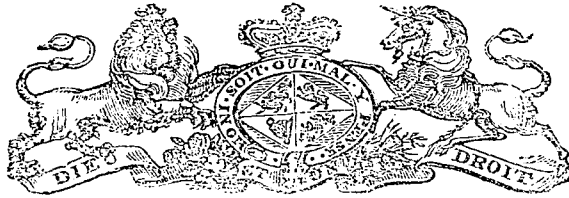


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THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—DECEMBER 31, 1845.

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

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

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

THE GRAND MASTER AND THE MASONIC JEWS.

CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.—(First Charge of a Freemason.)

The Grand Master of English Freemasons has spoken out with equal correctness as to truth of circumstance and decision of character. The Hebrew Brethren—nay, the world of Freemasons—will thank him.

"Et nati natorum et qui nascuntur ab illis."

The Earl of Zetland, by combining pure philosophy with moral courage, has proved how well grounded he is in the true spirit of Freemasonry.

Our readers will naturally expect us to report and comment on the progress of the doings respecting the non-admission of our Jewish Brethren to the Freemasons' Lodges of Prussia. As this is one of the most important questions to the objects and universality of Freemasonry of modern times, we have thought it right to keep it in view, without pressing it on hastily, or impeding useful investigation; our own sentiments have been too earnestly, too openly, and too forcibly expressed, to have left a doubt upon the mind of any one as to what our convictions had arrived at.

In the report of the last Quarterly Communication will be found the substance of the wise, noble, and truly Masonic determination of the M. W. the Grand Master of England; but we cannot allow this number to appear without a few words upon what occurred in the Grand Lodge, allusion having indirectly been made to ourselves.

We need scarcely remind our readers that this question first arose in the Grand Lodge of England on the occasion of the proposition to vote and present an address to the Prince of Prussia, the Protector* of Prussian Freemasonry, while on a visit to this country; one objection was taken on the ground of the exclusion of some Masons on account of their religion; this was denied by the representative of Prussia (*for an account of which see our 11th volume, page 304*), this naturally created considerable sensation; but what has really resulted? the most positive proof, that English certificates have been *rejected* by the Lodges of Prussia.

The Earl of Zetland, a nobleman not easily led away, adopted every consistent means for arriving at the truth of the practice, and the replies received by him from the representative of the Grand Lodge of England at the Royal York Grand Lodge of Prussia, admitted of no doubt. Three questions were asked of our representative (by command) by the Grand Secretary, and the replies were—"Jews are not admitted to the Lodges here, if even they are properly provided with your certificates; but should they by chance pass in, *any person* present may order them to withdraw." This has taken place, an instance *having been mentioned by the Grand Master in his address on the 3rd of December*. It is with that address we have on this occasion more particularly to deal. We thank his lordship, heartily and sincerely, for the pure and beautiful doctrines of Masonic law therein laid down—*one law for all, for rich and poor, for Christian and Jew.*—Masonry knows no distinction, and when its principles are attacked, the landmarks are its guide, the ancient charges its statutes; and no sophistry, no evasions, no special pleadings will be permitted; its objects are universal love, its judgment in accordance. *We seek no power but moral truth; we are therefore in no position to compel obedience by physical force; we govern*

* Analogous to that of Patron.

by reason, we punish with honour; while on the one hand we will not be bearded, on the other we will not submit to insult. His lordship will, in the first place, ask for justice, if that is denied (need we say how earnestly we hope that it will not), we must protect ourselves against oppression; we stand proudly pre-eminent for our theory and our practice, and our successors will do well to follow our example. But, while regretting as much as the M. W. the Grand Master can do, that this question has arisen, we cannot come to some of the same conclusions from the same arguments. While the Grand Master stated that a Jew had been admitted, but had been compelled to make his exit from the Lodge at the request of a person present, we cannot think it would have been as honourable for the Brethren who presented themselves at a Lodge in Berlin on the 19th May, 1845 (with certificates of their initiation granted by the Grand Lodge of England), on purpose to try the question, not to have stated they were Jews, for that was the very thing they went to prove; if they had not stated it, *they might* have been ADMITTED, but, they *might have* been ORDERED OUT; they knew the objection, they went to the Lodge to teach *us* what was going on in Berlin, and no other mode presented itself. We will be governed by his lordship's code of honour, and we know he would not ask any man to do that which he himself would not do. Would his lordship attempt to gain admission to any place, if he knew a law existed for his exclusion; and if he could get in accidentally, would he risk the public insult of expulsion? We presume it is quite unnecessary to proceed upon that part of the subject, we will turn to another—his lordship stated that the observations of the representative have been mis-stated. By whom? when? and where? we and hundreds of others heard the words uttered, which the representative now wishes unsaid; we do not wish to press anything unpleasant to the feelings of a gentleman; the representative of the Grand Lodge of Berlin made a statement either in ignorance of the facts or designedly; at all events, he wishes the latter idea abandoned—be it so; we will not again, unless compelled, accuse him of it, but must remind him, that we are well acquainted with the system adopted in a Lodge in London, of which he is a Past Master; he will understand the hint, it is not meant to be intelligible to any other person. But how stands the plea of mis-statement? we and many others heard the statement made—"that no law existed in Prussia for the exclusion of Freemasons on religious grounds." It was replied to. Did the Brother then state he was misunderstood? has he not had one half hour to spare to write to that effect during the year and a quarter that has since elapsed? could he not attend one Grand Lodge and explain? has he not received letters requesting him to do so? has he not heard of it from different sources? We hold it to be the first prerogative of a noble mind

to convince itself, that it is correct or not; if not, is it unbecoming the character of a gentleman to take the earliest opportunity to acknowledge his information to be in error? and lives there the Freemason who would for a moment have cavilled at such a proof of candour? we trust not one. He, however, does nothing of the sort, but simply induces a nobleman of undoubted veracity, of the highest standing, of a reputation so pure, that no one can for a moment doubt the most trifling matter in which he is concerned, to say for him, that he has been misrepresented *even in print*. Those who heard him have no doubts at all, those who did not have not the best witnesses, their own ears. We cannot but complain of the course the representative has pursued, to attempt to push the blame from his shoulders on to those of others, and screen himself behind the explanation of the Grand Master; he has thereby a much greater advantage than if he made it himself; we do not think it on a par with his general character, we are sure it is not generous.

We have no personal feeling to gratify. An explanation has been given; we are willing to take it; and at all times, if it will but promote peace, we will be satisfied with less than we are entitled to on this occasion. We close for the present, with the earnest hope—we will add, prayer—that the Representative of the Grand Royal York Lodge of Prussia will use the advantage of his high position, the great Masonic influence he must possess, to assist in obtaining an amicable settlement of this vital question, and unite and co-operate with the Grand Lodges of Europe and America in the great design of peace and amity, joining in the sentiment, “Happy have we met, happy let us part, and happy meet again.”

It would be ungracious on our part not to acknowledge the zeal and efficient services rendered to the Grand Master, by Brother Faudel, and thereby to the Craft at large, during the recent investigation. The mode of expressing their thanks we leave to the Hebrew fraternity themselves, not doubting that they will unite as one body to do him honour.

THE MOTION FOR INCREASING DUES,

and the Application of a Portion of such Increase to Annuities for the Widows of Masons.

The opportunity of doing justice to the Mason's Widow is deferred—the motion has been negatived. On full consideration, we do not regret this result, for there has been so much misapprehension

created by mis-statement, that, if the motion had been carried, the effect of that evil would have for a long time existed. The widow's cause will probably be accelerated; and for this reason, it is we understand, to be brought forward as a separate motion, unconnected with any other point or points. There may be difficulties, but we see none: and what if they do exist?

“The wise and active conquer difficulties
By daring to attempt them; sloth and folly
Shiver and shrink at sight of toil and hazard,
And make the impossibility they fear.”

No, no—the cause is the purest that MAN can espouse—it is that of affording relief to WOMAN in the hour of affliction.

It is remarkable that not one of the objectors to the increase of dues touched on the main point—“the Annuities to Widows.” They made it an affair of the breeches pocket, and objected to pay four shillings a year; the whole of that sum, be it observed, to be devoted to charity; and never mentioned the widow! not a word of regret: yet these same folk can calmly tell every newly-made Brother that he is allusively termed “the widow's son.” Alas!

Then why do we look for ultimate success? Because such a cause must in the end prosper, and because we are now told there is plenty of money in the exchequer. If this be true, there can be no difficulty in applying that plenty to such an object. If the declaration to that effect, most unconditionally stated, in an address said to overwhelm all opposition by its great force and power, be not correct, why, then, all objection to increase of dues will vanish into thin air. Let the friends to the Widow rally again and again, and at least remember that

——“The intent, and not the deed,
Is in our power; and therefore, who dares greatly,
Does greatly.”

The debate was a curious one; and not the least curious part of it was, that the Grand Master addressed the Grand Lodge *after* the reply—a most extreme disadvantage to the mover, for such a high authority came with a crushing influence. The law directs that no one shall speak *twice* to the same question but the mover, in reply; but it does not state that the Grand Master is included in this direction, and not having previously spoken on the subject, we have no doubt but that his Lordship considered he had a right to address the Grand Lodge at any time. We differ on this point, and with great regret, for at no period within our recollection was there ever a Masonic Meeting more

deeply impressed by any Grand Master than by Lord Zetland, whose nomination for re-election in March was received with the most affectionate demonstration. Yet it is said there are spots on the disc of the sun.

THE ASYLUM.—We understand every difficulty in regard to the funds of this institution is finally removed, and that the entire stock has been transferred to the names of the new trustees. The annual ball will take place in January, and the annual festival is fixed for the 17th of June, at which, it is expected, that a noble Brother will preside. The serious loss sustained by the Chancery Suit might in a great measure, if not entirely, be repaired by a truthful and spirited appeal to every Lodge under the *English Masonic jurisdiction*.

The other charities are progressing, as will be seen by their several reports. The subscription for the portrait of Mrs. Crook, the matron of the Girls' School, should be amply and promptly met; it would be as ungallant as ungrateful not to do justice to so estimable a woman.

Our foreign intelligence is more than usually interesting, and among the most pleasing is the contrast presented by many members of the Church of England to the maligners of our Order, more especially in that of the Bishop of Antigua, with other of the clergy, in assisting the Freemasons to lay the foundation stone of the cathedral of St. John's, in that island. *Gloria Deo in Excelsis.*

—“Death is the crown of life:
Were death denied, poor men would live in vain.”

The death of that estimable man, Brother Ramsbottom, is recorded elsewhere, but his decease reminds us of his successor to the chair of Third Grand Principal, who cannot do better than to take as his model all the excellencies, and he had as few defects as fall to the lot of man, of his predecessor. Companion Alston, a most estimable Brother, is but new in office, having been only installed as Principal at the last Grand Chapter, and being thus promoted to so high a station, it is of course expected that he will fill it practically as well as theoretically to the advantage of the Order. We have heard that expectation pointed at more than one Companion of greater experience, but the prerogative is vested in the First Grand Principal, with whose selection no one can interfere.

MADRAS, NELLORE, AND ARCOT RAILWAY COMPANY.

SOME of our readers may probably express surprise that we should venture on the subject of railways after the explosion of the "Bubble Mania," but that very result has settled our opinion; and now that a check—and we hope an effectual one—has been put on those delusive schemes, that have proved as ruinous on the one hand as disgraceful on the other, we can with the better expectation endeavour to direct such of our readers as may feel a desire to winnow the wheat from the chaff, to examine into the Indian railways generally, and to the Madras, Nellore, and Arcot in particular, assuring them that, from the first germ of its existence, the greatest care has been taken to avoid any sudden and startling effects—that every day's experience has proved how well justified its conductors are in their conceptions, and on what well-grounded data they are proceeding to accomplish great ends. As it will be impossible to devote sufficient space to this subject, we cannot do better than direct attention to the circular, which will be found appended to this number.

No one whose thoughts travel for the benefit of others can doubt the reality of the great means by which worlds are brought into social compact with worlds. Hitherto the camel has been known as the "ship of the desert;" a century hence, and that most useful animal will become a nondescript of the age. The overland passage is now the wonder of the day, but how greatly will its importance be enhanced when the railway shall bring its advantages to the countless cities of the various empires of the East! If our opinion has been slow in development, it is because we felt hesitation in touching on what we were comparatively ignorant of—but now, when the mists of delusion and snare are cleared away, we can look on the sunshine which projects (gigantic though they be) present, because they are fraught with intelligence, and have for their object such clear and striking advantages for the Eastern nations. War has subjected many Eastern kingdoms to the British rule—let peace finish the work; and let us not be content with emulating the Romans in their polity by making roads for the transit of armies—let us give the subjects of India the advantages of railways to carry their produce in any quantity to its destined port, instead of, as now, encountering the tedious difficulty of space and time. In recommending "Railways" to our Anglo-Indian readers, we beg to be clearly understood that we consider them to possess vast powers of con-

ducing to the public welfare, and that, knowing several of the parties connected with this company, we conscientiously look on it as a perfectly safe and honourable one; we can scarcely bring ourselves to term it a speculation, for we believe it to be "based on a superstructure perfect in all its parts;" we speak in Masonic phrase, and with a Masonic purpose, from the conviction that the more civilization is promoted, the greater the probability that pure Masonic influence will prevail, and as many of the parties interested are members of the Craft, the Fraternity, both in India and in England, will doubtless look on this Company with the greater confidence.

Twelve times has Christmas welcomed our periodical labours. The past is possessed by all but those unblest with memory; the future is all hope but to those unblest with belief in eternity; but the present is our own. We advise many Brother Caudles to look at home, and, at this cheerful season, give their wives no occasion for curtain lectures; assuring them that we are in correspondence with more than one of their wives on a recent subject. For ourselves, it being Christmas time, we say, with no mean authority, no less than Joanna Baillie,

"Well, there is one day yet of life before me,
And, whatsoe'er betide, I will enjoy it."

SERMON,

Preached before the Provincial Grand Lodge of Stafford, in St. George's Church, Newcastle-under-Lyne, on Thursday, August 14th, 1845,

BY THE REV. HENRY RAPER SLADE, D.D., PROV. G. CHAPLAIN.

"Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God."—1 *Corinthians II., 5.*

THE Corinthian converts to Christianity had imbibed, along with the doctrines of their religion, such a degree of reverence and admiration of those who taught it, as to form themselves into parties which bore the names of their respective teachers. The Apostle begins his admonitions, in his first Epistle to them, by condemning such misdirected zeal, and disclaiming for himself all pretensions to any higher character than that of a minister of Jesus Christ. He assures his mistaken proselytes that he places no confidence in his own judgment; and that humbly and carefully striving to please the Lord only, he is perfectly indifferent to the opinions of men. In the words that I have just recited, he advises them to observe the like caution and humility towards each other, and to leave all things that they could not comprehend, to the just and final decision of God. Numerous, indeed, are the subjects which reason is competent to unfold and to prove, according to the laws of nature, or the essential properties of matter; but there are some things into which we can never penetrate, particularly the untold secrets of the human heart, and the unsearchable counsels of heaven. Men have, nevertheless, too often rashly determined on each others motives of action, and even impiously arrogated a foreknowledge of events; but every wise and good man will shudder at any attempt to remove the veil which the grand Architect of the universe has drawn before the throne of his glory, and will spurn the thought of indulging in any liberty with others, which he knows they cannot conscientiously exercise towards himself. The immaterial and invisible God is known only by his works and his word, and the thoughts of men are communicable only by the means which his providence has bestowed. These means are left to the free agency of every human being, to be employed virtuously, or, *at his peril*, viciously. We are told in other parts of Scripture, as well as in my text, that there is no secret that shall not hereafter be revealed—that we shall one day know others, as we ourselves shall then be known—and that according to "the counsels of the heart," our secret purposes, principles, and motives, we shall all finally be judged by that only tribunal which cannot err.

I shall therefore examine—

1st., Into the use, and, 2ndly, Into the abuse of secrecy; and conclude with some observations upon the ancient and honourable society of free and accepted Masons. Had human nature never been depraved by sin, the world never would have known secrecy. The grand object of mankind would then have been obedience to God, in gratitude to him, and for the good of each other, from which source alone individual good could have been derived. But sin produced shame, and shame sought for refuge in secrecy. No sooner had the first pair transgressed

the Divine commandment, than "they hid themselves from the presence of the Lord, amongst the trees of the garden;" and ever since that fatal period their posterity have been debarred from that freedom of intercourse for which the gift of speech had originally been intended. There is now a constant struggle between virtue and vice. Virtue standing in need of secrecy to save itself from the violence of vice, and vice resorting to it for concealment from the observation of virtue. The former is the use, and the latter the abuse of secrecy.

In the revolution of empires, when vice too often gains ascendancy, what is to be done for the restoration of order and tranquility? The welfare of a nation, the commerce, laws, and religion of a country, must remain at the disposal of the first successful invader, if good men were not to combine for the sacred purpose of restoring, under the providence of heaven, the blessings of which they had unjustly been deprived; and such a combination could neither well be formed, nor long conducted without secrecy.

Even in a state of undisturbed prosperity, the affairs of no government could effectually be managed were every measure of expediency regularly submitted to public discussion, and every plan devised by the few who understood its various relations and consequences, exposed to the examination of the many who understood them not. The best and mildest governments have therefore found some degree of secrecy absolutely necessary; and in our own country the government is assisted by a privy council, every member of which is bound by a solemn oath to "Keep the Queen's Counsels secret." Amidst the wildest turbulence of faction this obligation has ever been respected, and any direct infringement of it would incur the united odium of all parties, as being in itself a dishonourable breach of confidence, and a profane defiance of the Divine displeasure.

In the darker ages, when all literature was discouraged and denounced, and ignorance, in league with superstition, lorded it over the nations of Europe; when things sacred and profane were promiscuously jumbled together, and men so impotent bore rule, that they feared whatsoever they did not understand, and sought to understand nothing worthy of their study; the votaries of learning had no alternative but to continue their researches in privacy, or to abandon them altogether; secret correspondence and private conferences alone kept alive the embers of knowledge, which have since burst forth into a flame that has enlightened and refreshed the world.

In the progress of the arts and sciences, while the preservation of established principles and of new discoveries depended on the fidelity of transcribers or the continuity of tradition; while innumerable errors were gradually introduced among the precepts of truth, by the frauds or follies of pretenders, and neither the pen nor the memory could always be trusted with safety; it was found necessary, for the purpose of avoiding error, and of eluding the curiosity of empiricism, to teach the operations of art and the elements of science, under the name of craft or mystery, and to impart them only to those who had been formally and carefully initiated. By the time when the invaluable art of printing was invented, the errors of art and of science had become monstrous and incalculable; how infinite and invincible, therefore, must they have proved, had no such precaution been observed, and had the sacred temple of wisdom not been closed against the interruptions of the idle, the intrusions of the ignorant, and the malice of the powerful.

To bring the matter nearer home—we talk of honour—it were to be wished that we talked more of religion; but we talk of honour as of a sacred principle, and how could honour subsist without secrecy? It is true, there are secrets with which honour can submit to no connection; of them by and by. But has friendship no secrets? no secrets of the most honourable kind, which a good man would not rather die than betray? We all know that it has, if we know and respect the nature of friendship, which no man can rightly know and respect not. How, then, am I to serve my friend, how assist him in difficulty and danger, how promote his interests, how defend his character, if I am first to disclose all his errors and foibles to the world, and lay bare the inmost secrets of his soul? His errors, his foibles—like yours, like mine, like those of every son of Adam—are perhaps inseparable from our mortal condition, and such as it would only gratify the weak to know, and the wicked to contemplate.

In the government of a private family are there to be no secrets? Is the master of a house to leave his letters and papers open on his table for the inspection of his children and his servants? Is he to consult them in every thing he means to do, and acquaint them with every thing he does, lest he be supposed ashamed of what he is doing?

In assessing the heaviest and most obnoxious of all state imposts—the income-tax—the commissioners are required to take an oath of secrecy not to divulge those private circumstances which necessarily come within their cognizance, and materially concern the commercial or professional credit of any subject. Without such a restraint, the capital of many a respectable tradesman and merchant must be endangered, and his affairs exposed to misrepresentation. Bold and unprincipled speculators, no doubt, take all possible advantage of this just provision; but so long as the wicked are suffered to hold intercourse with the good, mankind will never be at a loss for such proofs of the dependency of vice on the excellence of virtue.

I hope, then, that no doubt remains with you, my Christian brethren who are not of our order, of the possible purity, propriety, and even moral benefit of secrecy. I have shown that it has been from time to time, still is, and probably ever will be employed occasionally by the best and wisest men, for the most useful and laudable purposes. It may also be, and often has been made subservient to the most abominable depravity, and to the prosecution of schemes the most dangerous both to private and the public welfare.

The ancient Pagan mysteries, even in the opinion of many writers—those of Eleusis—whatever may have been their origin, became so many regular systems of vice, founded upon secrecy. The conspiracy of Catiline, and numberless other plots of desperate men, recorded both in sacred and profane history, depended upon secrecy for success. But in no instance is the abuse of it more distinctly shown than in the miserable end of Sampson, as related in the book of Judges. He had been a “Nazarite from his mother’s womb;” consequently, “no razor had ever been upon his head.” By this outward sign he was devoted to the service of the Most High, and as long as he retained his hair, he was endowed with the most stupendous degree of corporeal strength. He easily baffled every attempt of the Philistines to enslave or to slay him, till, in an evil hour, he revealed to an abandoned “woman of the valley of Sorek” the means by which alone he might be overcome. His head was then shaven as he slept, and he immediately became “weak, and as another

man." You know the affecting sequel ; his eyes were put out, he was "bound with fetters of brass," and "made to grind in the prison-house" till his death. Did any one of you ever read this interesting narrative without surprise and contempt at so degrading a proof of human infirmity ? Who then, though himself unacquainted with the secrets of Freemasons, would not blush for one of that fraternity who could so abuse the confidence of his brethren ?

But if we believe the minute and elaborate accounts of certain writers, the most mischievous conspiracies have been formed and conducted on the Continent, in Mason's lodges, or under the name and pretext of Freemasonry. It is certain that any society which overspreads the whole habitable globe, the members of which are united by the closest bonds of fellowship, bound by the same obligations, easily known to each other by night as well as by day, and possessing certain secrets in common, would be universally formidable if it were founded on bad principles. Many volumes, professedly illustrative of the craft, have from time to time been published in this country, most of them absurd and the work of mere conjecture ; a few of them authentic and compiled from the mass of our materials, among which rank foremost those from the pen of our eminent brother, the Rev. Dr. Oliver. In the latter, as well as in our constitutions, which are also printed and open to public examination, you may find that loyalty is, in whatsoever country we meet, a virtue indispensable in every brother ; and I pronounce a disloyal Freemason the worst of all disloyal men. But civil discord seldom fails to furnish citizens with new means of distinguishing themselves ; and next to the instigators of rebellion, the most desperate intruders on the public peace are they who talk of conspiracies that never existed, or ascribe treason to any society to which they themselves do not belong. Should any of our brethren basely lend themselves to the schemes of innovators or the plots of rebels, they would be more liable to detection than other men ; for any brother's knowledge of the common secret would give him freer access to the illicit meetings of such conspirators ; and no worthy member of the Society would be at a loss to distinguish what he ought to conceal from what he ought to reveal, or fail to procure the expulsion of those who so wickedly disgraced their badge, and brought odium on their ancient order.

Dignitaries of the Roman church, and I regret to add, of the Church of England, have recently displayed a hostility towards Freemasonry that can only possibly originate either in some rival jealousy of our secret influence throughout all ranks of society for the destruction of evil prejudices, or in total ignorance of its glorious principles for the dissemination of charity in will and in deed among all mankind.

Now the most horrible abuse of secrecy was that which belonged to the Inquisition, in those devoted countries where once it exercised a paramount authority. The unfortunate victim who fell under its cognizance, neither knew his accusers nor his judges : all was secret as the grave. No oral or written communication was allowed between the prisoner or any friend, unless through bribery, or interest, or consummate address he obtained a temporary relaxation of rigour. Every process of his trial was secret, the place of his confinement was secret, and nothing was made known but his ultimate acquittal or death. If any country could long endure, as some have done, such secrecy as this, why, then, well may all countries endure without suspicion that of Freemasons, who disclaim all interference in political and religious

disputes, and all secrets but such as any worthy man may know, on the same terms as they themselves received them.

Having then shown that secrecy is not necessarily improper in itself, but that it is capable of being applied to the most righteous as well as to the most flagitious purposes, I leave you, my Christian brethren who are not of our order, to judge, from the characters of those who preside over us, and the principles we openly profess, to which of these purposes it is most likely to be applied by a set of men whose bye-laws are every where founded entirely on social order, and whose constitutions are framed with the strictest subservience to the laws and ordinances of the realm. I therefore crave your further attention to a few observations upon the ancient and honourable Society of Free and Accepted Masons.

Of its antiquity I can say nothing, without reference to those sources of information which are necessarily withholden from the popular world.

It is honourable; for in all ages since its institution, the most honourable men have borne testimony to its purity and excellence, by belonging to it themselves: and kings have not blushed to call us brethren. Their late Majesties, George IV. and William IV., were both patrons of the Order, and his late Royal Highness the Duke of Sussex was our Grand Master. Her Majesty's father, the late Duke of Kent, was a Member; and her Majesty the Queen Dowager is Patroness of the Freemasons' Girls' School, and a liberal donor to the Asylum for the Aged and Decayed Freemason. The Craft is at present presided over by noblemen of distinguished character, and the provinces each are ruled by chiefs equally distinguished in most instances in rank and station, and quite altogether so by every moral and social worth. These facts alone may suffice to silence the busy tongue of calumny, and to pacify the restlessness of suspicion. I alluded to two of our charities. To complete the square I must name two more—our School for Boys, and the Royal Annuity Fund for pensioning worthy, distressed, and aged Masons—besides the Board of Benevolence for the relief of casual cases of Masonic indigence. It has been asked, what becomes of your funds? Let these facts answer the query.

Again, Masonry is free; for it is open to all men, of every religious persuasion, who believe in God. Think not, however, that it is, therefore, any branch of theism, and designed to contravene the Christian covenant. God Forbid! Dr. Oliver, in his work, now publishing—"Historical Landmarks"—strives to prove by evidence—certainly very plausible, however open to controversy—that many of our rites and symbols teach and illustrate Christian doctrines, and are mystical depositories of some of its great leading principles and historical facts. Be this as it may, they certainly inculcate morality as pure as the Gospel; and, if we respect and cultivate the principles of our Order, many of us still more respect and cultivate, as we ought to do, in common with the rest of our countrymen, the principles of that divine religion which alone can give salvation to us all. Otherwise, why are we met here, and why do we constantly meet on the festival of St. John the Evangelist, and often on that of St. John the Baptist?

It is continually asked, why females are excluded from our society? Take this answer, once for all. Many of the best husbands, and others who most respect the purity of the female character, are to be found in a lodge. But we cannot meet together as Freemasons, without con-

forming to the indispensable custom of guarding our doors against intrusion. How, then, "would the ungodly triumph," if male and female were to meet so guarded?

Some have laughed us to scorn for having, as they suppose, no secrets; and this supposition they draw from the probability that, if we had any, they would, long ago, have been divulged. But it is not every Freemason who could divulge them, if he would: for it would require more time than many are willing to take for the performance of the infamous task, and they who know our secrets best, respect them most—not that we rejoice because they *are* secrets, for they are too worthy of being known; but as secrets we receive them, as secrets we must keep them, and the moment they cease to be secrets, will immediately be followed by the dissolution of the society. No institution can be expected to subsist, after the fundamental principle of it has been subverted.

Why, then, did it originate in secrecy? For wise and good reasons; and though the same reasons no longer conduce to the continuance of it, the virtuous obligation to it remains the same, and woe to that brother who can deliberately attempt the profanation of any virtue!

But some brethren disgrace themselves, and bring obloquy upon the Order, by vices as shameful and notorious as those of other men. Some return home on a Lodge-night in a state of intoxication. Take notice, however, that we do not profess to meddle ourselves with the free agency of man; and if we did, our influence as Freemasons is much less extensive than that we possess as Christians, and how inadequate the latter is to the reformation of the thoughtless, the vicious, and the stubborn, I need not mention. A lodge is, in most places, holden at an inn; for our funds are generally applied to more disinterested and public purposes than that of building lodge-rooms for ourselves; and it is only at an inn where we can freely exercise the duties of our mysterious calling, though, I am free to confess—where it can be had—I prefer a private house. Yet, at an inn, if any Brother chooses to continue there, and drink to excess, after the lodge is closed, he is no longer under our controul.

Why are there not more persons of liberal education, talents, learning, professional celebrity, wealth, and rank, among us? It is one of our avowed principles to recognise no other distinction between the candidates for our mysteries than that of moral worth; and we prefer the acquisition of one brother on that ground to the acceptance of a thousand, howsoever accomplished, fortunate, or exalted, on any other consideration. Indeed, all men profess to act according to the like rule; but, I confess, that I have seldom seen those professions so beautifully and completely realised as in a lodge. If persons of opulence or high descent are too proud to hold intercourse with their inferiors, the fault is not ours. If they choose to learn how to do it without degradation, we are ready to teach them that useful lesson.

In this brief apology for Freemasonry, I have not studied to be eloquent. Our institution requires no aid from artifice; and if it did, I should unfeignedly despise it. My object has been to prove, as plainly and satisfactorily as I could, from the principles which we maintain, in common with our fellow-subjects and fellow-Christians, the purity of those which it is our duty to conceal.

