorous with "a thousand and one" delicious perfumes, and

refreshing the glittering throng as they occasionally retired to enjoy in its cool fragrance the soft languor of repose, after the fatigues of the inspiring valse.

The ball-room, when the company had entered, was the grand feature of attraction throughout the night. As you approached, the *coup d'œil* was magnificent. Far as the eye could penetrate, appeared walls festooned with flowers, fresh and fragrant as when plucked from their dewy bed, with intermingled banners pendant from their staffs, and emblazoned with the armorial bearings of the members. Every sense was occupied. "Music, with its voluptuous swell," echoed to the steps of the fair *danseuses*. Pretty feet twinkled in the rapid whirl of the valse, or bounded in the mazes of La Polka—elegant forms flitted by, glancing in light and loveliness—and eyes—

"What eyes were there! To stir men's contemplations!  
 Good blood, be temperate!  
 I must look off; too excellent an object  
 Confounds the sense that sees it."

The supper rooms were thrown open about two o'clock, when a well-graced table invited the appetite with all that was delicate, rich, and piquant, while under the presidency of the Worshipful Master.

"Festal joy  
 Laughed from the mantling goblet."

In brief time, dancing was resumed, and kept up with untiring interest, until

"The yellow morning light  
 Flamed in upon the pale and waning lamps  
 And Sol reproved their lingering revelry;  
 And angry at the scorning of his state  
 Shook off the slumber from their weary eyes."

The entertainment altogether went off with éclat, and gave unmixed gratification.—Honour to the enlightened Craft all over the globe.

June 24.—Lodge 60 met on this day to celebrate the festival of St. John, when the following Officers were installed:—Bros. G. W. O'Brien, *M.D.*, *W. M.*; John Crowe, *S. W.*; William Arthur, *J. W.*; Michael Healy, *M.D.*, *S. D.*; William Keane, *J. D.* The Brethren then adjourned for refreshment at half-past six, when they spent the evening in peace, love, and harmony.

June 24.—*Eden Lodge, 73.*—The Brethren assembled this day, in full costume at high noon, to instal officers, when Bro. Past Master the Hon. F. Saville, *S. P. G. R. C.*, was installed Worshipful Master; Bro. Past Master Joseph Myles, *H. K. T.*, as Senior Warden; and Bro. Joseph Fogarty, *R. A. C.*, as Junior Warden. Next evening they celebrated the festival of St. John at their room in Henry-street.

June 24.—Major George Jackson, was, this day, installed *W. M.* Bro. J. R. Minnitt, *S. M.*; Bro. J. Bourchier, *J. W.*; Bro. W. Minnitt, as *S. D.*; and Bro. M. Harty, as *J. D.*, of Lodge 208, at Nenagh.

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#### SOUTH MUNSTER.

CORK, June 26.—At a large and influential meeting of the Masonic body assembled at the hall, Tuckey-street, for the purpose of choosing a successor to the late lamented Lord Carbery, as Provincial Grand



Master of this province, Bro. Sir William A. Chatterton, bart., was unanimously selected to fill that distinguished and important office in the Craft.

A deputation, consisting of Masters of the several Lodges—a number of Prince Masons and the Provincial Grand Secretary—proceeded to Castle Mahon, on the 25th, to communicate to Sir William the result of the meeting. On accepting the office he expressed himself much gratified at the high honour conferred upon him. When the deputation had concluded their business, they partook of an elegant dejeuner provided by the Provincial Grand Master-elect.

FERMOY, *June 24.*—The members of Lodge No. 555, assembled in their Lodge Room, Commercial Hotel, to celebrate the anniversary of St. John the Baptist, on which occasion they presented their Secretary, Bro. Hanley, with a splendid volume of the Sacred Scriptures. The Worshipful Master, Thomas M'Kee, in presenting this gift, spoke in Masonic and appropriate terms of the long services (over 21 years) of the Secretary.

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## FOREIGN.

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☞ Bro Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

Bro. Jos. Ariano, Kingston, Jamaica, is also an agent.

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PARIS.—We have recently been favoured by the presence of Bro. Michael Furnell—a genuine Milesian chief of Masonry—whose visit was too brief for us to profit as largely as we could wish by his well-known reputation. The Grand Orient paid Bro. Furnell the distinguished honour of promoting him to the 33rd degree, so that he takes rank as Sovereign Grand Inspector General. Sister Furnell, who accompanied her warm-hearted husband, was inducted as a member of one of our Lodges of Adoption.

HAMBURGH.—In the St. George Lodge, the question has been decided by ballot, eighty-six voting for the Jewish Brethren, while but twenty could be found against the motion. The decision, after a long and interesting debate, was, that "all those uniting in the univereal feeling of Fraternal love, good citizenship, and honourable conduct, were fit and proper to be admitted into Mason Lodges, unless they were known to be atheists."

WESTERN AUSTRALIA, *Dec. 27.*—The Lodge, No. 712, met in full strength in their Lodge-rooms, Perth, for the purpose as well of celebrating its high Masonic festival, as of electing a Master to succeed his Excellency Bro. John Hutt, and other officers. The occasion drew

together the Brethren from all parts of the colony, the desire being to mark the respect and esteem of the members for Bro. John Hutt on the occasion of his leaving the chair of the Lodge, over which he has now for two years presided, with so much honour to himself, and advantage to the Brethren.

At five o'clock the Lodge was closely tyed; the election of the following Brethren took place:—Bro. T. Broun (the Colonial Secretary), Worshipful Master; Bro. Mac Dermott, Senior Warden; Bro. J. Schoales, Junior Warden; Bro. Webb, Senior Deacon; Bro. H. Samson, Junior Deacon; Bro. W. H. Drake, Secretary; and Bro. F. Lochée, Treasurer.

The business in Lodge being concluded, the following address was presented to the W. P. M. Bro. John Hutt:—

“*To Brother John Hutt, on the occasion of his retirement from the chair of Lodge No. 712; adopted unanimously, and presented at the annual meeting, held on the Festival of St. John the Evangelist, A. L. 5844.*”

“Dear Sir and Brother,—We cannot allow you to leave the chair of this Lodge, which owes its origin and present prosperity to your untiring zeal, without offering, as Masons, our heartfelt tribute of esteem and gratitude for the instructions we have received, the courtesy we have experienced, and the brotherly intercourse we have enjoyed, during the period you have presided amongst us.

“While we feel that to the anxious care bestowed by you to render the discipline of this Lodge perfect, and its principles elevated, is to be attributed the high position which Masonry holds in this colony, we would remark that our younger Brethren have witnessed a bright example of the power of Masonic zeal, and the efficacy of Masonic obligations, in the unwearied energy and attention displayed by one whose high public duties might reasonably be considered a sufficient excuse for declining additional labour.

“Young as our colony is among the nations of the earth, we reflect with pride that the banner of *Light* has not only been planted among us, but that beneath it more than one worthy candidate has been brought from darkness to light, and sent forth from the chair to diffuse knowledge in other lands.

“The events of young countries are the foundations of their future character; and we trust that the true Masonic tone of discipline and feeling, the habit of arriving at continued advance in knowledge, and the jealous regard for the reputation of the Craft, which have been so carefully instilled into our hearts by your precepts and example in the chair, will be the pre-eminent characteristics of the Brethren here, until the great day, when the types and symbols of Masonry shall receive their final fulfilment.

“Our regret at the loss of your instructions as our Worshipful Master, is in no small degree enhanced by the knowledge that we are also about to lose your society as a Brother, and that we may probably meet no more in Lodge on this side the grave, that worthy and faithful representative of our First Master, by whom the sun of Masonry has been brought to rise, its light poured forth, and its dominions established in our colony.

“To our earnest wishes for your health and happiness, we would add our assurances that we will continually labour to preserve the character

you have given to our Lodge, and so to educate those whom we admit to the mysteries of Masonry, that they may become worthy successors of the First Master of Western Australia.

“With sincere Masonic attachment and esteem, we remain,  
“Dear Sir and Brother, your faithful Brethren.”

[Signed by the Master, Officers, and Brethren of Lodge 712.]

At the same time, a handsome jewel of a P. M., very elaborately designed and finished by Mr. Greswell, goldsmith, of this colony, was also presented, with the following inscription, elegantly engraved on the back by Mr. Lambly:—“Presented by Lodge 712, in testimony of esteem and regard to their first Master, Brother John Hutt, P. M., Western Australia, A. L. 5844.”

Bro. Hutt, in acknowledging these presentations, observed that he was happy to find that his conduct, whilst holding the honourable situation of Master of the Lodge, had been thought worthy of approbation. As regarded the duties that had devolved upon him, he had been urged and encouraged to a due fulfilment of them, by observing the zeal and diligence which had been displayed by the Brethren of every degree, in the working of the Lodge. He felt confident that a foundation had now been laid in this country upon which a Masonic structure would arise, perfect in all its parts, and worthy of the builders; and he was willing to claim his share of the merit of having assisted, with others, to lay the first stone of that foundation, because of the good which must result from the existence of an institution which has for its object the practice of those active virtues, benevolence and charity.

For the unexpected compliment which had been paid by the presentation of a Past Master's jewel, Bro. John Hutt returned his warmest thanks; assuring the Brethren, that wherever he might be, and so long as life was spared to him, he should treasure it as a memorial of their favour and kindness, and of the cordiality and good will with which all had worked together.