If there be any truth in my text—and if there be not, there is no truth in Scripture—a day will come, when ours, and all other secrets,

shall be disclosed, and the God of truth shall deal with us according to their tendency, and the use we have made of them.

To you, my brethren in particular, I need only recommend the assiduous cultivation of those Masonic precepts which redound to the perfection of our Work, the stability of our Order, and the glory of the Most High.

To you, my brethren in general, my brethren in a still higher and more enlarged sense of the word, I submit this practical inference; that, as you are exhorted by the Apostle to judge nothing into which you cannot fairly penetrate, till the time come when it shall be brought to light, your duty towards us is, either to qualify yourselves for judging of us "according to knowledge," or to refrain from judging of us by what you do not know. "There is one that seeketh and judgeth," and His judgment alone is just: for He alone knoweth all things, and "from Him no secrets are hidden."

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever—Amen.

FREEMASONRY, PAST AND PRESENT.

TO THE EDITOR.

IN a former number of the *F. Q. R.*, I complained of the annoyance I felt, in common with others, at what I conceived to be unwarrantable charges against our Order, and proposed to make inquiry into the probable causes; in fact, "there is an alarm," and the Masonic custom in our part of the world is to "inquire the cause." I have since devoted as much of my time as I could conveniently spare to the subject, and now communicate the result, though I cannot possibly do so in the space of one letter. My object, however, is to provoke some controversy upon the subject, as that may tend to bring others into the field, and something like a knowledge of the truth may be the result.

In looking into the Masonry of the present day, and comparing it with the past, I do not find that we had so many objectors among the respectable ranks of society as we have in the present day.* This naturally leads me to inquire whether there have been any material alterations introduced into our regulations and ritual since the last century. I find that such has been the case, and very extensively too; and they are of such a nature as may reasonably account for the scrupulous objections which I know many highly respectable persons have made against joining our Society, and would, no doubt, operate very powerfully upon the minds of the ministers of the Christian religion, under whatever denomination, whether it be the Anglo-Indian clergy alluded to by

* I do not allude to Carlisle, and such scurrilous objectors as have vented their spleen against an Order of which they knew nothing. "Their praise is censure, and their censure praise." But I observe among the Members of our Order during the last century the names of a greater proportion of the nobility, clergy, and gentry than at present; and though it is true there are many such who join our Order, yet as soon as they have passed through the three degrees we see no more of them. Because, say they, they find nothing very intellectual in our meetings, which, in too many instances, are too Bacchanalian.

Dr. Oliver in your number of December last, or the Roman Catholic priesthood so often of late alluded to; or, nearer home, the Bishop of Exeter, Mr. Blunt, and some others of our clergy. I find, too, that the grounds of these objections did not exist during any part of the last century,* nor until the commencement of the Grand Mastership of the late Duke of Sussex; and as there are now in existence many officers of the same Grand Lodge, some of them will probably be enabled to account to us for some of the various innovations that have been introduced during their guardianship of our ancient landmarks. It will not be necessary to retrace the history of Masonry in England beyond the year 1717, at which time there was no Grand Lodge, nor any other Lodges in London, except the remains of four old Lodges, one only of which is now in existence, viz., "the Lodge of Antiquity." Those four Lodges met together with the view of reviving their quarterly communications, the oldest Master Mason being called to the chair, when it was resolved to assemble together on the Festival of St. John the Baptist, for the purpose of electing a Grand Master for the ensuing year. Bro. Anthony Sayer was elected G. M., and regularly installed, since which time we have had an uninterrupted succession of Grand Masters annually elected and installed until the time of the Grand Mastership of the late Duke of Sussex in 1813, who, contrary to any established precedent, occupied the chair of King Solomon for thirty years in succession, during which time the Grand Mastership assumed the character of an absolute monarchy rather than that of an annual election:† And it is during the above period the introduction of many innovations, and deviation from long-established usage and custom may be traced—innovations which have not in any degree tended to dignify Masonry in the eyes of the world, but, on the contrary, have created for her many enemies. It must be very plainly apparent to every candid reader, that ever since the revival of Masonry in England in 1717, and during the whole of the last century, Masonry, according to the general acceptance, has been viewed as a system of universal benevolence, springing out of purely Christian motives, and grounding its authority upon the Holy Scriptures, as contained in that sacred volume which lies open in every Lodge, and treats of the creation and subsequent fall of man, and his final redemption through the mediation of a promised Messiah.

These divine oracles were carefully transmitted from Adam through the line of antediluvian patriarchs to Noah, and from him, through Shem to Abraham, to whom the Almighty renewed the promise of redemption, and prefigured the same, in the sacrifice of his only-begotten Son, and the declaration of Abraham, that "God would provide himself a Lamb." From Abraham the promise is transmitted through Isaac to Jacob, to whom God was pleased again to reveal the promise of a mediation between God and man, by which fallen man might yet be

* The objections alluded to are, that among the Masonic authors of the last century they find several who describe the prayers then in use among the Brethren which ended with the Mediation, but in the present century have been abolished. I have been asked, "Do Masons consider it contrary to their laws to use the name of Christ in their prayers?"—*Calcutt, Smith. Freemasons' Pocket Companion.*

† I think you will find by the Book of Constitutions that the G.M. was elected annually, and installed on St. John's day, until the early part of the present century; and I am still of opinion that any Brother who may be re-elected from year to year cannot legally act as G.M. unless he be installed annually on St. John's day.

“justified, accepted, and finally saved,” under the type of a ladder,* which is one of the most prominent figures in our Lodges, and by which “we as Masons hope to arrive at the summit of those celestial regions wherein our happiness is centered.” It pleased the Almighty, in process of time, to set apart “a peculiar people,” descended from the patriarch Jacob, to whom the Divine Oracles were committed, to teach them to their sons and their sons’ sons for ever. Men of eminent piety were appointed of God as instructors of his “peculiar people,” and a series of ordinances were established as typical of that great event to which they were taught to look forward with patient hope. These were faithfully preserved by Moses and Aaron, and transmitted to posterity through a line of prophets to the time of the coming of the promised Messiah, whose advent was announced by an angel from heaven to some shepherds of Israel, “Behold I bring you glad tidings of great joy, which shall be to all people, For unto you is born this day in the city of David, a Saviour which is Christ Jehovah,” accompanying the announcement with a *sign*, followed by a multitude of the heavenly host proclaiming the Gospel Triad, which is the fundamental principle of pure unsullied Freemasonry, “Glory to God in the highest, and on earth peace, goodwill towards men †.” In process of time John the Baptist, one of our Grand Parallels, and to whom our Lodges are dedicated ‡, embarked on his official career, as foretold by the prophets, he came forth in the spirit and power of Elias, ushering in the new dispensation, and, as declared by the angel to the priest Zacharias, turning many of the children of Israel to the Lord their God, who was about to be made manifest to them in the flesh, in the character of Immanuel; and as the law and the prophets were until John, so the Old Testament dispensation was abolished by the ushering in of the New: and as that which was perfect was come, that which was but in part was necessarily done away, and God’s peculiar people no longer followed the shadow for the substance. The mysterious scheme of human redemption had, from the creation of the world, been “veiled in allegory and illustrated by symbols;” but the time had now arrived when the Day-spring from on high had visited mankind, enabling them to draw aside “that mysterious veil of darkness which the Eureka of human reason could not penetrate, unless assisted by that Light:” and such precisely is Masonry. It is a system “founded on the purest principles of piety and virtue;” it is “veiled in allegory and illustrated by symbols,” and the professed object

* “The covering of a Masons’ Lodge is a cloudy canopy of divers colours, representing the heavens, whither we, as Masons, hope to arrive by the assistance of a ladder, called in Scripture, Jacob’s Ladder.” This allegory alone is, in itself, sufficient to convince me that our system and ritual originated with the early Christians. It cannot be supposed for a moment that there is any one among us who hopes to arrive at heaven by the assistance of a material ladder. It is therefore used as only a type of that glorious mediation through which alone we can be admitted into the presence of the Eternal Father, and which was revealed to Jacob, as such, under the type of a ladder, the foot of which rested upon the earth while the top reached the heavens; thereby partaking of two distinct natures, the human and the divine; the human as resting on the earth, and the divine as reaching the heavens; and through the mediation of that Being who partook of those two natures, and was both God and man, we, as Masons, hope to arrive at those blissful regions where, if the Son shall make us free, we shall be accepted of the Father.

† Nothing can be genuine Freemasonry but that which tends both to the glory of God and the welfare of our fellow creatures: they are inseparable. He who professes to have an interest in the glory of God, and at the same time feels no interest in the welfare of mankind, is feasting upon a shadow, and may be compared with the man who professes to have a lively faith without corresponding works to confirm his profession.

‡ In the Lodge in which I was initiated, it was “regularly assembled, properly constituted and dedicated to God and the Holy Apostle St. John;” but now they are only “properly dedicated,” the meaning of which I have never been able to explain, though frequently asked. I must confess that I cannot see any advantage in the change.

of the Brethren, whenever assembled together in a just, perfect, and regular lodge, (rendered so by the presence of the sacred volume), is to "expatiate on the mysteries of the craft," "to make a daily advancement in Masonic knowledge," by which they will be enabled to draw aside the veil of allegory and penetrate its mysteries. It is much to be regretted that the hours devoted to Masonry should not be more generally applied to its legitimate purpose, that of "expatiating on the mysteries of the craft," instead of assuming the character of a Bacchanalian club, which is too generally the case^{*}; and the consequence is, that Masons, having but little opportunity of becoming acquainted with the "mysteries of the Craft," mistake the allegory for the fact. Masonry is comprised under three heads; viz. historical, symbolical, and mystical, and the majority of the Brethren are but little acquainted with any but the historical part; and so closely is Masonry connected with Christianity, that the allegory under which it is veiled is entirely Jewish, and contained in every part of the Old Testament; but the great mystery to which it refers is undoubtedly the mysterious scheme of human redemption, the veil of which is "rent in twain," and the true Masonry brought to light by the New Testament; and it may with justice be said of the generality of Masons of the present age, that "the light shineth in the darkness, but the darkness comprehendeth it not." Had our ancient landmarks been preserved unimpaired by innovation, such probably would not have been the case. But it is time to refer to those innovations, by comparing the system of the present day with that of the last century, which I was first prompted to do by reading a remarkable passage in the speech of our distinguished Brother, Dr. Oliver, upon the occasion of the testimonial being presented to him at Lincoln. The passage alluded to runs thus: "In 1813 or 1814, a numerous and flourishing Lodge with which I was in the habit of occasional communication, appointed a Committee to revise the Lectures, for the purpose of making them palatable to all the Brethren. Amongst the Members of the Lodge were several Jewish Masons, and they possessed sufficient influence to direct the Committee to withdraw from the Lectures every reference to Christianity. The attempt was rash, because, if it had succeeded, the ancient landmarks of the order would not only have been removed, but actually destroyed. The Committee entered on the work with great zeal and perseverance; but as they proceeded, unforeseen obstacles impeded their progress. They complained, that on a minute analyzation of the Lectures, they found them so full of types and references to Christianity, that they could not strike them out without reducing the noble system to a mere skeleton, unpossessed of either wisdom, strength, or beauty." Now I should be glad to know by what authority any individual Lodge may assume the privilege of removing the ancient landmarks of our Order. We are bound, by the most sacred ties, "to preserve our ancient landmarks sacred and inviolate, and never to suffer an infringement of our rites, or a deviation from established usage and custom."† Such authority is neither vested in any private lodge, nor in the Grand Lodge;‡ for every Master is called upon, at his installation, to "admit,

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that it is not in the power of any man, or body of men, to make innovation in the body of Masonry.* He is further called upon to "promise to discountenance all impostors, and all dissenters from the original plan of Freemasonry."† If the original plan of Freemasonry is a Christian institution;—as, undoubtedly, it is—no wonder that the Jews, when they acquire influence in any lodge, should become dissenters from the original plan, and use that influence to endeavour to withdraw from the lectures every reference to Christianity." But what an absurd attempt. Can any man, possessing a grain of common sense, suppose that, if every reference to the sublime plan of human redemption were to be withdrawn from our "pure, unsullied system," that it could be any longer called a system of light, a system founded on the purest principles of piety and virtue? Impossible. It would then become a system of the grossest darkness—of that darkness which once covered all the nations of the earth; but, in a greater degree of grossness, the once-favoured people of God, which was only dispelled by the rising of the Sun of Righteousness. No wonder that the Grand Lodge of Prussia—if they are aware of the innovation above alluded to—should feel jealous about admitting among them those who have been exerting themselves to introduce such innovations. The Jews should remember that it is not many years since they were first admitted into our order in England, but were looked upon as aliens and outcasts, both in civil and religious society. If, then, we admit them upon an equality with ourselves, it is very ungracious on their parts to aim at ascendancy. However, they are not so much to blame as the Grand Master and his officers, who preside over the Order, who are morally responsible to the fraternity for the preservation of the ancient landmarks, which are committed to their care; and whether they have taken an active, or passive part, in the innovations which have been introduced during the late Grand Mastership of thirty years, their responsibility is the same. It must be remembered, that the innovations which have been, from time to time, introduced by the Grand Lodge of England,§ have been the means of creating much disaffection among the Brethren; and while they continue to sanction such proceedings, they will not be in a position to dictate to the Grand Lodge of Prussia, or any other grand lodge; and I am satisfied that, from the great influence which our late Grand Master possessed, no interference with our established usage and custom could have taken place without his cognizance; and though it may have accorded with his own political and liberal views, yet Masonry is of too sacred a character to give way to every supposed expediency. Masonry, like its Alpha and Omega, is

the old landmarks be carefully preserved, &c. First Book of Constitutions, 70th page, 39th article.

* Present Book of Constitutions. Charges delivered to every Master-Elect, previous to his installation. 11th clause.

† Ibid. 8th clause.

‡ Dr. Ashe speaks of the originators of our Order as "the propagators of the Christian doctrine, who brought with them the principles of the Master's order, and taught the converted those sacred mysteries which are typical of the Christian faith, and expressive of the hope of the resurrection of the body, and the life of regeneration." Yet, we fear, few among us are equal to the character we assume. Our lodges are not now appropriated to worship and religious ceremonies; we meet as a social society, inclined to acts of benevolence, leaving our sacred offices too much unperformed. We are totally severed from architects, and are become a set of men working in the duties of charity, good offices, and brotherly love. Christians in religion, sons of liberty, and loyal subjects.—*Masonic Manual*, 2nd edition, page 161.

§ "Preston's Illustrations," 15th edition, page 190. Note.

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that it is not in the power of any man, or body of men, to make innovation in the body of Masonry.* He is further called upon to "promise to discountenance all impostors, and all dissenters from the original plan of Freemasonry."† If the original plan of Freemasonry is a Christian institution‡—as, undoubtedly, it is—no wonder that the Jews, when they acquire influence in any lodge, should become dissenters from the original plan, and use that influence to endeavour to withdraw from the lectures every reference to Christianity." But what an absurd attempt. Can any man, possessing a grain of common sense, suppose that, if every reference to the sublime plan of human redemption were to be withdrawn from our "pure, unsullied system," that it could be any longer called a system of light, a system founded on the purest principles of piety and virtue? Impossible. It would then become a system of the grossest darkness—of that darkness which once covered all the nations of the earth; but, in a greater degree of grossness, the once-favoured people of God, which was only dispelled by the rising of the Sun of Righteousness. No wonder that the Grand Lodge of Prussia—if they are aware of the innovation above alluded to—should feel jealous about admitting among them those who have been exerting themselves to introduce such innovations. The Jews should remember that it is not many years since they were first admitted into our order in England, but were looked upon as aliens and outcasts, both in civil and religious society. If, then, we admit them upon an equality with ourselves, it is very ungracious on their parts to aim at ascendancy. However, they are not so much to blame as the Grand Master and his officers, who preside over the Order, who are morally responsible to the fraternity for the preservation of the ancient landmarks, which are committed to their care; and whether they have taken an active, or passive part, in the innovations which have been introduced during the late Grand Mastership of thirty years, their responsibility is the same. It must be remembered, that the innovations which have been, from time to time, introduced by the Grand Lodge of England,§ have been the means of creating much disaffection among the Brethren; and while they continue to sanction such proceedings, they will not be in a position to dictate to the Grand Lodge of Prussia, or any other grand lodge; and I am satisfied that, from the great influence which our late Grand Master possessed, no interference with our established usage and custom could have taken place without his cognizance; and though it may have accorded with his own political and liberal views, yet Masonry is of too sacred a character to give way to every supposed expediency. Masonry, like its Alpha and Omega, is

the old landmarks be carefully preserved, &c. First Book of Constitutions, 70th page, 39th article.

* Present Book of Constitutions. Charges delivered to every Master-Elect, previous to his installation. 11th clause.

† Ibid. 8th clause.

‡ Dr. Ashe speaks of the originators of our Order as "the propagators of the Christian doctrine, who brought with them the principles of the Master's order, and taught the converted those sacred mysteries which are typical of the Christian faith, and expressive of the hope of the resurrection of the body, and the life of regeneration." Yet, we fear, few among us are equal to the character we assume. Our lodges are not now appropriated to worship and religious ceremonies; we meet as a social society, inclined to acts of benevolence, leaving our sacred offices too much unperformed. We are totally severed from architects, and are become a set of men working in the duties of charity, good offices, and brotherly love. Christians in religion, sons of liberty, and loyal subjects.—*Masonic Manual*, 2nd edition, page 161.

§ "Preston's Illustrations," 15th edition, page 190. Note.

the same yesterday, to-day, and for ever. For my own part, I have no objection to the Jews being admitted into our Order (as they must, some day, become members of our Church, and be united with us unto one fold, under one shepherd); but they must receive Masonry as they found it, and if they have found in it anything irreconcilable with their views, they are not compelled to enter it. "It is free; and requires a perfect freedom of inclination, in every candidate, for its mysteries." We cannot, however, from any false notions of liberality towards the Jews, suffer our "beautiful temple" to be stripped of either its wisdom, strength, or beauty. Notwithstanding the admission on the part of the committee above alluded to by Dr. Oliver, that they found the lectures so full of types and reference to Christianity, &c., I find that in London some evil agency has been employed for the purpose above alluded to, and introduced such deviations from long-established usage and custom as would, if generally known, be the means of causing many of our members to abandon the Order. Since the means of access to London has been so much facilitated by railway, I have made several visits to London, in order to ascertain whether there were any difference between their mode of lecturing and our own, and I am happy to say, that we retain the ancient landmarks in the provinces; while in London, the mutilated form in which the lectures are given, makes Masonry appear like an old friend with a new face. For instance, the two Grand Parallels of our Order—St. John the Baptist, and the Evangelist—have been expelled, without being called upon to show cause (and, I suppose, the only cause was, that of their having been eminent Christians), and two Jewish worthies substituted in their place. This, of course, could not have been through the instrumentality of any Christian Brother; but what must have been the state of apathy among our Christian Brethren, to have submitted to such an inconsistent innovation. There is a long tradition respecting the two St. Johns, which we give in the lectures, but which have no reference whatever to Moses or Solomon, which only proves the ignorance of those parties who have attempted to alter the ancient landmarks. In the legitimate lectures, which have been in use from time immemorial, and handed down to us from our forefathers, and which we still retain in the provinces, there is the following illustrations respecting our two Grand Parallels:—

"Our Lodges being finished, and supplied with ornaments, furniture, and jewels, to whom were they consecrated?"

To God and his service.

And to whom first dedicated?"

To Solomon, the son of David, King of Israel. Because, he being the first prince who excelled in genuine Masonry, under his royal patronage, many of our mysteries gained their first sanction.

King Solomon, being an Hebrew, and living long before the Christian era, to whom were they next dedicated?"

To Zerubbabel, the builder of the second temple; and afterwards to St. John the Baptist.

And why dedicated to St. John the Baptist?"

He, being the predicted forerunner of our Saviour, preached repentance in the wilderness, and thus drew the first line of the Gospel.

Had St. John the Baptist an equal?"

He had, viz., St. John the Evangelist.

Wherein is the Evangelist equal to the Baptist?"

He, coming after the former, finished, by his learning, what the other had begun by his zeal, and thus drew what Freemasons term a line parallel; ever since which time Freemason's Lodges in all Christian countries have been dedicated either to St. John the Baptist, or the Evangelist."

Now, if Freemasonry can boast of that antiquity, which it professes to do, if

Antiquity's pride we have on our side,
To keep up our *old reputation*.

If even it originated (as a system) with the early Christian fathers,* as many suppose, I am at a loss to discover the expediency, which renders it necessary, in the nineteenth century of Christianity, and in a Christian country, to withdraw from our beautiful ritual "every reference to Christianity."

Upon inquiry among some of the oldest Masons in London, how and when such alterations took place, I am informed that they took place about the year 1815, and were brought about by Peter Gilkes, at the instigation of the Jews, and under the sanction of the late Duke of Sussex. Now, this, to speak in the mildest terms, is most unconstitutional, and I would remind the Fraternity that, if they, by their apathy, allow any of the old "leaven of the Pharisee" to creep in amongst us, "a little leaven leaveneth the whole lump." There are many other modern innovations to which I could allude, if my time and your space would admit; but I will take a future opportunity to enter more fully upon the subject. In the meantime, I should be glad to hear the sentiments of others, provided they are founded upon authenticity. As regards myself, I shall abide by my obligation as the Master of a Lodge, "that I will not—either during my Mastership, or at any time the Lodge shall be under my direction, permit, or suffer any deviation from the established landmarks," but endeavour to "induce others, by my own example, to hold them in due veneration."

Yours, fraternally,
SIR LUX.

GLEANINGS FROM MASONRY.

(Concluded from page 172.)

FROM the contemplation of moral truth, and the mysteries of nature and science, the Mason is naturally led to inquire into his beings, end, and aim. Moments, days, and years imperceptibly glide from time into eternity, and with them sweep away some part of that which, as a whole, constitutes the life of man. With every moment some man's span of life is completed; he passes from the gay and busy scene, to be followed, ere long, by all who are, or will be. It is impossible to shut our eyes to the inevitable doom. The thought of our

* If any Brother will take the trouble to devote his leisure hours to the study of our emblems, he cannot fail to discover that they are symbolical representations of the Christian doctrine, and of the mysteries of our divine religion. The use of allegory and emblems under which the truths of Christianity were veiled from the heathen, is, probably, as old as Christianity itself.

I believe I could satisfy any unprejudiced Brother that such is the allusion of our symbols; but the explanations are of such a nature as would not admit of my making, except within the tiled recesses of the Lodge.

final dissolution will intrude upon us, however we may endeavour to shun the contemplation; and happy is he who can await the fatal moment, not only with fortitude, but with hope. In the beginning, God made the heavens and the earth; enriched and beautified his works with everything which could minister to the happiness of his favoured creature—man, who, formed after his express image, and unstained by sin, experienced that felicity now only known around the throne of God. Days came and went, and left no mark of age—earth enjoyed a perpetual spring—and tears—save those of gratitude and joy—were yet unknown. But man was disobedient, and the dreadful curse was pronounced, “Thou shalt die.” “Death, and all the sad variety of pain,” a just, but horrible doom, was entailed on the disobedient, and his heirs, for ever. The seeds of sin, engendered in the mind of the first man, multiplied with the growth of the human family. Murder soon followed disobedience, accompanied by impiety, and every species of depravity, until God’s image was totally effaced from the human heart. But man might riot, and in the fulness of his pride and presumption, cry, “come, let us be merry.” It was but gilding the pathway to the tomb: the grave was the termination of their course. Whatever line was followed, the same fatal point was the termination. At length the anger of the Almighty was made manifest, by an awful and general visitation. The fountains of the great deep were opened, the clouds poured down their watery stores, and all flesh, except one family, was choked in the watery deluge. Noah, a teacher of righteousness in his day and generation, was preserved, with his family, to repeople the devastated earth. The bow was fixed in the clouds, as a token that the earth should not be again destroyed by a flood; but death—inevitable death—was still the end of man’s short pilgrimage. Death! from which no earthly wight could claim exemption. Death! which appeared a total extinction of body and soul. Human nature lay prostrate and lifeless under the all-consuming curse. Morality and virtue strove in the work of regeneration. The human mind, purified by this moral regimen, shone, in many instances, with a brilliancy whose light is felt even now. Virtues were exemplified, which have not lost their effect, although thousands of years have passed over them. But the men who walked with virtue—the men who sought after her as for hidden treasure—failed to remove the curse. The grave, and its unfathomed gloom, was still the bourne; the mighty phantom, whose dark wings overshadowed the end of man. The mysteries of nature, and the mighty powers of science were enlisted in the work. Nature was ransacked, to find some antidote—some specific—to render flesh impervious to the shaft of death; science used its mighty energies to free the slave of sin from its inevitable consequence; but in vain—death was unconquered; and neither the beauties of morality, nor the exertions of the intellect, could RAISE the putrifying mass to life. At length, in the fulness of time, He of whom God spake, by the mouth of his prophets, came into the world, to vanquish death and the grave, and lead captivity captive. The word was made flesh—the word which, in the beginning, made all things, came—a day-spring from on high—to invigorate and restore that which sin had defiled, and placed under the ban of an offended Deity. He, who alone, could raise fallen nature to her original purity, descended from His throne, and was made man, like unto us—sin excepted—that He might make us the children of God, and joint-heirs with himself. That which morality and science

failed to accomplish. He, by assuming our nature and paying the penalty of our disobedience, perfected. He partook of our nature, BIRTH, LIFE, and DEATH; and those who are His shall partake of His glorious RESURRECTION and ASCENSION. Thus, by the five points of fellowship—BIRTH, LIFE, DEATH, RESURRECTION, and ASCENSION—is the salvation of Christ's flock complete. They shall be RAISED from this sepulchre of sin to the Grand Lodge above, to taste of joys for evermore. Among Christians, the above facts are clung to as the ameliorators of the ills of the present, and the assurance of a blessed hereafter; and I appeal to all who are learned in Masonry to say, if the whole machinery of the third degree be not a shadowing forth of the same doctrine. It seems to go hand in hand with the beautiful aspirations of the prophets: it points to the inevitable doom which awaits all flesh; its gaze is turned unto the grave, but with an intensity of vision—the gift of the spirit of God—it is enabled to look beyond, and behold the chains of death and hell rent asunder, and the spirit of man rising from the tomb of transgression to shine as the stars—for ever and ever. Before the rising of the sun of Christ, these were but the unmaturing hopes of man, prompted by the inspired language of those, to whose tongues the spirit of God gave utterance; but, at the coming of the Son of God, all was made plain. He became man, died, rose again, and appeared to many; and in the sight of his disciples, ascended to the heaven of heavens. He promulgated the comfortable doctrine that they who believe in Him, though they die, yet shall they live; thus confirming, by his word, the blessed truth which Masonry inculcates. My argument may fail to convince the lukewarm professor of Masonry, that such doctrines are contained in its ceremonies; but I feel confident, that the zealous inquirer after truth will behold shadowed forth in them, that religion, which the Son of God preached to the lost sheep of the house of Israel.

CATO.

THE LATE BROTHER JOHN RAMSBOTTOM.

“Died on the 8th of October, in the Albany, ætat 68, John Ramsbottom, Esq., for thirty-five years one of the representatives of the borough of Windsor.”

Such was the brief announcement of the departure from life of a Member who had for thirty-five years sat in the United Parliament of these realms. Masonry, into whose bosom he was received, and with whose precepts we believe he was deeply impressed, will have to record his character more at length.

Brother Ramsbottom was originally a distiller in Aldersgate-street, and afterwards became a brewer at Windsor, where he so ingratiated himself with the burgesses by his kind manner, as to secure their friendship and esteem to the end of life; he may be truly said to have died as lamented by his constituents as by his family.

He was initiated in the Lodge of Friendship, and served as Grand

Steward. He joined the Grand Steward's Lodge, and we believe served as Master; from this Lodge he retired in the year 1836. He was appointed Grand Warden, and subsequently, Provincial Grand Master for the Province of Berkshire; and for many years filled the dignified office of Third Grand Principal of the Supreme Royal Arch Chapter of England. He was formerly a Member of the Chapter of Observance (Masonic Knights Templar), and held possession for many years the warrant of the Britannic Lodge, in which so many of the Royal Family were initiated, and which Lodge was under the immediate care of the late Earl of Moira, A. G. M.*

He was for many years Treasurer to the Female School, having succeeded Bro. W. Williams, the P. G. M. for Dorset; he was a generous contributor to the funds of the institution, and presented an organ to it, by which the children are enabled to practise psalmody. This gift is conspicuously placed in the school-room.

Bro. Ramsbottom was a devoted adherent of his late Royal Highness the Duke of Sussex, yet no sycophant. He always spoke his mind, and having a powerful voice, his observations generally told well; on one occasion, however, he sustained a pointed rebuff; it was when the subject of the admission of Past Masters to the Board of General Purposes was in debate, when he observed that the power of the Grand Master was supreme, that in fact it was a moral despotism and must be yielded to, and thankfully too; he spoke with more than his usual warmth, and went so far as to intimate the too probable resignation of the illustrious Grand Master if the measure was carried! This expression was resisted with such significant marks of displeasure, that the R. W. Brother rose from his seat and declared that he would never again enter the Grand Lodge; on passing down the hall, a member addressed him loudly and said, "Brother Ramsbottom, after what you have said, I will never drink more of your ale." This did not disconcert the natural good humour of the R. W. Brother, who replied, "Certainly not, if you can get any better," and amid the laughter that ensued he retired.

He was, however, too good a Mason to act from a hasty impulse; he continued to render his invaluable services until incapacitated by the illness that terminated so fatally.