At seven o'clock the Brethren, to the number of thirty-one, sat down to an excellent dinner, prepared in the banqueting-room at Leeder's Hotel. The Worshipful Master presided, having Bro. Hutt immediately on the right; and the evening was passed with that harmony, and temperate conviviality, which should ever characterise this moral and benevolent society. The usual Masonic toasts were given, and cordially responded to, accompanied by some excellent songs and glees, performed by several of the Brethren, and appropriate to the sentiment of each; among the rest a Masonic glee, composed expressly for this occasion by Bro. Henry Burgh, and which is acknowledged on all hands to be a composition of very great musical merit. A very beautifully executed copy of this glee was presented to Bro. Hutt, and as it is unquestionably worthy of publication in any part of the world, we look to have the pleasure of some day seeing it in print, when we are sure it will become a universal favourite among the Brethren.

In speaking of the various toasts, several of the Brethren descanted upon the wholesome influence which had been shed over the world by the operation of this most excellent fraternity; and several highly interesting anecdotes were related, illustrative of the strength of the Masonic principle, even in comparatively savage minds, and at times when the angry passions were most excited. A very remarkable instance of forbearance towards a brother Mason was related by Bro. Singleton, as

occurring within his own knowledge at the battle of Athens, during the Philelenic war, when a prostrate Greek, one of the chief leaders, was rescued from the descending sabre of a Turk by making himself known as a Mason. Reference was also made to Ireland, in which country, torn as it is by factions, political and religious, Freemasonry was declared to be the only agent powerful enough to reconcile the differences of party, and to make men mindful of the divine precept, "Why should we strive? are we not all Brethren?"

We are convinced that the proceedings of the day must have afforded unmixed satisfaction to every Brother present—a satisfaction which will be largely participated in by the Craft all over the world, who cannot but see with pleasure the prosperous advance of the banner of light in these remote regions. Already a second Lodge is in course of formation, the fees and documents necessary to procure the warrant from the Grand Lodge being ready for transmission by the next ship; and we hope that a very short time will elapse before the establishment of a third Lodge will enable 712 to assume the dignity of the Provincial Grand Lodge for the colony of Western Australia. May it in the meantime, and thereafter, continue to be what it professes—a school for good morals and correct manners, to be disseminated for the improvement of society at large.

Freemasonry is, in itself, of so retiring and unobtrusive a nature, that, except in the case of processions (a privilege not conferred upon all Lodges), it very rarely comes in contact with the public; and it is therefore only by those who have the happiness to be members of the Craft, that its beneficial effects are at all sufficiently estimated; opportunity of descanting on its merits being very seldom afforded. For this reason we should consider it wrong were we to allow the present occasion to pass by without adding a few words in explanation of the general principles and objects of Masonry. And we know not that we can do this better than by quoting the following from the writings of a well-known Brother:—

"When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist in prosperity and adversity; a blessing that will remain with all times, circumstances, and places; and to which recourse may be had when other earthly comforts sink into disregard. *Freemasonry* gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.

"These are its general advantages; to enumerate them separately would be an endless labour. It may be sufficient to observe, that he who cultivates this science, and acts agreeably to the character of a Mason, has, within himself, the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting."

MAURITIUS.—PORT LOUIS.—*Bro. Robert Neave*.—We have lately been honoured by a visit from the Deputy Grand Master of Bengal, Bro. Robert Neave, Esq., whose health has compelled him to retire from official duty for two years. He purposes to leave us in August and proceed to the Cape; and, after a brief sojourn, he will probably visit New South Wales previous to his return to India. Bro. Neave will carry with him the warm regards and hearty good wishes of the Fraternity here, who will reflect with gladsome feelings on the spirit and intelligence he has diffused amongst them, and they feel assured that his reception must have gratified him.

From the latest accounts it appears, that on the 27th March, a Grand Lodge was held at Calcutta, in honour of Bro. Neave's arrival, on his way to the Mauritius, which was most numerously attended. Bro. Colonel Burlton presiding, as acting Deputy Grand Master, the honour having been declined by Bro. Neave. The banquet was attended by upwards of 200 Brethren. The after-dinner addresses were first-rate, and the health of the distinguished Brother about to leave for a time, was drunk with all the fervour of affection and esteem.

The R. W. Brother had supposed that we had here a Grand Lodge under some constitution, to which he could have presented his letters, missive, from India, but we have no Grand Lodge, nor any English one.

We have in this Island three Lodges, two in Port Louis, and one at Grandport, all working under the Grand Orient of France; the letters missive were, therefore, tendered by Bro. Neave to the head Lodge here with the Fraternal expression of a desire to become known to them. His arrival created a "Masonic sensation" in the Island—respect and kindness went hand-in-hand to welcome him. His visit might be termed an ovation, and requires an able pen to do justice to the occasion.

April 18.—The Lodge "*La Triple Esperance*" had the honour to receive Bro. Neave, as representing the Masonic body of Bengal. The reception took place in their elegant and commodious Lodge Rooms, and was on a very magnificent scale—in these points foreign Lodges greatly exceed those of England—here the arrangements fairly admit the term of *magnificent splendour*. The band, select yet numerous, was composed entirely of Masons. The Brethren altogether mustered 250, in full, yet varied costumes. On the entrance of Bro. Neave, he was preceded by Brethren strewing rose-leaves at his feet, and showering them over his head. The band struck up a Masonic air, and the temple becoming suddenly illuminated, he could not check his admiration. The banquet partook of the same elegance, and the evening was spent in the most delightful enjoyment.

April 25.—*Loge de la Paix* this evening entertained the distinguished guest, who was received in a similar manner as in "*La Triple Esperance*;" himself delighted, and delighting all.

This visit of the Deputy Grand Master of Bengal has tended much to create a spirit of emulation, and promote a good feeling with other countries. We most sincerely hope that the intention of his visit to the Cape may have been heralded to Bro. Clarke Burton the Provincial Grand Master under the English constitution, as well as to the Dutch Masonic authorities, who will, no doubt, feel it a pleasing duty to welcome Bro. Neave with every demonstration of Masonic regard and esteem; aye, and we prophecy that in New South Wales he will also be received with acclamation—and thus will two years of his useful life be passed in the restoration of health, and the advancement of the great and important objects of Masonic interest.

## WEST INDIES.

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

JAMAICA.—*Appointment of the P.G. Master for Jamaica by the Grand Lodge of Scotland.*—We have the pleasure to state, that Masonry is somewhat at present in the ascendant in this our Western hemisphere, for within the last twelve months the Rev. Bro. W. G. P. Burton, Rector of St. Thomas in the Vale, Jamaica, has been appointed Provincial Grand Master for that island, by Commission from the M. W. Grand Lodge of Scotland. The same high Authority has also granted a Warrant for a new Lodge, by the title of the Elgin Lodge, to be held in St. Thomas in the Vale.

We have a very grateful duty to perform in announcing that the W. Master and Brethren of the Friendly Lodge at Montego Bay, at their Meeting on the 5th of August last, came to the unanimous resolution of forming a Masonic library, and to prove their determination that this resolution should be carried into effect, the sum of ten pounds was voted for an immediate outlay, and five pounds as an annual expenditure for this purpose. The Freemasons' Quarterly Review, Dr. Oliver's and other Masonic works were included in a list of books, which we trust will reach our Brethren, with these our warmest wishes for the success of their endeavours to possess themselves of the Masonic literature of the past and the present time. Were all Lodges to act in this spirit, and by devoting a goodly portion of their dues in the advancement of Masonic knowledge, acquaint themselves as well with the intelligence of some Brethren and the wants of others, they would learn a useful lesson for themselves; and by reading the transactions of our charitable institutions, would no doubt spare from the unnecessary indulgence of the table what would, to the poor and needy, prove the bread of comfort and the cup of cheerfulness.

KINGSTON, July 28, *Masonic Procession.*—In consequence of the arrival of a Charter from the United Grand Lodge of England, authorizing the opening of a new Lodge in this city, to be denominated "Le Union e Concordia," and constituting Brother Juan Jose Neito the first Master, and certain Brethren the first Officers, and the Brethren of the Craft being requested to lend their aid in opening the said Union and Concord Lodge in due and ancient form, a great number of Masons in Kingston, Spanish Town, and places adjacent, assembled at Sussex Hall, and formed themselves into a Grand Lodge for this especial purpose.

At a little after five, the Right Worshipful John Nunes, as Grand Master, *pro tem.*, took his place in the Lodge, which was opened in form, when the following Grand Officers were appointed and duly invested, Brothers T. S. Cushnie, Senior Grand Warden, James Derbyshire, Junior Grand Warden, Isaac Jones, Grand Treasurer, P. J.

Ferron, Grand Secretary, H. Cohen, Senior Grand Deacon, I. Cohen, Junior Grand Deacon, Henry Vendryes, Grand Pursuivant, Joseph Chaves, Grand Tyler.

The Grand Master, in a short address, stated the cause for which the Grand Lodge was called. The necessary examination of the Master elect having taken place, and a Report being received that the Union and Concord Lodge was ready for the reception of the Grand Lodge, the latter was adjourned for two hours, and the Brethren formed themselves into a procession, and advanced, preceded by music, in order, all proceeding by threes to the new Lodge, when the Grand Master again stated to the Brethren the object of their meeting, and directed that the Warrant constituting the Lodge should be read. The new Lodge was then opened. The Officers of the new Lodge then surrendered their jewels (we must here observe that the Brethren had previously been working under a Charter from the Grand Lodge of Grenada, which they had surrendered, and that the Grand Master of England had been pleased to confirm all their proceedings under that Charter up to the time of surrender). The Master-elect was then recommended and installed in due and ancient form. The several Officers were each installed. The Right Worshipful Master John Nunes then delivered an excellent address to the newly-installed Master, Bro. Nieto. The Master-elect and his Officers severally addressed the Lodge. The regular Masonic duties were then proceeded with, and the new Master having taken charge of his Lodge, the Grand Lodge retired, and returned to their Lodge room in the same order in which they had entered the Union and Concord Lodge. The business of the Grand Lodge having been concluded, the Lodge was closed, and the Brethren returned to the banquetting room of the Union and Concord Lodge, where a very sumptuous entertainment was provided.

*The Entertainment.*—After due time had elapsed for the discussion of the substantial, and due justice had been done to the wines, the Worshipful Master proposed the usual loyal and patriotic toasts, which were all responded to with hearty and loyal cordiality and respect.

The first toast was Her most Gracious Majesty the Queen; then was drunk, His Royal Highness the Prince Albert; the Prince of Wales and the Royal Family; next followed, the Earl of Zetland, Grand Master of England; Lord Howe, Deputy Grand Master; His Excellency the Earl of Elgin; the Sister Lodges. The Right Worshipful Bro. Nunes returned thanks for this toast, and proposed the Worshipful Bro. Nieto, which was drunk with rapturous applause, and the Worshipful Brother delivered, in reply, an address in the Spanish Language. Several other Masonic and patriotic toasts having been drunk, the Right Worshipful Bro. Nunes proposed the Mayor and Custos of Kingston. This toast was drunk with the usual honours. The Worshipful Bro. Cushnie returned thanks. He adverted in forcible language to the benevolence of the Mayor, and to his charitable deeds, both in private and public, and expressed his earnest wish that the Mayor may live for many many years to preside over the city of Kingston. This wish was cordially responded to. The Worshipful Bro. Nieto proposed the following toast: "Prosperity to Jamaica in general, and to the city of Kingston in particular. The land which had adopted him in his exile from his native land." Due honours were done to this toast. Brother Leon proposed the health of the fair sex, to which Brother Aguilar returned thanks. The Brethren commenced gradually to withdraw, and

some time after, the festivities of the evening were finally closed in the same harmony and good fellowship in which they commenced.

DEMARARA.—“Humble as is my station, and short as has been my pilgrimage in Masonry, I am happy in having been, under the aid of Providence, instrumental in resuscitating an old Lodge here—‘The Mount Olive’—which had been dormant in Demarara for nearly sixteen years. I was introduced to an aged Brother who had been its Tyler, and preserved the warrant, furniture and regalia, with the hope that some day the Lodge would be revived. I have not time to detail the measures that were gradually adopted, suffice it, that now the Lodge is in good work, and supported by many zealous Brethren.”—*From a Correspondent.*

If we mistake not, this very Lodge made an excellent return to the Secretariat about the time stated, but receiving no acknowledgment of money or certificate, it disbanded; but we congratulate our gallant Brother on its return to effective duty.—*ED. F. Q. R.*

BARBADOS.—A new Lodge, or rather an old Lodge, the “Scotia,” No. 206, in the city of Bridgetown, has been revived by a charter of constitution from the M. W. Grand Lodge of Scotland. And not long ago, the “Scotia” Lodge, No. 206, presented Bro. the Hon. William Stephenson, Prov. Grand Master, with a very handsome and valuable *Silver Trowel*, bearing the following suitable inscription:—“Presented by the members of the ‘Scotia’ Lodge, No. 206, to the Honourable William Stephenson, Right Worshipful Provincial Grand master of Scottish Masonry in the West Indies, as a token of their regard and esteem.”

The Trowel is tastefully ornamented with the Scottish Thistle, and affords a flattering mark of the high respect in which the Provincial Grand Master is held by his Brethren of the “Scotia” Lodge.

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## AMERICA, (UNITED STATES).

The Masonic season has closed some time; it has been an eminently successful one in all the branches of the Order. Some thousands have been initiated, and the Chapters and Encampments have had their share of work. The Order was never, since its first establishment in this new world, in so healthy and prosperous a condition; no, not even in the palmy days of Washington, Jefferson, Franklin, De Witt Clinton, and the worthies of olden time.

THE LATE GENERAL JACKSON, EX-PRESIDENT.—This distinguished American patriot, soldier, and Mason, is no more; he died at his residence, the Hermitage, near New York, where his ashes now repose, on the 8th of June last; he retained his senses to the last. He died with the utmost calmness. The public had been led to expect this sad event for many weeks. The venerable patriot himself, in the last letter he ever wrote, said, “I am dying daily. I feel that I can no longer be of service to my country, to my friends, or myself; and I am ready and willing to appear in the presence of my Maker.”



Tuesday, the 21th of June, was the day fixed for a demonstration of patriotism and respect for the memory of Andrew Jackson, when the pageant surpassed any ever witnessed in New York. The people of the city and of the surrounding country poured into the public thoroughfares, either to join the procession or to witness the ceremonies: business of every kind was suspended, and the city was one vast scene of mourning. The procession numbered upwards of 25,000 persons, embracing all classes of men, from the most distinguished to the humblest; with several regiments, with marines and artillery, their bands playing dirges and other appropriate pieces; the procession occupied three hours, and extended between five and six miles. In the third division was a very large body of Freemasons, in full insignia, with banner, ark, bible, &c. The entire procession consisted of thirteen divisions, consisting of benevolent societies and clubs, the fire department (from 1200 to 1500 men), bands of music, companies and cavalcades, far too numerous for us to specify.

*The last Moments of General Jackson, from Mr. Bancroft's Funeral Oration.*—He was a believer—from feeling, from experience, from conviction. Not a shadow of scepticism ever dimmed the lustre of his mind. Proud philosopher! will you smile to know that Andrew Jackson perused reverently his Psalter, and Prayer-book, and Bible? Know that Andrew Jackson had faith in the eternity of truth, in the imperishable power of popular freedom, in the destinies of humanity, in the virtues and capacity of the people, in his country's institutions, in the being and overruling providence of a merciful and ever-living God.

The last moment of his life on earth is at hand. It is the Sabbath of the Lord; the brightness and beauty of summer clothe the fields around him; nature is in her glory; but the sublimest spectacle on that day, on earth, was the victory of his unblenching spirit over death itself.

When he first felt the hand of death upon him, "May my enemies," he cried, "find peace; may the liberties of my country endure for ever!"

When his exalted system, under the excess of pain, sunk for a moment from debility, "Do not weep," said he to his adopted daughter, "my sufferings are less than those of Christ upon the cross;" for he, too, as a disciple of the cross, could have devoted himself in sorrow for mankind. Feeling his end near, he would see all his family once more; and he spoke to them, one by one, in words of tenderness and affection. His two little grandchildren were absent at Sunday-school. He asked for them; and as they came he prayed for them, and kissed them, and blessed them. His servants were then admitted; they gathered, some in his room and some on the outside of the house, clinging to the windows, that they might gaze and hear. And that dying man, thus surrounded, in a gush of fervid eloquence, spoke with inspiration of God, of the Redeemer, of salvation through the atonement, of immortality, of heaven; for he ever thought that pure and undefiled religion was the foundation of private happiness, and the bulwark of republican institutions. Having spoken of immortality, in perfect consciousness of his own approaching end, he bade them all farewell. "Dear children"—such were his final words—"dear children, servants, and friends, I trust to meet you all in heaven, both white and black—all, both white and black." And having borne his testimony to immortality, he bowed his mighty head, and, without a groan, the spirit of the greatest man of his age escaped to the bosom of his God.

CHARLESTOWN, June 25.—*The Masonic Celebration.*—The general Masonic celebration and festival on the anniversary of the 24th of June, took place, according to appointment, on Bunker Hill. At nine o'clock the Grand Lodge of Massachusetts, and the other Grand Lodges, King Solomon's Lodge, and the Knight Templars, assembled in Main-street, Charlestown. In the Town Hall, at the same hour, assembled the Grand Chapters, Lodges, Visiting Brethren, and Royal Arch Masons. At ten the procession began to move for the ground under the direction of the Chief Marshal, the Boston Encampment doing escort duty. After the usual religious services were performed, G. W. Warren, Esq. delivered an address, in which he greatly applauded the devotion of King Solomon's Lodge, for their warm attachment to the memory of one who sacrificed his life for his country's liberty, and who was M. W. Grand Master of that Lodge. He spoke in high terms of the Lodge's unremitting efforts to have a monument to the memory of the Brother and patriot, General Joseph Warren. The day was clear and cool; nearly 1200 of the Masonic Brotherhood, and about 3000 spectators, were within the monument grounds; the scene was one of deep and solemn interest. We were on sacred ground—ground sacred to liberty, and sacred to the memory of the dead—we were surrounded by men of a preceding generation—men hoary with age—we felt as if we had been among our fathers, so venerable was their appearance. I never saw a more venerable looking procession, and one that more deeply impressed me with its respectability, dignity, and weight of moral character. With their regalia and three-cornered hats, which some wore, they presented an unique appearance. One Brother was present, who had been the Grand Master of King Solomon's Lodge for fifty-one years. One of the standard bearers, who was an aged Brother, probably from the heat of the sun, sunk on the ground completely exhausted. A dinner was served up in John Wright's usual style at two o'clock, in a pavilion erected for the purpose, on the monument ground. After dinner several speeches were to be delivered, but while they were dining a thunder-storm came on, and all spectators hurriedly left for their respective homes. The occasion was more interesting than was generally anticipated, owing principally to the great number of the Brotherhood that were present. The monument to General Warren was placed in the base of the Bunker Hill Monument. The monument ground, 400 feet by 600 feet, is kept in excellent order. The celebration in many respects is worthy of notice.