There must have been many important circumstances connected with the Masonic career of this estimable man, which it is hoped will form the subject of an abler pen than that which records what falls within its limited sphere.

During the sittings of the Committee for carrying into effect the Testimonial to the Grand Master †, he was a frequent attendant, always exhibiting his blunt independence of manner; on one occasion the Deputy Grand Master, Lord John Churchill, finding the subscription to proceed very slowly, expressed his opinion that it was disrespectful to the character of the Grand Master, and that he (the D. G. M.) should resign the office of Chairman. A member of the Committee, to prevent this taking place, offered to give one thousand guineas to the Committee,

* In 1835 Bro. Ramsbottom was desirous that this Lodge should be revived; and the writer, with himself, and the late Brothers Prescott and Meyrick, held some conversation; the difficulty at the time was as to the payment of back dues; the subject dropped. In 1840 the Lodge was revived by very different parties; viz. Brothers Harrison, Sirr, and others.

† The testimonial, which, by the liberal generosity of the Duchess of Inverness has since become the property of the Grand Lodge.

and offered to take the entire personal responsibility of the subscriptions, provided he might apply the overplus beyond that amount for a certain noble project. Bro. Ramsbottom seconded the scheme, and even told his Lordship, that by this plan two objects would be attained, and the Deputy Grand Master withdrew his objection to the Chair, which he continued to fill until the Testimonial was presented; it should be observed, however, that the proposition of the member was not accepted, by reason that the intended devotion of the surplus to the Asylum for Aged Masons was not palatable at head quarters. At a subsequent meeting of the same Committee, an immense salver was exhibited, the property of a Hebrew goldsmith, which Lord John Churchill observed, the Royal Duke had highly approved when placed before him at a banquet in Guildhall; several of the Committee were desirous to please the Grand Master by purchasing the salver, but Bro. Ramsbottom said that it had more than once formed part of a service of plate at the Speaker's parliamentary dinners, and that, for himself, he should be ashamed, as a Mason, if such a trumpery thing was presented by the Craft to their Grand Master; we must not sully the good intentions of the meeting by stating a particular observation made by Lord John in reply. The Committee resolved that the "Testimonial" should be unique and descriptive. It was no fault of Bro. Ramsbottom, that eventually, the ridiculous prevailed over the sublime, and that the testimonial presented was a mere caricature. We are among those who are grateful to the Duchess of Inverness for her noble conduct in presenting the Testimonial to the Grand Lodge, and still more grateful to her Grace for its being thus withdrawn from the possibility of public ridicule as a work of Masonic art.

Some years ago it was in contemplation to establish a daily, or at least a weekly Masonic journal; the project was submitted, among others, to Bro. Ramsbottom; but he considered, as did the Earl of Durham, that the Freemasons' Quarterly Review was sufficient for the Craft, and that any more frequent publication might be prejudicial.

The late Brother Prescott, in 1836, proposed as a member of the Grand Officers (R. A.) mess, a Brother, who was black-balled; this conduct gave great offence to the Grand Master, and, among many others, to Brother Ramsbottom, who, we believe, retired from the mess; however, this is not the moment for a history of this disgraceful episode—which would be amusing as a characteristic shadow of "coming events."

During the year of Masonic terror, for such a term may be applied to the year 1840, Brother Ramsbottom was at least consistent in his personal attachment and faithful adherence to his illustrious friend the Grand Master; he felt that, having accepted Masonic honours at his hand, the charge of indiscipline attached to an individual Brother who was about to undergo the ordeal of a public trial; he voted for the expulsion of that Brother. It is right, however, to observe, that previous to the trial, he met the party by accident, and in his customary kind manner, said, "for God's sake, apologize, and I am certain all will be well." "Hear me out," rejoined the other, "and then dictate the apology yourself." They parted without comment, and did not meet again until some time after the termination of the proceedings, when hands were most cordially shaken.

The late Brother Peter Gilkes was a favourite with Brother Ramsbottom, who appreciated his Masonic talent, and in the year 1820 he

invited him to his Lodge at Windsor to assist; an honour of which Bro. Gilkes always felt proud*.

During his Masonic services, Bro. Ramsbottom was President of the Board of General Purposes, and generally punctual. On a Meeting from which he was absent, a Brother, certainly no ornament to the Craft, was censured by the Board in very strong terms; he pleaded hard that the sentence might stand over until after the ensuing Grand Lodge, that he might bring evidence of his innocence. A member of the Board being told the Brother was about entering a partnership in business, felt for him, and endeavoured in vain to arrest the sentence of the Board; a memorial to the Grand Master was equally unsuccessful. The meeting of Grand Lodge was at hand, and Bro. Ramsbottom, who was presiding at the Grand Officers' mess, was called out for conference. The circumstances were stated to him; he was solicited to move in Grand Lodge for an arrest of judgment, which, however, he considered to be improper, inasmuch as he ought not to interfere with the opinion of the Board,—“at which you should have been present,” was the reply. It was then intimated that the conversation was not to be considered as private. The sequel has its moral—Bro. Ramsbottom did move for an arrest of judgment, and although the sentence was confirmed, it was in a great degree modified, by the name of the erring Brother being withheld in the printed circular—and the partnership was completed.

It is to be regretted that such exertions were made for a most unworthy Brother; but his supporters were actuated by a Masonic feeling.

The illness of the present Grand Secretary, some years since, was felt as a subject of great apprehension, as to the probability of his successor. Bro. Ramsbottom had audience of the Grand Master; the office for a time was put into commission, and the restoration of the health of the Grand Secretary was hailed with general satisfaction: the name of the then probable successor was, in confidence, named to the writer from a very important necessity. The present Grand Secretary has his failings; they are too visible; who is without them? but he has been a most useful officer; and even now, if he were but to discard from his councils (for after all he is the real executive of the English Craft) the sycophants and parasites that beset him, his latter years would be laurelled with the gratitude of an admiring fraternity, and a green old age would pass in the comfort and happiness afforded by the friendship of those who appreciating his qualifications, would pay a just tribute to his intrinsic merit.

* We have the original letter, which, as the new postal arrangement has superseded “franking,” and railroads have dissolved coaches into thin air, is a curiosity:

“1820. Windsor, March twenty-four.

“Mr. Peter Gilkes, Carnaby Market, London.

“J. Ramsbottom,

“Windsor, Mar. 24.

“Sir and Bro.—If it will not be inconvenient to you, I should be glad of your company and assistance on Tuesday next at our Lodge. The coaches leave the White Horse Cellar, and Gloucester Coffee house at two, half past two, and *three* precisely, and I will meet you at the Castle Inn, at Windsor, on the arrival of the coach at six o'clock.

“The Lodge will be opened at half past seven. I should be obliged by an answer by return of post.

“I am, Sir and Brother,

“Yours fraternally,

“J. RAMSBOTTOM.”

Bro. Ramsbottom, as has been already observed, was a liberal contributor to the Girls' School; he was a life-subscriber to the Boys' School, and no sooner was the Asylum project started, than he gave it his warmest approbation. At the Festival of the Girls' School in 1835, when returning thanks for the honour shown to him in drinking to his health as Treasurer, he concluded in the following words, "I lament, that whilst provision to some extent is made for the sons and daughters of Freemasons, none of a similar nature yet exist for the direct assistance of Freemasons themselves. So strongly do I feel on this important subject, that I promise my personal support, and look forward with confidence to the time when *all the objects of Masonic protection shall be assembled under one roof.*"

The cause of his death arose, we understand, about a year since, when he met with a severe accident in his leg from a fall, from which he very slowly recovered, and was enabled to take carriage exercise; but the debility resulting from a confinement so uncongenial with his constitution and habits, became chronic, and he at length sank under exhaustion. He could take little or no nourishment, and what little he was able to swallow, the action of the stomach was unequal to assimilate.

Finally, as to the character of the late Brother John Ramsbottom, it was that of a just, upright, and honourable Freemason.

A FEW MORE WORDS ON REFRESHMENT.

It may be urged—in opposition to the opinions which I have advanced in a former number—that if a lodge of Masons subscribing so much a year each, agree to spend such sums in banquets, they have a right so to do; agreed! I do not deny the right, but the policy of the proceeding. So many reasons could be urged against it, that I am surprised the evil has not become so palpable as to make the cry for reformation universal in the craft. I look upon it as an incubus, whose crushing influence disorganizes the body of Masonry, and most certainly circumscribes the sphere of its usefulness. If Masonry consists of a subscription, to be expended in banquets—and such is the Masonry of thousands—in what respect is it superior to the numerous orders in existence? Nay, it is inferior to many: for instance, the Odd Fellows, Foresters, &c., whose funds are sacred to charity; and becomes on a level with the numerous meetings convened for the purposes of convivial intercourse alone. Such must be the thoughts of the popular world; and such opinions of us cannot tend to swell our numbers with those of whom the spiritual temple of Masonry should be composed. Such a state of things must have a contrary tendency. It must swell our ranks with the thoughtless votaries of pleasure—the good fellows of the table; with hearts warm at the call of Bacchus, but cold to the invitation of Charity. Such men will not go through the labour and perseverance necessary to master the abstruse secrets of our science; and lack the frame of mind to demonstrate to the world, either in theory or practice, that Masonry is a system of morality. The small minority may labour to convince men that Masonry inculcates the divinest truths in religion and morality, but to what purpose? The lives of the majority give the lie to the professions of the few, and hinder the spread

of those doctrines, which—were they universal—would crush the sinews of war and evil, and spread the blessings of peace and goodwill over the face of the habitable globe. Such are the evils which prevent it occupying that proud position. It is urged, however, that if such Masons—save the mark—do not conduce to the prosperity of the Order in general, they yet advance the interests of the Lodge they belong to, by increasing its funds with their subscriptions, and its members with their friends. They may add their subscriptions to the treasury, and enrol their friends under its banners, but to what purpose? To cripple, not advance its interests. We will say they subscribe *2l. 2s.* per annum; of this sum *4s.* is paid to Grand Lodge, leaving *1l. 18s.* There are eight meetings in the course of the year, of which they are constant attendants. The average cost of each member's refreshment we will put at *8s. 6d.*, so that in the twelvemonths they will put the lodge to the cost of *3l. 8s.*, and entail upon it a loss of *30s.* each. How then can a knife and fork Mason advance the interests of his Lodge? By introducing his friends? The chances are that those he introduces are but repetitions of his own case; for to use a hackneyed but true saying, "Birds of a feather flock together." Our banquets, as at present constituted, are, as it were, holding out a premium to those who "live to eat." I think it would be impolitic to abridge the number of our social meetings; they may be made a means for improving the social condition of man; but while we have that object in view, let us not forget that other great principle of the Order, "Charity,"—the life, the soul, the very being of the science:—the cement which has preserved it amid the crumbling into nothingness of so many vast schemes of human polity. Charity is the immortal essence of the fabric; take away that, and "its cloud capped towers will dissolve, and like the baseless fabric of a vision leave not a wreck behind." Do then, my dear brethren, apportion some part of your funds to the exercise of this, the greatest of all earthly virtues, yea, and of heavenly virtues too. Do not render yourselves powerless to do good by devoting *all* your means to less worthy purposes, but seek the solace of your own distress by affording relief to the needy, health to the sick, light to the blinded soul, and an asylum to age in that hour when it most needs consolation.

CATO.

MASONIC VIEWS IN THE ILIAD AND ODYSSEY.

(Continued from p. 307.)

THE transient glimpses we get in Homer of the character of ancient edifices and architecture, resemble somewhat those visions that present themselves through the momentary openings of a mountain mist, when the partly revealed rocks or verdant spots appear to assume the air of frowning castles or of smiling cottages, but which, ere we can gather the relations of their various parts and details, vanish from before our eyes, and mock the analytical attempt. Both apparitions, however, present for the time perfectly pleasing pictures—not the less so, perhaps, because much is left to the imagination in either. Yet what we have in the composition of the Homeric sketches is almost always accordant with the real or probable, strongly impressing us with the idea of their truthfulness.

Even the apparently fairy or fictitious palace of Alcinoüs, when divested of its poetic lustre, will be found to be, in all essential points, nothing more than what truly might have been, and in all probability really was; and which, if not existant in the particular spot alleged, had at any rate its prototype somewhere. Pope has given a glowing painting of this combination of Masonry and metallurgy; but we shall be satisfied with Cowper's severer copy, as brilliant enough for ordinary optics; and even the eagle eye of Ulysses could scarcely stand the intensity of the original glare.

“ For a light he saw
As of the sun or moon illuming bright
The palace of Phœacia's mighty king.
Walls plated bright with brass, on either side
Stretched from the portal to the interior house
With azure cornice crowned: the doors were gold
Which shut the palace fast; silver the posts,
Reared on a brazen threshold, and above
The lintels silver, architraved with gold.
Mastiffs in gold and silver lined the approach
On either side, with art celestial framed
By Vulcan, guardians of Alcinoüs' gate
For ever, unobnoxious to decay,
Sheer from the threshold to the interior house
Fixed throned the walls through all their length adorned,
With mantles overspread of subtlest warp
Transparent, work of many a female hand.
On these the princes of Phœacia sat,
Holding perpetual feasts, while golden youths
On all the sumptuous altars stood, their hands
With burning torches charged, which night by night
Shed radiance over all the festive throng.”

Such was the wondrous mansion of Phœacia's monarch—one of the most elaborated domestic delineations that we have in Homer, followed up as it is by the highly interesting description of the gardens attached to the palace. The latter may find their semblance at this day in various parts of those soft-climed isles now named Ionian, more particularly in Corfu itself, the imagined scene of Alcinoüs' sway, though the golden glories of the ancient palace may seem difficult to be paralleled in modern times without the aid of Aladdin's lamp. Nevertheless, that Barbaric splendour, those gilded gates and ornaments, are quite consistent with the display natural to a rich island chief, whose sea-faring subjects were, it is to be suspected, little better than buccaneers or rovers, a profession exercised with hereditary activity by their descendants up to the present century, when the British took the Ionian islands under their protection, and put a period to the Corsair trade in those seas, at least.

The sly way in which the ancient mariners landed Ulysses asleep on his own island, and shipped themselves off again, showed that they did not wish to have too much to do with their neighbours in daylight; and the only wonder was, that they were not tempted to throw him overboard for the sake of the shining cargo which their king had stowed in the galley as a gift to the shipwrecked chief.