BOSTON.—“*Deus meumque Jus.*”—A declaration and protest has been formally announced, signed by J. J. J. Gourgas, Sov. G. Com. 33rd degree, *ad vitam*; E. A. Raymond, G. Treas. H. E.; Ruel Baker, G. M. Ceremonies; J. Christie, Captain of the L. G.; C. W. Moore, G. Sec. Gen. H. E.; A. Bull, Sov. G. Insp. Gen. 33rd degree; K. H. Van Reusselaer, S. G., J. G., 33rd degree; G. F. Yates, Ins. L. G. Com., 33rd degree, &c. In this protest, a work by Bro. F. T. B. Clavel, entitled “*Histoire Pittoresque de la Franc-Maconnerie,*” is denounced as having stated the “Supreme Council” to be defunct, and also as having made other gross misrepresentations of the Order. The manifesto enters into all the various points at issue; and certainly proves that the Order, so far from being defunct, has maintained its position in unbroken continuation to the present day.

## INDIA.

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

## TO CORRESPONDENTS.

A MASON complains of our placing India news last; can he not perceive that by this course we are often able to give the latest intelligence from the most distant parts? He has written a long letter to little purpose.

P. M.—The Brother alluded to was representative of the late Grand Master of England (not of the Grand Lodge of England), to the Grand Lodge of Ireland.

X.—The communication reached us too late for the present, and will be past use for the ensuing number.

A BROTHER.—The indefatigable Brother Alexander Grant, British agent for the District Grand Lodge of Bengal, will notice any communication on the subject; his immediate address is Londonderry, Ireland.

CALCUTTA.—We are gratefully sensible of the important services rendered to us here by our kind friend, Bro. A. Grant, whose exertions have been crowned by signal success. Our correspondence is now regularly noticed, warrants and certificates duly forwarded, and what is more cheering, the Brethren are gratified, and the Treasury full. Bro. Grant! these are the fruits of your zeal and activity.\*

We receive the *F. Q. R.* regularly, and find it essential to our vital interests. Its pages always convey useful information, as well as admonitory remarks, and interesting observations.

We number on our roll twenty-six Lodges, six, however, are in abeyance, viz., Dum Dum, Sincerity, (Cawnpoor), Saugor, Dinapoor, Neemuch, and Kurnaul. In Benares the Brethren have established a Lodge, called the "Fraternity and Perseverance."

*Knights Templars.*—This Order, threatened with extinction—has revived under a *peculiar* warrant—an encampment has started thereon into existence as the "Sepulchre," and is very promising. Among its members are—Sir Knights Hoff, Frith, Duley, Teulon, † (late G. S. of Texas), Smith, King, Fabian, &c., &c. Several Companions have been installed, but we are desirous of being select. There is also another encampment here.

BOMBAY.—*The Brotherhood of the "Olive Branch in the East."*—A very great sensation has been created in India by the proposal of the Right Worshipful Brother Burnes, Provincial Grand Master for Western India, to establish a new Order, under the designation of the "Brotherhood of the Olive Branch in the East." The proposal was brought forward on St. John's day, June 24, when no fewer than eighty Brethren, of

\* The Bengal Masons may well be proud of their agent. They will be happy to hear that he attended the last Grand Lodge, on the 3rd of September, and was in excellent health; would we could add, in spirits also; but his anxiety to establish the Order in Derry on a permanent footing of high respectability, causes him much mental disquietude.

† Bro. Teulon when in London, was introduced to the late Duke of Sussex, and brought credentials from Bro. Herring the Grand Secretary of the Grand Lodge of New York. Bro. Teulon and Dr. Crucefix had confidential interviews. We congratulate the Bengal Fraternity on his affiliation with them.—Ed.

various nations, were assembled at Bombay ; and it has been received by the principal members of the Craft in India with great enthusiasm. A friend has favoured us with a copy of the minutes of the first twenty-four promoters of this new Order, including, besides the Provincial Grand Master himself, the names of Bro. W. A. Purnell, Physician General, Senior Grand Warden, Bros. Compton, P. G. S., Mullaly, Blowers, and Barr, the principals of the Royal Arch Chapter, the Masters of the Lodges "Perseverance," and "Rising Star of Western India." Bros. Lynch, Acting Superintendent of the India Navy, E. F. Danvers, Senior Magistrate of Police, Professor Pele, Doctors Downes and Boyd, Bros. Manockjee Cursetjee, and Mahomed Jaffer, C. J. Stewart, R. Mackintosh, &c. On account of the lamented death of Bro. Captain Ward, P. G. S. W., the Provincial Grand Master's brother-in-law, no public steps had been taken when the mail left, to organise the Order, but it was expected to be in full operation in the course of a week or two. We insert a brief outline of the proposed statutes of it, as well as the heads of the address of the R. W. Bro. Burnes, in bringing forward his views regarding it.

1. *Style and designation.*
2. *Objects.*—To give a fresh impulse to truth, charity, and enlightenment, by increased spread of Masonic principles and practice, and to supply to natives of the East, who are Masons, a substitute for the higher chivalric degrees, their exclusion from which creates heart-burning.
3. *Classes.*—Novice, Companion, Officer. None but a Mason can enter the first, nor then unless honourably connected; none but a Master Mason the second. It will be a recommendation, but not imperative, that for the third class the applicant be a Royal Arch Mason.
4. *Administration.*
5. *The Grand Master, and Deputy Grand Master.*
6. *The Grand Council*—rules and regulations.
7. *Annual Convocation*—the like.
8. *Houses of the Brotherhood.*—Each to be governed by a "Guardian and two Assistants," and entitled to admit members to the first and second classes.
9. *Admission of Members.*
10. *Dues.*—One pound sterling for every ten rupees.  
Establishment of a "House."—100 rupees; annual payment 25 rupees. Novice, 10 rupees—Companion, 15 rupees\*—Officer, 25 rupees.

There are other fees, for fund, &c.

11. *Badge, ribbon, seal.*—The Badge is a white dove, descending with a green olive branch in its mouth, placed on a plate of dark-blue enamel, surrounded by a red fillet, containing in gold letters the mottoes—"Pax in Indis," (above), and "Lux in Tenebris," (below). The badge is oval. The gradations in rank are amply detailed both as to badge, ribbon, jewel, &c. The seal bears the same device as the badge.

12. *Forms.*—Declaration of Novice—record of admission as to name, age, place of birth, religion, residence, rank or occupation. In what Lodge initiated, passed, and raised, to what Lodge belonging, place and date of admission into the Brotherhood; by whom admitted and recommended. Declaration for, and form of reception of a Companion.

\* If enrolled before 1st April, 1846, half these dues.

*From the Address by Bro. James Burnes. L.L.D., K.H., &c.*

Masonic Templary and the other high and chivalric degrees, as they are called, are, I need scarcely say, unsuited for India; and although in reality they possess no antiquity, being a cumbrous invention of the last century engrafted on a naturally pure and simple institution, they are already out of date. With them, therefore, we can do nothing, even if we were capable of attempting to resuscitate, at Bombay, institutions repugnant to the feelings and insulting to the name, of the natives of Asia. I possess legitimately the privilege of communicating many of the high continental Masonic degrees, but I have never exercised it; and when powers were recently transmitted to me to establish a branch of a chivalric order at this place, my reply was, that I was indisposed generally to encourage grades into which the natives could not be admitted. But from a new and vigorous institution, such as the Brotherhood I have suggested, suited to the times and circumstances in which we live, stupendous results to society might be anticipated; while, to its members, it might be made to possess those charms so fascinating to many in the high degrees, with the incalculable advantage of being open as a Masonic distinction, though not a *new grade*, to native gentlemen, thereby putting an end to the heart-burning which must naturally, and does actually, exist at their exclusion from these degrees. Yet it may be alleged, although our objects are perfectly legitimate, and in strict conformity with ancient and acknowledged landmarks, that some sovereign authority is requisite, some patent or writ, under which we may establish our new Brotherhood. But, with all due respect to constituted authorities, and especially to the governing bodies of our Craft, which, as honest Masons, we are bound to uphold, I would ask what patent or writ have the Grand Lodges of England, Scotland, or Ireland, the Grand Orient, and the Supreme Council of the 33 Degrees in France, and all the other great Masonic association in both hemispheres, but their own authority? And what patent or writ had the Templars of old, the Knights of St. John of Jerusalem, and the other great chivalric Fraternities of the middle ages? None but the sword! The Pope gave to one Brotherhood a red, to another a white, and to a third, a black cross; but one and all established themselves, and maintained themselves, by their own authority, and we have seen the last of them, even in our own days, its glory gone, still styling itself a sovereign and independent Order. *Their* bond of union was war and hatred to the nations of the East—why then should not *we*, the children of a happier age, combine to wipe out the injustice they committed, by proclaiming light and truth, carrying with us the Olive Branch—LET US BE THE BROTHERHOOD OF THE OLIVE BRANCH—throughout the East! Some may consider these suggestions visionary, but I know that if the standard of such a Brotherhood be raised, hundreds of Masons throughout India and Europe will seek to be enrolled under it, and I do not yet despair of seeing Bombay, as from its position—on the horizon, as it were between light and darkness, it is well suited to be, the centre of a movement which for purposes of charity and enlightenment, may influence the remotest corners of the earth. Nor, let it even enter the imagination of any one that, in submitting this proposal, I contemplate making innovations on the body of Masonry? Far from it—the integrity of our time-honoured fabric must remain unscathed, while we add to its attractions by ornamental outworks in strict keeping with itself, and suited to the days in which we live. I propose no new tokens, no new rites, no new secrets, no new tenets, no new purposes. I invite Masons to combine, on their own ancient and established principles, to give a new impulse to their old and acknowledged objects. *Surely*, but *silently* must the foundations of such an institution be laid!

HONG KONG.—April 20.—Masonry is at length established in China through the exertions of the Worshipful Brother J. H. Cook, P. M. 122, P. Z. of 122, and P. S. G. D. for Devon, now serving as Paymaster of H. M. Ship "Minden." A warrant from the G. L. of England was petitioned for in May last year, which was promptly complied with; and the Royal Sussex Lodge 735 is now in full work, Bro. Cook being the W. M.

The Rev. Mr. Cutzlaff has vainly and unwisely endeavoured to throw a slur on the Craft by identifying the orders with that of the "Triads," a body widely circulated through China, but his own character of this body falsifies his assertion; they are opposed to all government, and are well-known to be a lawless set of murderers, thieves, and vagabonds; indeed, they are the "Thugs" of China. Three of these Chinese Masons or Triads were sentenced to be hung here some time ago, but they strangled themselves in prison.

[Our correspondent is rather hard on the Triads. No doubt the three alluded to were lawless men, and deserved their fate; but Masonry is charity, and covereth a multitude of sins by pardoning trespasses. Let Masons set a proper example, and it is possible that even the "Triads" may become emulous of their principles. Poor Mr. Gutzlaff; his lack of charity tells sadly against him.—ED. F. Q. R.]

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## LITERARY NOTICES, &c.

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*Systematic Charity.* A Sermon, by W. Carwithen, D. D. Spencer.

The occasion of laying the foundation stone of the Royal British Female Orphan Asylum at Devonport, with Masonic honours, on the 23rd of April last, presented a suitable opportunity for the reverend author to address the Grand Provincial Lodge of Devonshire in his capacity as P. G. Chaplain. He chose his text from the 1 Cor. xvi. 1, 2, 3, which, in conformity with the great principle of charity and benevolence, marked in strong character the outline of his discourse. The term Systematic Charity is, as far as we believe, a new one, but it is, nevertheless, also a good one; and Dr. Carwithen has defended it with considerable acuteness, and in his explanation has divested it of all difficulty.

The introduction of the Roman Emperor who sought to transpose Christian virtues into popular superstition is a happy instance of the power of love over prejudice. The sermon is worthy of the serious perusal and contemplation of the sober-minded and kind-hearted, both of the popular and Masonic world\*.

*The Secret of the Lord.* By G. A. Walker, M. A. Stanfield, Wakefield.

This sermon was delivered on the 17th of April last, on the consecration of the Wakefield Lodge, No. 727; and the publication is dedicated

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\* A Masonic Ode and Dedication Chant accompanies the sermon, as performed at the interesting ceremony alluded to, composed by Brother P. E. Rowe, P. G., Organist; the profits to go to the funds of the Society.

to the Earl of Mexborough, P. G. M., C. Lee, Esq. D. P. G. M., and the P. Grand Lodge of West Yorkshire.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—*Psalms* xxv. 14.

There is in this discourse so pointed an illustration of Masonic antiquity, and such indisputable evidence of the occasion and necessity of one of its leading virtues—*Secresy*, that the Masonic reader will be struck with the truthful revelation of what his heart acknowledges to be the great moral power that secures his privileges, although many of the popular world are sceptical of the good of Freemasonry on account of that virtue, and its enemies denounce it accordingly for the same cause. *Let them read this sermon: they will ponder on that secret council* whereby the Lord determined to rescue the ruined race of Adam; on that secret which St. Paul calls "the mystery which hath been hid from ages and from generations:" who also observes, "Behold, I shew you a mystery."

The auspicious solemnity of consecration is expatiated on, and the Rev. Brother concludes his excellent discourse by an exhortation to the Fraternity which those who read will not disregard.

*Jacob's Ladder.* By the Rev. Geo. Oliver, D. D. Spencer.

In our last number, we noticed this collection of pulpit addresses, and only refer to them again to announce that they have been published complete. As a series of pure moral ethics, they should be read by every mother of all classes, on whom depend so greatly the welfare and happiness of families; not that they are unadapted to the mind of man, be his station what it may, for the high-born will be taught the lesson of truth, and the lowly one that of peace and content. "Jacob's Ladder" should be on the library as well as on the cottage table.

*The Creation of Light.* A Masonic Sermon, by the Rev. Thomas Eyre Poole, A.M. Spencer.

This excellent discourse was delivered in Christ Church, Nassau, New Providence, Bahamas, on the 27th of December 1844, before the Provincial Grand Lodges of England and Scotland; published by their request, and dedicated to the Governor, G. B. Mathew, G. M.

"And God said, Let there be light, and there was light."

The reverend author observes that *Light* in its most extensive signification and use, may refer to various objects and be differently defined. Our space will not allow us to follow him throughout in his scriptural allusions from the Creation to the Gospel dispensation, and shall, therefore, briefly note his reference to Masonry, which he states to be, in the most *sacred sense*, "a science of light, a bright beam, a noble and holy system of practical religion, which derives its excellence from, and would ever direct its children to the first Grand source of all light, the Mighty God, the Everlasting Father, the Prince of Peace!" The necessity of secresy and mystery is satisfactorily explained, and the seal of fidelity is emphatically declared to be broken but by death. The spirit of peace pervades this truly Masonic discourse, which will form a valuable addition to the Masonic collection. The profit, if any, from the sale, is to be devoted to the Masonic charities\*.

\* We understand that the Rev. Brother is son of the late Lieut.-Col. Poole, of the Hon. Company's Service, who served under Lord Cornwallis and the Duke of Wellington in India, and who received a medal of distinction for his service at the storming of Seringapatam.

*Historical Landmarks.* By Geo. Oliver, D.D. Spencer.

Our learned historian has concluded the third or Master Mason's Degree, and is about to enter on its perfection; viz. the Royal Arch. In perusing the last published part, we find it co-operative in all its points with its predecessors, and establishing previous conceptions by powerful illustrations. What a standard of reference, when completed, will be these landmarks; what "fresh fields and pastures new" will they not always offer to the exploring ardour of the true Freemason! We observe with grateful pleasure, that the work is to be dedicated, by permission, to the Earl of Zetland, the amiable ruler of the English Craft.

*The Masonic Mirror and Symbolic Charts.* Sandford, Cleveland, Ohio. Spencer, London.

This very clever and curious chart is, we understand, the production of Bro. Bills, formerly of the Lion and Lamb Lodge, who has spent some time in America, and, as it appears, has not been idle; there must have been much time spent in collecting, arranging and condensing so much important Masonic matter, and we sincerely hope that Bro. Bills will find among the Fraternity in England an ample patronage to reward so much industry. We know not if our indefatigable Brother has ever seen the "Freemasons' Eureka and Guide," a chart of similar appearance; if not, the circumstances prove how the minds of different men bear on the same subject, without incurring the charge of plagiary. It is not possible to quote from the Symbolic Chart, but we recommend it to the contemplation of our readers, and recommend them to have it backed with linen, in separate compartments, so as to fold in a case: it will be thus handy for reference.

*Illustrations of the Law of Kindness.* By the Rev. G. W. Montgomery. Wiley and Putnam.

This republication of an American work is dedicated to the memory of the late Lord Lyttleton, "whose valuable life is as a practical illustration of the law of kindness." The author is a minister of the Gospel in the United States, and has prepared a work of natural morality, not merely free from sectarianism, but in strict accordance with the divine precept, to "overcome evil with good." The English reader will be more than pleased with the study (for the work deserves to be studied) of this delightful volume, which refers to American character and institutions, and develops forcibly the necessity and advantage of the practice of the law of kindness. History and biography are happily drawn upon as sources for information and explanation, and a pure pious spirit prevails throughout. There are moral contrasts, such as kindness and revenge, kindness and insanity, kindness and crime, kindness and persecution, kindness and punishment.

There is also a more enlarged sphere in which national character and kindness are treated of in a very masterly manner, showing how distinct classes of a nation can be regulated so as to create an effect on other nations. It will not surprise the intelligent reader, that as a leading illustration of the law of kindness, the character of Jesus is adduced in its irradiating brightness.

To the American work the English Editor has added a Supplementary



Chapter on Almsgiving, and in so doing has identified himself with the thoughts and inspirations of the reverend author, who, we anticipate, will thank him for having supplied the *hiatus*.

Mr. Montgomery, in his strictures, does not spare his own countrymen, the *soi disant* free Americans who are slave-owners.