But to return to the glittering abode of Alcinoüs. Its brazen-cased walls were certainly no fiction—as is borne out by the remains of the nearly coeval structure called the Treasury of Atreus, in Argos, where the existence of large brazen pins or nails in the interior dome attest that the surface was formerly lined with a coating of brass. And if this was applied inside of the one building, it might also have been used in the exterior of the other. Whether these metallic laminæ were intended for strength, or ornament to the walls, does not distinctly

appear. Hesychius states that the ancients took particular pains to decorate the outer approach to their buildings, in order to make the greater impression upon the mind of the beholder; and perhaps with such view were the brazen plates employed in the Scherian palace, to whose approach or portico they were probably confined. The only points, after all, in which the describer may be said to have indulged in the purely poetic license, are the gold and silver mastiffs, which he indues with the attribute of a supernatural existence. Pope has some remarks on these canine curiosities by way of illustration, "We have seen," says he, "that dogs were kept as a piece of state, from the instance of those that attended Telemachus; here Alcinous has images of dogs of gold for the ornament of his palace. Homer animates them in his poetry; but to soften the description, he introduces Vulcan, and ascribes the wonders to the power of a god. If we take the poetical dress away, the truth is, that these dogs were formed with such excellent art that they seemed to be alive; and Homer, by a liberty allowable to poetry, describes them as having really that life which they only have in appearance. In the Iliad he speaks of living tripods with greater boldness. Eustathius recites another opinion of some of the ancients, who thought these dogs not to be animals, but a kind of large nails, or pins, made use of in buildings; and to this day the name is retained by builders, as dogs of iron, &c. It is certain the words will bear this interpretation; but the former is more after the spirit of Homer, and more noble in poetry. Besides, if the latter were intended, it would be absurd to ascribe a work of so little importance to a deity." With all deference, it is by no means certain that the words will bear any such interpretation as alleged. On the contrary, they cannot possibly be so construed; for the dogs are distinctly described as being immortal, and unsusceptible of old age; and therefore the ancient commentators, whosoever they might be, were guilty of a gross and grovelling perversion of the spirit of poetry who could so degrade the Homeric hounds to mere tools or implements used in building. Homer, or Vulcan, we hold to have been perfectly entitled to infuse vitality into the metallic mastiffs, just as much as in the case of the "living tripods," to which Pope refers as a yet bolder stroke; but which seem, in truth, to have been even less extraordinary animals or articles in their way than the golden waiters or helpers which he of the anvil and bellows fabricated for his own particular service and assistance, as described along with the tripods in the account of the Vulcanian smithy or workshop.

"Beside the King of Fire two golden youths
Majestic moved, that served him in the place
Of handmaids; young they seemed, and seemed alive,
Nor wanted intellect, or speed, or force,
Or prompt dexterity, by the god inspired."—COWPER.

But the palace of Phœacia is not the only one appearing in the Odyssey as illuminated with a heavenly brightness. Not much less lustrous seems to have shone the dome of Menelaus,

"In hollow Lacedæmon's spacious vale."

The very same terms, indeed, are used as expressive of its splendour:—

"Ὡς γὰρ ἡελίς αἴγλη πέλεν, ἢ εὐσελήτης
Δῶμα καθ' ὑψερέφες Μενεδάσ κυδαλίωιο."

Nor could the young Telemachus, even after his first surprise and

admiration of the sight, refrain from saying, *sotto voce*, to his friend, at supper,—

“ Dearest Pisistratus, observe, my friend,
How all the echoing palace with the light
Of brass, and gold of brightest lustre shines,
Silver, and ivory; for radiance such
The interior mansion of Olympian Jove
I deem. What wealth, how various, how immense,
Is here! Astonished, I survey the sight.”

Such was the magnificent mansion of Menelaus, who seems to hint that he got much of his valuable treasures and decorations in presents, during his long voyage home from Troy, touching at the commercial ports of Cyprus, Egypt, and Phœnicia. The richly-wrought gold cup, in particular, which he gave to Telemachus, was a friendly gift to him from a certain illustrious personage at Sidon, who is supposed, from a passage in Clemens Alexandrinus, to have been no less a person than King Solomon himself, or at least his Brother Grand Master, Hiram. “Iramus, or Hiram,” says he, “gave his daughter to King Solomon at the time when Menelaus, returning from the siege of Troy, arrived at Phœnicia.”

It has been considered by Wood, and other competent chronologists and critics, that Homer was born not long after the war of Troy, and had finished both his great poems about half a century after that town was taken. If so, our belief in the fidelity of his sketches, whether of animate or inanimate objects, must be the stronger, as we may justly infer that he either drew them from ocular inspection, or from the well authenticated reports of others. There is a freshness—indeed a simplicity and point—about most of his delineations, that impress us with the persuasion that they are taken from the originals; and independent of this internal argument for their truthfulness, we have the authority of Herodotus, whose history of the life of the poet, albeit carped at by some critics, is, nevertheless, deemed genuine and credible by many sound judges, that Homer did actually visit various places and countries which he describes, in particular *Ithaca*, where he became the guest of Mentor, the friend of Ulysses, and obtained from him the history of that hero's adventures; and that after residing there some time he was struck with ophthalmia, which rendered him ever after blind.

Assuming this account to be correct—and there seems no good reason to doubt its authenticity—Melesigenes must have seen with his own eyes the city and citadel of Ulysses; and therefore drew from the original itself the following outline:—

“ Ulysses' house, Eumæus, is, in truth,
A noble pile, discernable with ease
From all beside; not one alone it seems,
But many. Spacious is the court, the walls
Crested with curious sculpture; and well framed
The massy folding doors. No man, methinks,
Shall e'er achieve by force his entrance here.”

In this picture of the Ithacan palace there is no over working—no attempt at effect, as would likely be the case in any imaginary scene. It is natural and *vraisemblable*, touched off with the hand and eye of a master, and of one giving a veritable view of what existed. True, it is only the principal points that are brought out, yet enough is sketched to have ensured recognition by those to whose mental reason it was meant to be represented,—and many, no doubt, who listened to the description could have instantly detected, from their knowledge of the original, any departure from truth or facts. The portrait was, therefore,

necessarily true. Placed high upon a rugged cliff or eminence, it resembled some rock-built nest, as Cicero has expressed it when descanting on the stern patriotism of the hero, "ut Ithacam illam, in asperrimis saxis tanquam nidulum affixam, sapientissimus vir immortalitati anteponeret." (De Orat.) And Ulysses was indeed an eagle, and that was his eyrie, and there his fond and faithful queen-bird had for twenty long years remained and mourned her absent mate—sadly beset and besieged the while by crowds of presumptuous kites and carrion crows, seeking to instal themselves in the absent monarch's nest.

Easily discernible was that royal acropolis from the rest of the "polis," or city—proper, stage above stage of structures rising successively to the summit of the peak. Copings of ornamental masonry crowned the court-walls round, while the large and lofty gateway, framed with double doors, seemed alone to forbid all chance of hostile escalade.

We may not pretend to trace out the character of this structure in detail, but we may notice that the fringed or ornamented copings of the outer court accord with what was stated previously as to the ancients decorating the approaches to their mansions. This court, or palace-yard, among other uses, served as a place for sports and exercises, as may be seen from the practice of the suitors :—

" Meantime the suitors hurled
The quoit and lance on the smooth area placed
Before Ulysses' house, the accustomed scene
Of their contentions, sports, and clamours loud"—Cowper.

And from its platform or esplanade they were wont to adjourn to the adjoining banquet-hall, as we find from Medon, the herald, formally summoning them from exercise to refreshment :—

" Enough of play, young princes, leave the court,
That we may dress our evening fare within;
Since in well-timed refreshment harm is none,
All rising, sought the palace."—Cowper.

The apartment to which they thus repaired seems to have been situated immediately on entering the palace from the court-yard, being that appropriated to the reception of strangers and the entertainment of guests. From the numbers which this hall is described to have contained, it must have been capacious, considerably larger than any of the other chambers, for therein were assembled all the suitors and servants; nay, in it at the same time were prepared and cooked whole hecatombs of sheep and goats, and boars and heaves, as sacrifices to the insatiable mawes of the wooers. Moreover, it was within this apartment that Ulysses performed his feat of archery, a circumstance which shows that he must have shot at a very short distance, considerably within *point-blanc* range of his bow.

There is no mention of how this public-room was lighted; not a word of a window, unless *ἀροθόρη* be rightly rendered such by Pope. This was the outlet guarded by Eumæus during the slaughter of the suitors, and which Cowper more correctly, we conceive, translated as "postern."

" There was a certain postern in the wall
At the gate's side, the customary pass
Into a narrow street, but barred secure,
Ulysses bade his faithful swineherd watch
That egress station near it, for it owned
One sole approach."

The opinions of commentators differ as to the right interpretation of the expression; but the most plausible seems to be that it was an ele-

vated door or opening in the wall, without any flight of steps up to it, but which was usually reached by the application of a moveable κλίμαξ or ladder. The latter being taken away, the access to it would be rendered exceedingly difficult, if not impossible: and therefore one man could defend the passage against several.

But besides this there was another opening from the hall, which has puzzled the critics, and which looks more like a window than the other; and that was the way by which Melanthius, the traitorous servant of Ulysses, mounted to the upper chamber, where Telemachus had deposited the arms. Not to cite at large passages which may be easily referred to by the reader, we shall merely mention that Mr. Mure has attempted to illustrate the point, by instancing the arrangements and architecture of an old Turkish khan or inn in Livadia, and which he presumes to retain many of the features of the more ancient abodes in Greece. This building was of a quadrangular form, and consisted, like the buildings of Ulysses, of two stories, with a gallery or portico running round the interior, and communicating with the upper apartments. "The inner walls," says he, "or rather wooden wainscots of the flanks, were so constructed as not to reach the beams which sloped from above; and this peculiarity throws light upon the obscure passage of the Odyssey, where Melanthius, the treacherous goatherd, obtains access to the armoury of Ulysses, in the upper floor of the building, through the crevices of the roof (*ἀνὰ ῥῶγαζ μεγάρου*); from whence it would appear that the side-walls of the palace-hall of Ulysses were not much better finished off than those of the granary of the Khanjee of Livadia." Mr. Mure has thus managed to make a way of exit for Melanthius, though he has not, certainly, added to the dignity of the apartment by supposing it so ill-finished as to be full of large holes at the roof. If we might venture, by speculation, to throw a little illumination upon the subject, we would be willing to suppose that these crevices at the roof were a regular set of *openings or lattices to let in air and light*, and so account for the apparent want of windows-proper.

To attempt to enter further into the penetralia of the palace, we fear would prove an unprofitable task. Sir William Gell has exercised his artistic judgment, and it must be added also, his imagination, in giving a regular plan of the house of Ulysses, which may be seen in his *Topography of Ithaca*, founded upon the fragments of ruins which remain to this day where the palace is conjectured to have stood. Would that the whole were yet visible as in Gell's fanciful fabric! We have trodden the silent pavements of Pompeii, and stood amidst the solitude of the pillared Pæstum, but to have planted our feet where Ulysses erst strode, where Homer, perhaps, sat and sung, would call up deeper and more thrilling feelings.

PILGRIM.

CRIME, AND CRIMINAL JUSTICE IN ITHACA.*

TRIAL OF A FREEMASON.

UPWARDS of twenty years ago, a Frank of the name of Soleure had established his domicile at Vathy, with a wife and only son. He was a person of some education, and of extensive knowledge of the world. Hence, as his character had been irreproachable since his settlement in Ithaca, he had been appointed teacher in the public grammar school, and had acquired considerable influence among the more intellectual class of the inhabitants. There was some mystery attached to his early life, which, even according to his own account, had not been of the most creditable description. He gave himself out for a Frenchman, native of Avignon, yet he spoke Italian better and more fluently than French—a circumstance which might, perhaps, be explained by a residence of more than half his life in countries where the former was the prevailing dialect. He described himself as having held a captain's commission in the French imperial army in Spain, where he had been taken prisoner during the early part of the war, but had effected his escape in the disguise of a capuchin friar of Malta. To account for his not returning to his own country to resume his military duties, he pleaded a distaste for the service, and a constitutional nervousness and timidity, which disqualified him for the profession of a soldier. This latter statement, although in itself perfectly true, naturally suggested to those who were disposed to cavil at his story, the further question, how a person of such a temperament should have managed to attain the rank of captain in Napoleon's army. At Malta, and subsequently at Zante, he continued to support his character of capuchin. In the latter island, however, he attached himself to a female, with whom he eloped to Patras, where he threw off his canonicals, abjured the Catholic for the Greek persuasion, and married his mistress. Afterwards he kept a school at Sta Maura, from whence he removed to Ithaca, where he was now settled under the circumstances already stated.

For some years past, Freemasonry had been much in vogue in the Ionian islands, and more especially in Ithaca. As it comprised many British members, the society was viewed without suspicion by the government, and thus afforded opportunity to the more enlightened classes for private convivial meetings to discuss matters of public interest, without the suspicion which would attach to organized political clubs, or other secret associations. Soleure from the first took a lead in the affairs of the Lodge, and for several years past had officiated as its Master. During this period the society had fallen under the displeasure of the clergy, who saw in it but a medium for the dissemination of principles calculated to open the minds of the people to the absurdity of their own system of superstition, and, by consequence, a conspiracy against their authority and influence. They therefore took every means to inflame the minds of the lower orders against it, and their exertions were crowned with complete success. To such an extent was the popular feeling carried, that the council of the Lodge, during the early part of the year 1837, fearing disturbances or acts of violence against their own persons, had deliberated on the propriety of its dissolution. Some of the leading

* From Mure's Journal of a Tour in Greece, vol. i.

members, however, objected to this plan as a mean subserviency to popular clamour, and an act of injustice to the people themselves, by still further countenancing and confirming their foolish prejudices; and so it fell to the ground. Soon after, a violent sermon was preached by the bishop against Masonry, and the same night the Lodge was broken into, and robbed of arms and other articles used in the ceremonial of the society. Soleure, as the head of the establishment and a foreigner, was the chief object of popular odium. He was frequently mobbed in the streets; and, as he resided at some little distance from the town, he requested and obtained from the superintendent of police (a retired British officer of great respectability), a constable to guard his house by night until the excitement had subsided. A few nights afterwards, several hours before daybreak, the superintendent was roused by the servant maid of the Soleure family, who announced that the work of murder was going on in the house; she could give no further particulars, as, on hearing a tumult and screams in the family apartment from another part of the dwelling where she slept, she had fled for assistance. He immediately proceeded to the spot, where the unfortunate woman and her son were found lying quite dead, and fearfully mutilated, on the floor. Soleure himself was stretched on the bed in a corner of the room, also apparently lifeless from terror, but with no other bodily injury than a slight wound in the flesh of the arm. His account was, that when the assassins broke in, the family were preparing to retire to rest; that, becoming aware of their purpose, he instinctively took refuge in the bed, where he had swooned from terror; and that the wound in his arm had been inflicted by a random thrust, aimed at him as he lay enveloped in the clothes. Nothing tending to afford any trace of the murderers was found, but the scabbard of a sword lying on the bed by his side.

By a coincidence which appeared almost too singular to be the effect of accident, the constable appointed to guard the house, was, upon some pretext, absent from his post that night. Soleure, although he did not pretend to recognise his person, which was disguised, denounced as the murderer a man formerly a Freemason, but who had been expelled the Lodge, by his sanction and authority, for disreputable life. This individual had since become a sworn foe of his former Brethren, and of Soleure in particular, identifying his cause with that of the priests, by whom he had been absolved from his previous crime of participation in the profane mysteries, and received into special favour and confidence. The superintendent proceeded, therefore, at once to the house of this man, who was not found within; and it was afterwards proved that he had been seen that morning at three o'clock, in company with the son of a priest distinguished for the violent part he had taken against the Freemasons. The only reason he could assign for this circumstance was, that he was an early riser, and fond of exercise in the morning; and he was accordingly placed under arrest. Suspicion, however, at the same time, fell upon Soleure himself, and, as will appear in the sequel, not altogether without reason. Public feeling ran, as might be expected, strongly against him—partly from his previous unpopularity, partly from a patriotic anxiety on the part of the Ithacans to shift the odium of so horrible a crime from their own shoulders upon those of a foreigner—and he was also taken into custody.

The office of crown prosecutor for the island about this time became vacant, and, owing to the importance and mystery of the case, a lawyer of distinguished ability was sent from Corfu to follow out the

investigation. During several weeks, nothing more was elicited tending to throw light on the affair; and, according to the usual custom on such occasions, a solemn procession, partly of a judicial, partly of a religious nature, was held, in which the authorities, civil and ecclesiastic, paraded the streets of the town, headed by the bishop, summoning all those who had any information to give, to come forward, and pronouncing unqualified excommunication on all who, after this invitation, should hold back. Upon this an individual appeared, and deposed—"That on the night of the murder, while passing along the quay near the shipping, he saw a man come down as if from the direction of Soleure's house, and throw something into the water, and that he resembled Soleure in stature and general appearance." A search was immediately instituted at the place pointed out, and a sword found smeared with blood, which, on trial, exactly fitted the scabbard discovered in the apartment where the murder was committed. The appearance of the weapon, however, was such as to render this evidence very suspicious; for, although it must have been already seventeen days under water, its general surface was comparatively bright and free from rust or corrosion, while the traces of blood exhibited a freshness which it was scarcely possible they could have preserved during so long a period of immersion. On the witness being questioned as to what he himself was doing in the streets at that late hour, he answered, that he was on his return from a visit to a sick friend. An epidemic fever, it is true, was prevalent at the period, and the friend in question was then afflicted by it. On inquiry, however, it turned out that no such visitor had been admitted that night. The explanation given was, that on arriving at the door of the house, and finding it closed and the family retired to rest, he had not cared to disturb them. Another suspicious circumstance was, that the spot from whence he stated the sword to have been thrown, was not in the direct road from his own house to that of his friend. Soon after, a person who kept a small shop in the town came forward and stated, that, some time before the murder, Soleure had come to his house, and showing him a sword he held in his hand, had asked him its value, adding, "that it was a good weapon, and before this time had killed both a mother and son!" That he weighed the sword, and entered the weight in his books, and that the weight of the one found in the water corresponded with his entry. On inspecting the books, however, the style of the entry showed it to have been made subsequent to the date under which it was inserted. His explanation was, that he had neglected to make it at the time, and that, when it afterwards occurred to him to do so, he had, for the sake of regularity, assigned it a place under the proper date. Why he should have thought it necessary to record the weight at all, did not appear, as he had not purchased the sword. The servant-girl was next brought forward with a statement tending to implicate Soleure; namely, that during the tumult in the room, while the crime was committing, she heard the young man call out, "What! wilt thou murder me?" The distinction between *thou* and *you*, which with us, is but one of usage, is, it need hardly be observed, of considerable importance in most other European tongues, in regard to the sense of the expression; the former mode of address being customary only between relations or very attached friends, while the latter is that of ordinary social intercourse. This statement, however, was found to be broadly at variance with her deposition, as formerly made before the superintendent of police, where she had no

less distinctly and emphatically ascribed to the young man expressions of a very different nature. This was, in fact, so clear a case of perjury, that the witness was sentenced to three years' imprisonment, which she was undergoing at the period of my visit to the island.

Such was the cream of the direct testimony against Soleure—Jame enough, no doubt, and bearing much in its own face tending to show the existence of a conspiracy against the unfortunate old man. On the other hand, there were certainly some strong points of circumstantial evidence of an unfavourable nature. In the first place, it seemed strange that a plot on the part of his own enemies, and of those of Freemasonry, should have been so managed as to wreak its malice on the wife and son, while he himself escaped comparatively uninjured. Hence it was assumed by the party unfavourable to him, that the flight to the bed, the terror, and the swoon, were mere prettexts; and that the wound in the arm was inflicted with his own hand, the better to avert all suspicion from himself. And yet no reasonable motive was ever suggested that could have instigated him to so monstrous an act. Something, indeed, was said of a feeling of jealousy having been occasionally expressed by him towards his wife; but no weight was attached by impartial persons to this circumstance. The parties were both well past the period of life when conjugal harmony is exposed to much risk of interruption from any such cause; and there was every reason to believe, that whatever had passed between them on the subject was but in jest. Nor would this have accounted for the destruction of his only son, whom, there was abundant proof, he tenderly loved, and with whom, there was no evidence of his ever having had a quarrel. Many, too, of those who knew him best, ridiculed the notion that so weak, nervous, and timid an old man—even had he been ferocious enough to have formed the design—should have been able to muster sufficient energy, either of mind or body, successfully to carry into effect an assault of this kind against two persons much more active and able-bodied than himself. It was, moreover, proved, that his right arm, from the effects of an old hurt, added to constitutional debility, had, for many years, been incapable of any great exertion; and it was hence argued by his counsel, that it would have been impossible for him to have thrown the sword to the distance at which it was found from the shore.

The newly-appointed advocate, considered a man of great talent, but, apparently, altogether devoid of principle, on observing how strong the tide of popular feeling set against the prisoner, had, shortly after his arrival, thrown aside even a semblance of impartiality, and completely identified himself with his enemies; exerting himself, with a zeal almost amounting to enthusiasm, to fix the stain of guilt upon him, and remove it from others on whom suspicion might have fallen. The Ex-Freemason, who had been arrested at the commencement, and against whom so much circumstantial evidence existed, was released by him shortly after his arrival. Immediately on being set at large, the man started for Constantinople; but returned two or three months afterwards; when, hearing that the servant-maid had been imprisoned for perjury, he again decamped, after a two days' stay in the island, and had not since been heard of.

For a long time the feeling, not only of the populace, but of all classes, even of the English residents, was unfavourable to Soleure, owing to the apparent plausibility, at first sight, both of the testimony

and of the circumstantial evidence against him. But, upon more full investigation, a change took place; and, although opinions were still divided, the conviction of the majority of impartial persons of the upper class, including most of the English, seemed now to be, that a foul conspiracy existed to involve the unfortunate man and his family in the cruellest species of destruction. It was conjectured, to explain the apparent singularity in the selection of the two principal victims, that the plot had been to kill the wife and child before the father's eyes, and then to fasten the guilt of the action upon himself, and bring him to the scaffold. This, however, seemed a refinement of iniquity scarcely conceivable; and hence others preferred the supposition, that the plan had been to murder the whole family; but that its authors had been prevented, by some sudden alarm, from the complete execution of their purpose. The perjury of the servant-girl, of the tradesman, or of other witnesses for the prosecution, did not, in itself, seem to be considered as necessarily implying the existence of a conspiracy; it being, as I was informed, not altogether inconsistent with the principles of modern Greek morality, where a firm conviction prevailed of the guilt of an individual, and an excessive anxiety for his conviction, to promote the desired object, even by false testimony! This, at least, was the mode in which the more intelligent believers in the guilt of Solcure proposed to set aside the argument which the palpable falsehood of a great part of the evidence supplied of his innocence.

The crown advocate's own fate furnished a striking episode in this tragical history. In the full ardour of his zeal against the prisoner, and while basking in the sunshine of popular favour, he suddenly became deranged, and was sent off and placed in confinement at Corfu. The circumstance was naturally turned to account by the friends of Solcure, as a Divine judgment against his persecutor; and there was reason to believe it had not been without its effect on the minds of the superstitious populace. Owing to this and other incidental causes of delay, upwards of a year had elapsed before the opening of the trial, and the process was now at one of its most interesting stages. The prisoner, if deficient in physical courage, displayed no small degree of that mental firmness which might be the result either of philosophy or of despair. He was entitled by law to claim his release, if not brought to the bar within the year. But he disdained to avail himself of this privilege, asserting that, if he were to live, he would not live under the odium of so horrible a crime; and if he were to die, it mattered but little, as he had lost all that made life dear to him. The newly-appointed advocate—himself a native of the place, a personal friend of Solcure, a Mason, and engaged as witness for the defence—was incapacitated by these causes from performing his functions, which were transferred to the individual holding the same office in the neighbouring island of Cefalonia. This person, a man of honour, as well as of ability, made no secret of his conviction of the innocence of the accused; and it was even said, that so strong was his sense of the futility of the charges against him, that it was not his intention to reply to the speech of the counsel for the defence.

It rained hard the whole morning—I therefore the more readily acquiesced in Captain W—'s proposal to accompany him to the court, where the proceedings promised to be interesting. In approaching the Ithacan agora, the mind instinctively reverted to the description of the second book of the *Odyssey*; and the contrast between

the scene which now presented itself and the image long familiar to my fancy—of that where Telemachus, like this poor schoolmaster, the victim, with his family—of a cruel conspiracy of his fellow-citizens, *expostulates with his oppressors, added much to the interest of a first view of the humble council-hall, and the assembly that filled it.* It was a small two-storied edifice of the most homely architecture, with a wooden staircase outside, according to the prevailing fashion of the islands, and of the whole of continental Greece, in the few cases where access to an upper floor is required. The tribunal offered much the appearance of the room set apart for the meetings of justice-courts in a second-rate English market-town. The judges, three in number, sat at one extremity, on a platform considerably raised above the level of the floor; the crown advocate in the corner below, to their right, near to whom Captain W—— and myself were accommodated with chairs; on the other side, the clerk of the court. The prisoner, who was also allowed a seat at the bar, was a thin, infirm-looking old man, with a haggard, care-worn countenance, in which a naturally mild and placid expression was nearly effaced by one of deep and poignant grief. Behind him, the remainder of the floor was filled with spectators, who, though very attentive, displayed little of that intense interest in the proceedings which their rancorous prejudice against him might have led one to expect. The pleadings were in Italian, in which language the whole business of the court was conducted; unless in the case of witnesses of the lower and less-educated class, who were examined in their native Greek. The form of process differed in no great degree from that of our own tribunals. When we entered, the counsel for the defence, a young Cefalonian lawyer, was speaking to the evidence of the discovery of the sword, which he impugned with some ability. The sword itself was produced, and handed round the court for inspection. After he had concluded, testimony was brought forward to the character of the prisoner. The most important and interesting was that of the crown advocate of the island, a remarkably pleasing, good-looking young man, an intimate friend of my host, and who dined that afternoon at his table. He recapitulated, with much eloquence and feeling, a number of proofs which he himself had witnessed, of the fond affection borne by the unfortunate old father to his murdered son, who, it seems, had been a youth of remarkable promise; of the pride he had taken in him; how often he had boasted of the excellent education he had given him; and with what delight he looked forward to the honour that would crown his own gray hairs, from the distinction he was destined to attain in whatever civil or literary career it might be his lot to pursue. The countenance of the old man, who had hitherto listened in mute apathy to what was going on, here became slightly convulsed, and torrents of tears rolled down his cheeks; but he remained silent, and, in other respects, motionless. It certainly was a most affecting scene, and ought to have gone far to convince of his innocence even those among his bitterest enemies, whose hearts were not so hard as the rocks of their native island. It would, indeed, be difficult to conceive a more horrid destiny than that of the poor sufferer, assuming him to be guiltless: after having witnessed the murder of a wife and only son, the joy and hope of an otherwise forlorn and comfortless old age, to be impeached and exhibited in public as their assassin; to lie in prison in a foreign land during a year, under so odious an imputation; and to have, from

day to day, all the revolting details of their massacre forced upon his recollection, by enemies unremitting in the exercise of every art of ingenuity or treachery to fasten the stigma of it on himself.

During a pause in the proceedings, the judges retired to a small side apartment, where coffee was handed round, of which we also partook. Their appearance and conversation gave a favourable impression of their character; and as there was no real ground to suspect their impartiality, it was the more amusing to observe how necessarily it seemed to be assumed, even by the more intelligent of the prisoner's friends, that their decision might be influenced by motives such as with us no one would ever imagine could interfere with the rectitude of a verdict. One, it was said, was a Catholic, and would bear ill-will to Soleure, because he was a renegado from that persuasion; another was a native of Ithaca, and connected by blood with some of the parties most hostile to him; a third had a great dislike to Freemasonry, and so forth. Groundless as these assumptions might be in the present case, they did not speak much in favour of the general character of the Ionian tribunals, or, at least, of the esteem in which they were held among the lieges. The only species of external influence which there seemed to be any plausible ground for apprehending, was the fear of popular outrage in case of acquittal; and the general belief was, that the verdict would be of that ambiguous and unfair description, which in England is unknown, but in Scotland is admitted under the name of "not proven;" and which, without too rudely clashing with the prejudices of the community, would, at the same time, evade the sin of punishing an innocent man. Soleure, however, had declared he would be satisfied with nothing less than a full acquittal, and in the case of any decision of the nature abovementioned, would appeal to the Supreme Court of Corfú for a new trial. On my return, I heard that the verdict had been in his favour; but whether by the full or half species of acquittal, I could not ascertain. The real perpetrators of the mysterious crime remained still undiscovered.

THE FREEMASONS' LEXICON.

TRANSLATED EXPRESSLY FOR THE FREEMASONS' QUARTERLY REVIEW.

(Continued from page 304.)

Franz du Erste, Francis I., Emperor of Germany, was born in 1708, died in 1765, was initiated into Freemasonry at the Hague in 1731 by a deputation from the Grand Lodge in London, and was shortly afterwards raised a Master in London. He was a true disciple of the Order until his death. The government was really in the hands of his wife, the great empress Maria Theresa, who would not allow any Lodges to be held in her dominions, not knowing that her husband was a Freemason. It was through this that it happened, that in a Lodge which was secretly held in Vienna, that the Emperor met the police officers in full Masonic costume, when they came to close or break up the Lodge at the command of the Empress.

Freiheit. Freedom.—A word that is often heard among us, but which is circumscribed by the same bounds as the freedom of social life. In our assemblies we have nothing resembling the freedom to act every one according to the dictates of his own caprice; but we are free, or at least, each of us ought to be free, from the dominion of pride, of prejudice, of passion, and of other follies of human nature. Free from the madness of refusing obedience either to the law of the land or the Craft.