All should read this inestimable book,—were it possible that it could reach the eye of the Queen of the British isles! over which Providence has destined her to reign, what signal benefit to humanity might result; what a contrast must such a book present to the revolting deer-slaughtering scenes got up for her amusement at Gotha.

*Plan of an Improved Income-Tax, and Real Free Trade.* By James S. Buckingham. Ridgway.

As dire diseases require strong remedies, so does the pressure of exhaustion on the body politic require stringent means for its removal. Few men, if any, have lived to see so much of their original views adopted, although, when their views were originally divulged, they were considered to be as hopeless by some as dangerous by others. From the Eastern hemisphere to the new world, Mr. Buckingham has gathered his experience, and has brought it home to England, where we fear his experience is too much needed not to insure attention by many who, but for the threatened danger, might turn a deaf ear to the warning of truth.

To his plan of an improved income-tax, which is founded upon an honest mode of levying, we have only to suggest, that even the humblest should contribute their mite, in order to ensure the just taxation of the man worth millions. Let every man that can earn his 20s. per week pay 1s., he would save indirectly at least 6s., and thus gain 5s. in pocket; the collection could easily be made by the master, and paid quarterly to the assessor. But will the nobleman pay his ten thousand a year? He may be compelled to do so. It is begun to be felt that there ought not to be one law for the poor and another for the rich.

Mr. Buckingham's views on emigration are strikingly clear; we wonder, as we read, how such views have escaped the attention of the Government.

*Herald of Peace: a New Series.* Thos. Ward and Co.

Thirty-eight numbers of this truly Catholic serial have met the public eye, and must have tended to direct the thoughts of many to that curse of mankind—WAR; which “has ruined the world, crimsoned the earth, and cursed our species for ages and ages,” while education has proved incontestably, that military ambition and moral excellence are incompatible. That British soldiers may be the best disciplined we do not question: but as the lash is the schoolmaster, we shudder at the serfdom, as well of him that awards as of him who endures the punishment, fit only for a brute.

The society for the promotion of permanent and universal peace may find their annual account of good to prosper but slowly, but it will progress; and when once the balance is proved to be in favour of its objects, we may admire, as we shall surely shudder at the exploits of a Wellington and a Napoleon, while we shall glory in contemplating the peaceful actions of a Penn and a Howard.

*Contributions to Vital Statistics.* By E. G. Neison, F.L.S., &c.—H. Cunningham.

The purport of this author is to develop the rate of mortality and the law of sickness from original and extensive data procured from friendly societies, showing their instability; together with an inquiry into the influence of locality on health. These contributions were read before the Statistical Society in March last, and now greet a more public notice. The author observes, that the data will serve other useful and practical purposes, as well as questions of a more curious and speculative character.

After thirty years of comparative peace, during which the table of general mortality presents such a proportionate change as to put the Northampton and other former calculations *hors de combat*, such a work as the present is most acceptable; a new cycle of time and of circumstance renders it absolutely necessary; and it is but justice to Mr. Neison to say, that he has given in his Contributions a boon of *vital* importance to society at large; he has written without fear, and has reasoned without prejudice. His position as actuary has given him some opportunities, but his own mind has directed him in the pursuit with well-regulated precision; there is no rail-road haste. As a mathematician he will not be disputed, neither will he suffer as a philanthropist; many of his views are clear, pregnant, and obvious; and if, we should question some points, it may be more to show our desire to investigate truth than to oppose the author in his views. Life-assurance has now become a leading *vital* question. We inquire, after a fire has taken place, if the sufferer be insured? we do the same when a person dies, and we marvel in either case when the answer is in the negative. We have been told, that not above one-third of the property in the kingdom is insured, and that not one-twentieth part of the number of such as can insure life against circumstance avail themselves of the opportunity. To many the premium appears high, and we are of those who consider that a very material reduction may be made; and we ground our opinion upon many providential circumstances, among the leading characteristics of which may be ranked the simplicity, which has overcome the complicity of medical statistics; and we opine, that in no office is this principle better understood than in that of which our author is the respected actuary.

Our author, in classing men, observes of tailors and clerks, that they are subject to a high rate of mortality—although not of sickness—has he forgotten the awful high rate of mortality among medical men? He observes of England generally, that *sickness* is at a high rate, but that in Scotland there is an excess of mortality! On Ireland he is silent.

The observations on friendly societies are, we fear, too true, their tables being generally delusive, and thus the surviving parties too often have no resource but the parish. Better legislation is needed, "The ship is cast upon the waves without rudder or compass, and the safety of the vessel left to accident and chance."

Disease and its changes are well put, and the subject deserves especial attention.

The statistical account of the Odd Fellows' Society is startling; they are said to consist of 400,000 members, increasing at the rate of 25,000 per annum, and its income is said to exceed a quarter of a million sterling! Surely such a body requires sound legislation. The tables are

very numerous, and are based on fair calculations; in fact they are superior to any that have fallen under our observation; and we take leave of Mr. Neison for the present, with many thanks for the opportunity afforded us of profiting by his elaborate work, and hopeful that his own expectation of adding further Contributions to Vital Statistics will be realized at no distant period.

*The Tiara and the Turban.* 2 vols. By S. S. Hills, Esq. Madden and Malcolm.

The author, in these volumes, relates his "impressions and observations on character within the dominions of the pope and the sultan," an interesting subject, and particularly so at the present moment, when a "movement" in the political relations of both countries is pretty generally perceptible, and in which the author himself appears to participate. Various scenes are graphic and pleasing, and altogether free from pedantic effort. In having occasion, after leaving Bologna, to use oxen in addition to horses, they are described as "the immaculate white oxen of the country now, as when the poet of the Augustan age sang the praises of their unmixed and spotless beauty, their strength and their docility." Fair Florence comes in for well-deserved praise, both its country and inhabitants, as does Tuscany, for being altogether a well-governed and contented country. The comparison of comforts is alluded to, and the usual axiom is reversed, for it seems that in Italy every man's business is every man's, which however was found to be more friendly than convenient or agreeable. The approach to the Eternal City was marked by the sterile and inferior appearance of the country from Tuscany. The exclamation of a passenger, "*Roma!*" caused every head to peer suddenly from the windows of the *Vetturino*, and all else was forgotten but its absorbing interest. The taking of the veil by a young female is not incorrectly termed a human sacrifice, as equally contrary to the law of nature and the Creator; but the character of a Roman priest is sadly repulsive, and we hope the author is misinformed as to its being one of a class. The chapter on murder and sacrilege is startling; yet is there in it an air of probability that absolution is freely given for confessed murder, when not only is it refused to a poor wretch whom starvation compelled to steal a vessel of silver from the church, but the same priest blasphemously declared, that in the world to come a still more dreadful penalty awaited the sinner.—"Thou art excommunicate."—Both were executed.

Although the author's sojourn in Rome must have been too brief to allow an extended examination into the subjects of religious policy; still he proves how much can be effected by a keen observer.

The Neapolitans have curious notions on English gastronomy; but as a science, their own is far less delicate. In one of the boarding-houses, the author is introduced to a judge and his wife; the former was a bad judge of his own interests, for he wrote a work to benefit the public, which being displeasing to the government, the judge was sent to the right about. In describing a quadrille, the author gallantly observes, that having fallen into the "*yellow leaf*," he was fortunate in having a partner so fair, quick, lovely, and intelligent, that he might be pardoned for having forgotten the number of his winters, and felt the gaiety, elasticity, and perhaps the passion of his earlier years. A monastic drama, founded on Adam and Eve in Paradise, appears to have

been a very equivocal affair, such as even in any other country would not have been permitted. The miracle described was a probable confederacy with chemical agency. The description of Athens, as well as of Vesuvius, Herculaneum, and Pompeii are certainly not so graphic as others we have perused; but then it should be considered that only a chapter or two are devoted to these interesting subjects. The character and times of Socrates, are an exception, being well given.

After a well-written argument, the author observes, "the altar of the church is to the Romanists, what the holy of holies of the ancient temple was to the Jews. As scarce any subject escapes our tourist, he gives advice to physicians, not to be hasty in sending patients abroad, and gives an instance where probably some healthy English locality might have presented a better process, acknowledging, however, that the general ethical directions were not sufficiently observed. The seamen at prayers immediately after weighing anchor, propitiating heaven for a prosperous voyage is very sublime.

Turn we now from the Tiara to the Turban, from the Basilica of St. Peter to the mosque of Ismael.

"No faith is more opposed to idolatry than the Mahommedan," but in the bordering villages the Christian is an object of contempt even to a shopman, and the European traveller who leaves Athens without a conviction of the character of Socrates, *knows* nothing; let him but pass a few roods into Turkey, he will find that he *is* nothing; even the boys have an abhorrence of a Christian. There is a splendid contrast of character between the Turk, Frank, Armenian, and Jew. As the tourist advances he will find, in matters of business, that the Turk is generally a fair dealer, and sufficiently communicative. Moslem charity is pleasingly exemplified in the person of an old Turk who collected subscriptions in aid of the canine species, and it would seem that the portion of the Koran which declares the spirit of every thing living to be like the soul, immortal, was typified in this kind-hearted old man.

The great slave-bazaar is examined with much care, and the generally received opinion of its indelicacy and immorality is rendered less objectionable; there was no gloom among the women, who seemed only aware that a change of masters was merely a change of service; the case of an Abyssinian woman and her child is an exception; she was sold because her master never kept his slave after she became a mother! The sultan always has the first choice, and his harem consists of no less than 300 beautiful women. The mosque of Solymania is the grand temple of Mahommedan worship, and must be a very splendid building. Islamism is contrasted with Roman and Greek Christianity, and may be considered as the best portion of the work. Slavery and polygamy are the serious plague spots on its escutcheon; yet David had his numerous wives. Some political remarks would argue that the autocrat of Russia entertains designs that will sooner or later emesh the sultan in a web from whence his extrication must be owing to other than Turkish power or diplomacy.

The volumes embrace a vast field of inquiry, abound in pleasant descriptive scenes, with interesting anecdotes, and are, in effect, what they are stated to be, "impressions and observations on character within the dominions of the pope and the sultan."

We must also thank Mr. Madden, who is the "presiding genius," of the tourist, with whom he enables the student of the closet to travel, as if in company; he is the indefatigable wizard who is the means of

bringing many mysteries to light, and we suspect the magical characters over his entrance-door have a peculiar signification and attractive affinity for authors. We observe that, by the imprint our friendly biblioplist has taken unto himself a partner in business; may continued success attend them. "Books are the nourishment of the mind," and the reviewer should be grateful to the publisher as well as to the author for such intellectual enjoyment as the "Tiara and the Turban" presents.

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## TO CORRESPONDENTS.

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☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is, *Grove, Gravesend, Kent*; where all communications should be addressed that are intended for his personal observation—indeed letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also, that all German and other foreign words may be most legibly written.

BROS. SHARP, HERSEK, and other Brother Editors.—Many thanks for newspapers, which are most welcome—albeit they may not contain Masonic information.

P. M. (Nottingham).—Many thanks for the perusal of a very interesting letter, of which we have taken due advantage.

A. R. CATHOLIC BROTHER.—You cannot draw the apostate out; he is like a rat in a hole, hating and hated.

A LIFE GOVERNOR.—We have already expressed our opinion as to the propriety of a portrait of that excellent lady, Mrs. Crook, the matron of the girl's school, whose delicacy is so retiring, that we doubt whether she can be prevailed on to set to any artist. We would not advise the subscription to be limited, but leave to every one to give as he may please. We have known *limited* subscriptions to fail altogether. Many Lodges will probably subscribe if properly applied to.

A CATHOLIC BROTHER.—The Castor and Pollux of the "Masonic Impudence" egg are well-known.

MIRGLP.—There are many places in England that present dry and mild winter quarters; Bath in particular, where Masonry might profit by an intelligent visitor.

A YORKSHIREMAN.—Mrs. Crucefix desires her best compliments and thanks for a very kind and considerate remembrance.

A LINCOLN BROTHER, may take his *reason to market*, or go to *Market-razen*; it will make no difference to the Masonic Satrap, who cares as little for Masonry as he does for consistency; he is of the genus —, but he may be understood notwithstanding; if the past may be considered a type of the future, with some people yes means no; does our correspondent take?

Q.—The Masonic Caterpillar is of the hungry tribe. *Vide* Chapter on Insects in their Reptile State.

RAILWAY MASONRY is unsuited to our columns, the stupendous conception of Suwastra excepted. The contemplated employment of one thousand millions is terrific. "Scrip deposit and premium" create sensations indescribable. *On dit*: Old Harry has actually surveyed the line, and reported on the gradient, which, having a slight tendency to an inclined plane, has disposed him to offer favourable terms, provided he is appointed engineer and stoker. Indeed, he has given his opinion that no one else can guide the engine through his dominions. Old Harry may be found at the —— Club, where he purposes remaining until his envoy shall return from Paris, where he went to consult with ——, now on a visit in the Rue d'Enfer.

HONG KONG.—The intelligence came but just in time. One report is altogether inadmissible: if written by a clergyman, it is a disgrace to his cloth; if by a lawyer, we merely remark that Curvoisier and Tawell found advocates to shed such tears over their briefs as to render their defences mere mockeries of justice.

M. R. E.—The promised paper has not reached us. We hope it was not amongst those entrusted to the Wandering Jew, who is reputed as "missing" in consequence of the railroad mania; nevertheless, grateful thanks for continued kindness.

BRO. DU JARDIN'S Report came so late as with difficulty we could insert a very few lines.

A PROV. G. SEC, and Others.—We have nothing to do with the Calendar but to buy it, and dear enough it is; many of its errors, however, must be shared by recusant Lodges and idle secretaries who neglect to send reports of changes. The only remedy we can suggest is, that Bro. Spencer be empowered to deal *ad libitum* with the case; he will then probably take advice, and follow it.

A. T.—Sir Charles Wolesley is a Mason of forty years' standing; Lord Camoys is a Mason; we are uncertain as to the Earl of Shrewsbury.

FIDUS.—The letter to the "Grand Stewards" is deferred in consequence of a meeting of the Present and Past Grand Stewards having taken place, which was adjourned until the 1st of December next.

A WORCESTER MASON.—It is true that the memory of the Duke of Sussex is now but seldom given. In our opinion the omission is prudent; it is inconvenient to multiply toasts. At the Grand Festival the case is different. We would suggest that the memory of the Duke of Sussex, and of all other deceased Grand Masters, be given in solemn silence.

A P. G. OFFICER OF CHESHIRE.—The late Right Hon. Sir Robert Salusbury Cotton, Bart., was P. G. M. for the province in 1793; he was, we believe, the father of the present Viscount Combermere.

A COUNTRY BOOK-WORM.—The book-cases are in the Grand Officer's clothing-room; for the books, enquire of Heaven knows whom. All the answer we can get is, that it is a failure; stuff and nonsense, let us have a report on the subject, which can be dealt with in a straightforward manner. Bro. Henderson! up, and awake.

H.S. is, we believe, in error. We have heard that the Duke of Richmond has joined the Prince of Wales' Lodge; if so, there may be something significant thereabout—*nous verrons*.

A PAST GRAND OFFICER complains that the Lodge of Antiquity is becoming a semi-legal Masonic club, and that the present kind-hearted master can work a ship much easier than his Lodge; of course he can, and probably finds the members not so ready to tumble up, all hands, reef topsails, as a jolly crew; however, he has an excellent Past Master to fall back on in his Brother, who stands *primus inter integros*.

HINT—enquires what has become of the MSS., papers, and Masonic books of the late Grand Master; there must be a vast collection. Now is the time to prove that the Masonic Library and Museum is no failure, by soliciting the Trustees to follow the noble example of that excellent lady, the Duke's widow, and present them to the Grand Lodge.

BRO. REV. T. E. POOLE.—The lines to Lady — have been inadvertently mislaid.

J. K. (Worcester).—If we did not know our Correspondent better, we should suspect him of a desire to *hoax* us by his description of the meeting in June last. Not a word about the *working* of the Lodge, or any reference to the Charities. True the *furniture* and *jewels* are praised; but, ye Gods! what a liquorish account of the banquet. Our correspondent states that he never saw a more *amiable melange* of all the creatures that swim, waddle, graze, or fly, in a cooked state. How the Editor of the Tablet would smack his lips. We have not ventured to insert the report; we a while ago sustained a dreadful reproof from the *Newstead* Lodge, for daring to allude to a haunch of venison, and possibly may be reproved now for the sin of omission; however, we reserve the report as a *moreau* fit for a *bonne-bouche*.

BRO. WOOD'S obliging letter is acknowledged.

A CORNISH BROTHER.—A brief account of the meeting at Liskeard was worked off before the arrival of his report.

A BRISTOL MASON.—We have been inundated with letters on the cowardly attacks upon the venerable D. P. G. M. for the Province. There are literary scribes who, like snacking dogs, always fight foul; but even the low betters of the cock-pit disown the dog.

A LADY.—We are not in the secrets of the prison-house; but place your money in some other office.

A MASON (Dorchester).—Sept. 22.—The report of the sermon on the 24th July came too late; we had previously inserted a brief account of the Grand Lodge.

AN OCTOGENARIAN.—Some few numbers since, we inserted the facts now stated. It is our intention to give a chronological account of the Boys' School, and to complete that of the Girls' to the present period.

A MASONIC LEGIST.—We may sometimes write sharply ourselves, but are not admirers of coarse invective! the Council of Five felt a subserviency to a dictator, and the Craft will suffer for their error until the evil is corrected.

LYNX.—“The pear is not ripe.” Some five or six years since. The events of the last fifteen years will not only be acceptable but necessary. Our materials are abundant. Thanks for the papers.

MENTOR.—Is surely joking. His letter is well enough for a diurnal or weekly; but what have we to do with the prize ring or its victims; if people will go to *unlawful* meetings, they become lawless, and, consequently, participators in the crimes committed; the robbers and the robbed are but brethren of the ring. But Mentor does not know even the proper names in his grammar. The seasons are reversed. Spring is Winter.

A. J.—The number containing the engravings of the “Sussex Testimonial” can be had.

A BROTHER will see, by an advertisement in the present number, that a most liberal offer has been made by Bro. Spencer, to aid the establishment of Masonic libraries.

MASONS' MARKS.—Too late.

#### DISCIPLINE AND PRACTICE.

ALPHA.—We have perused the case, and do not recommend it for the Board of General Purposes. Burn the papers, there will then exist no proof. There is a saying, “the falling out of faithful friends, the renewal is of love.”

HENRICUS may send his case to the Board; if certain parties be not present when he is in attendance, let him request a postponement, and the case *not being of pressing haste*, the request will probably be granted.

A STAFFORDSHIRE MASON.—There is no regulation by the Grand Lodge of England inhibiting, or directing the wearing of silk stockings, or indeed any article of dress beyond white gloves. Good taste should regulate these matters.

A MASON.—Regard being had to the Masonic Law, it is required by the Constitutions that permission should be obtained for a Brother to consecrate a new Lodge.

HEAUTONTAMAREUMENOS.—We have not seen the *last* edition of the Constitution of Sumatra; whcever saw the *first*?

P. M.—It is not merely improper, but illegal to allow one candidate to be prepared for initiation in the presence of another Candidate, and for obvious reasons. We have known men, otherwise strong-minded, that have betrayed singular faintheartedness, others have behaved ridiculously. The circumstance is always embarrassing.

A DEPUTY P. G. M. must conform to the Constitutions; he cannot appoint in perpetuity, but should give notice of motion to the P. G. Lodge to confer the rank and clothing of certain Prov. G. Officers.

A PROV. G. OFFICER (Devon).—No P. G. Officer (the P. G. M. excepted), as such, can claim a seat in Grand Lodge, nor claim rank as R. W. or V. W.

#### ARCH MATTERS.

P.Z.—The companion alluded to is no authority, although a great little man. There is as much wisdom in the wig as in the caput.

EZRA.—There is no denying the fact, that the appointment of Grand Officers is vested in the Grand Secretary; for him, however, to admit it, would be *contra bonos mores*. The fantastical tricks in the R. A. appointment would puzzle a conjuror.

#### TEMPLARS.

AN ENGLISH TEMPLAR may spare himself all trouble; he may be insulted; he certainly will be laughed at. Those who have the power want the will to advance the *Christian* orders. Reform it altogether; do a little *wrong*, and some *right* may by chance result.

A PRINCE MASON enquires what Degree the Grand Conclave of England can confer. We presume the powers of the Grand Master *ad vitam*, and the Grand Chancellor *ad interim*, and their aides-de-chambre extend as far as the ineffable degrees of "perfect apathy and indifference."

T. P.—The Report of Mount Calvary, &c., too late.

#### THE ASYLUM FOR AGED FREEMASONS.

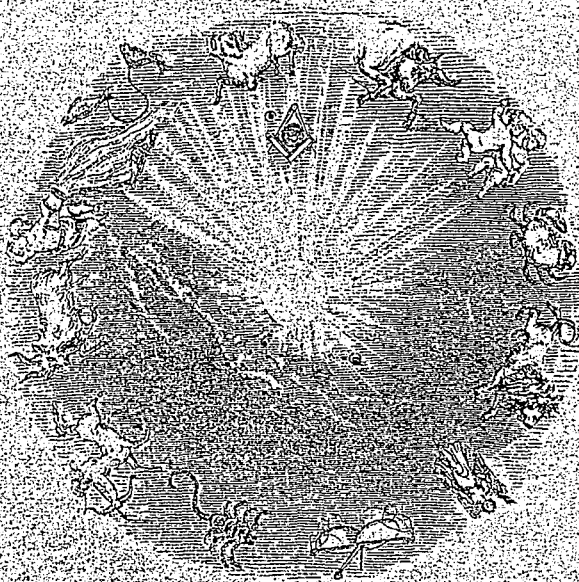
This institution may be now considered as fairly before the wind, having sustained a most fearful struggle, during which its principles have been powerfully tested, and thereby truthfully proved.



THE  
FREEMASONS'  
QUARTERLY REVIEW.

SECOND SERIES.

No. XI.—SEPTEMBER 30, 1845.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;  
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## SUSSEX MEMORIAL.

AT A PUBLIC MEETING of the Subscribers to the SUSSEX MEMORIAL, held on Monday, the 14th day of July instant, at Willis's Rooms, King-street, St. James's, for the purpose of determining on the appropriation of the Subscriptions in aid of the Memorial to the memory of His late Royal Highness the Duke of Sussex.

Lord Viscount EBRINGTON, *M.P.*, in the Chair.

The Report of the Committee, recommending that a full-length marble statue of His late Royal Highness should be erected in some part of the buildings connected with the new Houses of Parliament, was read.

A resolution, adopting the Report, having been moved and seconded,

It was moved, as an amendment, and seconded,

That, in the opinion of this Meeting, the Memorial which ought to be erected to the memory of His late Royal Highness the Duke of Sussex is deducible with certainty and precision from his character. That the Royal Free Hospital for the Destitute Sick and Diseased, is an admirable institution, and, therefore, that the amount of the Sussex Memorial Fund be appropriated to the building another wing to that most excellent Charity, to be called "The Sussex Wing," to contain not less than 100 beds, with the addition of a marble statue, to be erected at a cost not exceeding 1,000 guineas, and a suitable inscription; that such a building would constitute a peculiarly appropriate memorial of His late Royal Highness's character, render his virtues a source of benefit to mankind, and invest his memory with a moral grandeur, compared to which the highest works of art sink into insignificance.

The amendment having been carried, the following resolutions were passed:—

2. That the Sussex Wing and Statue be erected under the superintendance and direction of the General Committee of the Sussex Memorial Fund and of the following Governors of the Free Hospital, the Trustees of the Hospital having guaranteed the sum of £1,303.9s. 3d. Three per Cent. Reduced Bank Annuities, belonging to that institution, shall be reserved and set apart for the erection of the wing and statue:

Lord Robert Grosvenor  
Lord Ashley  
Lord Ebrington  
The Hon. Arthur Kinnaird

F. P. Walesby, Esq.  
W. Marsden, Esq. M.D.  
W. Pritchard, Esq.

3. That individual subscriptions be no longer limited to the sum of 20l.

4. That the cordial thanks of this Meeting be given to the Rev. Dr. Bowles, Honorary Secretary, for his valuable and efficient services in that capacity, as well as for his eloquent letter to the subscribers.

5. That the cordial thanks of this Meeting be also given to Henry Seymour Westmacott, Esq., Honorary Secretary to the Sub-Committee, for his punctual attention at all times to the business of that Committee, and his great and able exertions in giving effect to the object of their deliberations.

EBRINGTON, *Chairman.*

Lord Ebrington having left the chair, and the Rev. Dr. Bowles having been called thereto, it was moved,

6. That Viscount Ebrington be requested to accept the grateful thanks of this Meeting for his urbane and impartial conduct in the chair this day, and that his Lordship be requested to permit his name to be added to the Committee for the erection of the Sussex Wing and Statue.

J. BOWLES, *D.D.* } *Honorary*  
H. S. WESTMACOTT, } *Secretaries.*

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I am, Sir, your obedient servant, THOMAS STRICKLAND.

*From Mr. Thomas Wood, Dallingho, Suffolk, December 15th, 1805.*  
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I am, Sir, your's obediently, THOMAS WOOD.

*From Lieut. Col. Kemm, 81st Native Infantry, Calcutta, 1st May, 1835.*—Sir, Prior to my leaving England in July last, I was recommended to apply to you for a supply of your Antibilious Pills, having for a long time suffered severely from a violent Biliious attack; I am happy to say I have found so much benefit from them, that I request you will prepare for me a fresh supply, and forward them to me by the very first vessel coming out.

I am, Sir, your obedient servant, W. KEMM.

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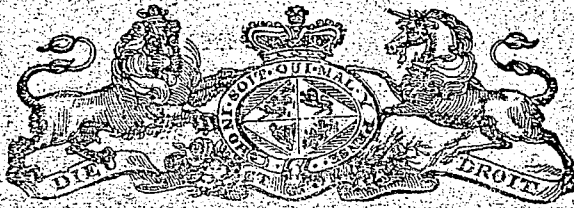
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### SECOND SERIES.—No. XI.

SEPTEMBER 30, 1845.

#### FREEMASONRY.

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THE Proceedings in Chancery having terminated, the Fraternity are respectfully informed that the following Noblemen and Gentlemen have been approved by the Court as Trustees, and that they have consented to act in such capacity, viz.—

Right Hon. the Earl of Aboyne, P. G. M., Northampton and Hunts.

Right Hon. the Lord Southampton.

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R. T. Crucefix, *M.D.*, *L.L.D.*, P. G. D.

The expences attending the proceedings having been very considerable, donations and subscriptions are solicited; they will be thankfully received by the bankers, Messrs. Prescott and Co., Threadneedle-street, London, and by Dr. Crucefix, the Treasurer, Grove, Gravesend.

A SPECIAL GENERAL MEETING will be held early in November, on important business.

The usual QUARTERLY MEETING of the COMMITTEE will be held on Wednesday Evening, the 10th of December.

The Chair will be taken at Seven o'clock precisely.

ROBERT FIELD, *Secretary.*

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THE ANNUAL BALL IN AID OF THIS INSTITUTION WILL TAKE PLACE EARLY IN JANUARY NEXT, AT FREEMASONS' HALL.

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## CONTENTS OF THE VOLUME FOR 1844.†

ELECTION OF THE EARL OF ZETLAND AS GRAND MASTER—Appointment of EARL HOWE AS DEPUTY GRAND MASTER.

ADDRESSES by Lord Combermere—Earl of Mexborough—Duke of Leinster—Sir W. Lemon—Colonel Wildman—Colonel Tynte—Bros. Drs. Oliver—Slade—Roden and Crucefix—Dakeyne—Adams—Chas. Lee—P.V. Robinson—M. Furnell—Grant.

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