Freimaurer. Freemason.—The explanations of this word, which say the same thing in nearly every living language, are very various. Originally the name was only Mason, but the privileges which were granted unto certain real architects and artists, induced them to adopt the title of Freemasons, to distinguish themselves from those who were merely operative masons. Others again say that Masons should labour free and unconstrained. He who is free from prejudice, and understands how to regulate his life and actions by the working tools of an operative Mason, can well explain the meaning of the word Freemason. In the English language, the *Freimaurer* are called Freemasons; and in translating this word, every member of the Fraternity can understand it. We may also reasonably suppose that many distinguished persons, who were neither architects nor artists, have been admitted into the Fraternity, and that those persons were afterwards exclusively called Free and Accepted Masons; which title they have propagated.

Freimaurer Schriften gedruete. Masonic Writings printed, or printed Works on Freemasonry.—The Mason promises at his initiation, that he will not betray the secrets of the Order by writing, and notwithstanding the great number of the so-called printed works upon Freemasonry which we have, there is not an author of one of those works who has been a traitor to the real secrets of the Craft. When it is maintained by the world that the books which are said to have been written by oppressed Freemasons down unto Sarsena, contain the secrets of Freemasonry, it is a very great error. To publish an account of the ceremonies of the Lodge, however wrong that may be, does not communicate the secrets of Freemasonry, no more than that the Liturgy of the Church contains true religion. Neither are any of the printed Rituals correct, they are printed from memory, and not from a Lodge copy. In Europe there are at least eleven different Rituals, and if even one of them was printed correctly, it could contain only a small portion of the forms of Freemasonry. Neither has any one, who has been admitted into the higher degree, published the secrets of those degrees. Inquiries into the history of the Order, and the true meaning of its hieroglyphics and ceremonies by learned Brethren cannot be considered treason, for the Order itself recommends the study of its history, and that every Brother should instruct his fellows as much as possible. It is the same with the printed explanation of the moral principles and the symbols of the Order, we are recommended to study them incessantly, until we have made ourselves masters of the valuable information they contain; and when our learned and cautious Brethren publish the result of their inquiries, they ought to be most welcome to the Craft. It is the duty of every one to go forward in the path of knowledge, more especially of a Free and Accepted Mason, who is bound to receive information and communicate instruction at all times and in all places where it is practicable, and it is with this simple motive that the greatest part of Masonic works have been published, and up to this hour there is not one

of them that has done the society any real harm. We do not know to this day the real secrets of the ancient mysteries, but we know many of their ceremonies of initiation, and if these ceremonies had not been described then and handed down to us, we should have been dissatisfied. This is certain, that that Brother who does not increase his knowledge of the Order by the study of the best Masonic works will make a slow progress in Masonic practice, if he does not become disappointed altogether. We must remember that the Members of several Lodges only meet once a month, and that many Members who reside where there is no Lodge do not visit one even in that time, and that there is not always sufficient time to communicate instruction on the regular Lodge nights, and to do the other business of the Lodge at the same time. Many Brethren, who have printed Masonic works, can with justice refer to Grand Lodges, who have shown them the example. We may particularly refer to the *Constitution Book of the old Grand Lodge in London*. The *History of Freemasonry*, and of the Lodges in Scotland, by Laurie: Dr. Grundversig, the *Grand Lodge, Royal York, at Berlin*; the *Constitution Book of the Lodge Archimedes, at the Three Reisebretten in Altenberg*; the *Vienna Journal of the Lodge zur Eintracht*, and many song books, published by different Lodges. The most of those works may be bought of any bookseller. There are certainly very few Lodges now which refuse to procure any Masonic works when published. If the Master of the Lodge finds a Masonic work to be of no use, let him point out to the Brethren, in open Lodge, the falsehoods or errors it may contain, and he may then be assured that it will do little or no harm. Many men, who are now Brethren, read much of the Order before they were initiated, and this was the very reason of their being initiated; reading did not, or could not, satisfy them. But let him who writes and publishes anything be discreet—let him instruct the Brethren agreeable to the rules of the Order; but do not let him for one moment forget that he owes obedience to the rules, laws, and regulations of the Order.

Freundschaft. Friendship.—If any one inquires, “Does the Brotherly love of Freemasons give them a claim to the rights and privileges of friendship towards each other?” The answer is, Yes! To the indissoluble friendship which, in the true spirit of humanity, is united a love, which remains pure and true until death. But the rights and privileges of private friendship, the fellowship of Freemasonry, cannot give. Personal friendship, as such, depends upon habits, manners, disposition, condition or rank in life, &c., &c., which may be termed individual personalities, and lives in personal love. The Brotherly union of Freemasonry, on the contrary, is founded upon the universal principles whereby man is distinguished as a man, and a healthy worthy member of society and upon universal philanthropy. Personal friendship is thus easier divided and weakened by time and distance; but the universal friendship of Freemasonry is less dependant upon time and place. Yet personal friendship does not require more from a friend than the pure philanthropic friendship of Freemasonry. He who enters into the Order of Freemasonry must not upon that account give up his friendship with others, but must hold it as sacred as he did before; he is even more bound in duty to be the true friend of his friend.

Frederich II. Frederic II., called also *the Great Frederic, king of Prussia*, born 24th January, 1712 died 17th August, 1786. This great man must be highly honoured by every Freemason of every country, and not merely by the Prussian Brethren only, ought to be blessed by

them even in the grave. Of all the German Sovereigns he was the first who openly protected our Order, and acknowledged himself to belong to it. Without him it is highly probable that the Order would, in many countries, long have suffered under various oppressions, and that it would not even now have been in its present blooming state. Frederick the Great was initiated into the Order a few years before he ascended the throne, while upon a journey in Brunswick with his father, in the night between the 14th and 15th August, 1738, by a deputation from the Hamburg Lodge, at which the celebrated Von Bielefeld was present. This initiation must have been truly secret, for they were obliged to keep it unknown to the king, his father. As soon as he ascended the throne, he took a Lodge, which was working secretly at Berlin, named it a Grand Lodge, filled the throne himself, and went through several initiations as well in Berlin as in Reinsberg. He held the first Lodge in Berlin on the 19th June, 1740. The news of this event spread itself rapidly amongst all Freemasons, so that not only here, but in many foreign places, a number of new Lodges were formed. In the year 1774 he granted the Lodge a formal protection. He also allowed his successor to be initiated into the Order, and although towards the end of his reign, when the cares of government and of war harrassed this great man so much, that he did not attend the Lodge as he formerly did, he still continued firmly attached to the Order until the day of his death, of which he gave many most incontestable proofs. In the garden of the Grand Lodge a monument has been erected to his memory.

Frederich Wilhelm II., King of Prussia, born 25th September, 1744, and died 16th November, 1797. This monarch showed a most extraordinary attachment to the Order, and frequently visited the Lodge. Yet some members abused the goodness of his heart, which must pain every good Mason. He, nevertheless, remained graciously inclined to the Order until the day of his death. Under his reign the privilege was granted to the Lodges personally to appeal to the tribunals of the kingdom.

Fünf. Five.—We say that a regular Lodge consists of seven Masters, and also of five. The last number is derived from the five senses, inasmuch as the persons who are united to form a Lodge should be as perfect as a whole, and work together with as much unanimity as a single man, who is endowed with five healthy senses.

G.—The situation of this letter, when alone, is well known to all Freemasons. It cannot allude to the name of God alone in the German Lodges, or it could not be found in the situation in foreign Lodges. It has a closer affinity to Geometry, which is so necessary to an Architect, and Geometrical certainty and truth is everywhere necessary.

Gabalıs.—This name appears in many Masonic Works, and yet there is no more to be understood by it than a romance with the title: Comte de Gabalis, on Entretiens sur les Sciences secrètes. This book was published in the middle of the seventeenth century by the Abbe de Villars, and his object was to make the Cabbala, and especially the secret sciences, ridiculous. A Count Gabalis is the hero of the romance as an Adept, and what he professes to teach more modern Adepts have pretended to perform, to the injury of the progress of light and science.

Gassner, Johann Jacob, was born in 1727, at Bratz, near Pludentz in Swabia. He was the Roman Catholic priest at Klosterle, in the Bishopric Chur, and was one of the most celebrated exorcists of modern times. The account of the man who was possessed by the devils, in the Sacred

Writings, and his incessant studies in the secret works of the magicians, had put the idea into his head, that the greater number of diseases were occasioned by evil spirits, whose power could only be destroyed by benedictions and prayers. He commenced by attempting to cure some of his parishioners, and succeeded, at least, as far as to procure some reputation. The Bishop of Constance invited him to his residence, but was soon convinced of the charlatany of the miracle worker, and gave him the prudent advice to return to the spiritual care of his parishioners. But Gassner applied to another prelate, whose faith was stronger, and exorcised in his diocese. In the year 1774 he received a call from the Archbishop of Regensburg to Ellwanger, where a multitude of sick, who needed his assistance, and of others, influenced by curiosity, awaited his arrival. He found this large sphere of action quite proportioned to his strength, and healed the lame and blind, but was especially fortunate with those who were subject to convulsions. But there is great reason to believe, that he very often procured healthy persons to perform the part of the sick, and that the cure of those who were really sick only continued so long as their heated imaginations were inflamed by the discourses of the exorcist. Enlightened men raised their voices against him, and celebrity gradually faded away. He died in March, 1778, after the Bishop of Regensburg, his constant patron, had placed him in a very good living at Bonndorf, near Regensburg. There is still a book of his extant, which has passed through many editions, the title of which is "How to Live Wise, Pious, and Healthy, and how to Die Calmly and Religiously; or, Useful Instructions how to Combat the Devil," &c. &c., 1774. A great deal was written against him, even in Munster, which he answered, and defended himself and his doctrines.

Gebet. Prayer.—The Freemason is assured, that at his labour he requires the grace and strength of God, for which reason he frequently prays for it. When the Order is increased by a new member, a proper form of prayer for the occasion is not superfluous. One of the most ancient is the following:—"O Lord God! thou great and grand Architect of the universe, and first Maker and Creator of mankind, to be thy temple. Be with us, O Lord! as thou hast promised that, when two or three are gathered together in thy name, there wilt thou be in the midst of them. Be with us, O Lord: and bless all our undertakings, and grant that this, our friend, may become an upright and true Brother Mason. Let grace and peace be with us for ever, and the knowledge of our Lord Jesus Christ be deeply implanted in our hearts! Grant, also, O Lord! that we indeed fulfil thy holy unadulterated word, and that our hands may be ever strengthened to support, first, a worthy Brother Mason, and then every one of our fellow-men who may be in danger or tribulation, without injuring ourselves or our families. Strengthen us further, O Lord God, in all good works; make us fit for the exercise of virtue, according to thy great and dear promises, in order that thereby thy holy name, Jehovah, may be honoured, glorified, and praised for ever, and that thy blessings may be extended unto us, and to the whole world! O, Lord God, hear our prayer! add to our faith virtue, to virtue science and knowledge, and conduct us from this knowledge to temperance, from temperance to prudence, from prudence to patience, from patience to thy fear, and from thy fear unto brotherly love, and from brotherly love to the love of our neighbour! And grant unto us, O Lord God! that our Freemasonry in all its works and bearings may continually enjoy thy blessing, and that thy peace may ever be with us. O Lord God! grant unto us,

also, that we may be able to live in peace and union with every one, through Jesus Christ, who with thee liveth and reigneth from eternity to eternity. Amen, amen, amen." When Brother Masons are assembled at the banquet table, so is it also his duty to crave a blessing, and how joyfully he hears the words—

" O Quell des reinsten Lichts! O Herr der Herrlichkeit!
Gross, unbegreiflich gross, sind deiner hande werke!
Zum würdigem Gebrauch der Zeit.
Gibst der im Tempelham uns Weisheit Schonheit Staerke
Du gibst uns Lebenskraft, Vergnugen, Speis' und Frank,
Dir say dafür Lob, Ehre, Preis und Dank.

" O source of the purest light! O Lord of Glory!
Great, incomprehensibly great, are thy handy works;
Thou gavest to us at the building of the Temple Wisdom, Strength and Beauty!
Thou gavest to us vitality, pleasure, meat, and drink,
To thee, therefore, be glory, honour, praise, and thanks.

After the meal he again lifts his voice :

Gott! sey gelobt, der hast auch lent' an uns godacht;
Gelobt für dieses Tages segen
O schutz uns väterlich, nach deiner huld und macht
Im gluck, im leid, auf allen unsern wegen,
Und segne diese nacht.

God be praised! thou hast thought on us this day also,
Be praised for this day's blessings;
Oh! protect us fatherly, according to thy grace and power,
In happiness and in sorrow, in all our ways,
And bless this night.

Geburtstagsfeier. Birth-day festival.—Every Lodge celebrates the birth-day of the sovereign of the country in which it is situated, by keeping it as a festival, not merely by meeting to eat and to drink, but by appropriate Lodge work. True mental thanks for the protection, and true mental prayers for his or her welfare then ascend to the Great Architect of the Universe. This festival is one of the most cheerful Masonic festivities. In many Lodges the birth-day of the W. M. is also kept as a festival by the Brethren; but this is by no means a rule in Masonry, but a voluntary mark of respect from the Brethren.

Geheimniß. Secret.—What can it be? This is a question which has been asked for centuries, and will probably continue to be asked for centuries to come. Ceremonies, customs, moral explanations of allegorical and symbolical instruments and figures which are to be found in a Freemasons Lodge are, it is true, considered as secrets by some of the Brotherhood. But those cannot be the real genuine secrets of Freemasonry; it is impossible; for a Mason may be acquainted with all the ceremonies, usages, and customs of the Craft, he may be able morally to explain every symbolical or allegorical instrument or figure which is to be found in a Mason's Lodge, and yet neither be happy in this world nor have a sure foundation on which to build his hopes of happiness in the world to come; and yet the Chiefs and Rulers of Freemasonry assure us (and every pure Free and Accepted Mason feels the truth of this assurance so deeply planted in his own breast as to make the assurance doubly sure.—*Translator*) we shall be if we make ourselves thoroughly acquainted with the genuine secrets of Freemasonry, if we perform those duties of religious, moral, and social life, which the Craft incessantly inculcates, with that fidelity which ever ought to distinguish us as good men and good Masons.

Some of the ceremonies of initiation, and explanations of many of the symbols made use of by the ancients in their mysteries, have been disco-

vered and printed, and our Chiefs and Rulers must expect that this will also be the case with respect to Freemasonry; but those ceremonies and symbols cannot be the true secrets of Freemasonry; they bear in themselves sufficient proofs of their insufficiency to bind mankind to the Order, especially that class of mankind whom we find most devotedly attached to it; viz. the most liberal, the most enlightened, the most wise, and the most truly pious amongst the family of mankind. The Christian religion hath also its symbols; viz. the bull is an emblem of strength, and the lamb of patience; but the man whose knowledge of the Christian religion extends no further than to be able to state the names of the various emblems which are used and what those emblems represent, has no great reason to pride himself upon his knowledge of the Christian religion, and much less claim has he to the comforts and hopes held forth to the true disciples of the meek and lowly Jesus. Even so is it with a knowledge of the ceremonies of Freemasonry, and of the symbols used in those ceremonies: the *SECRET* is of a more exalted and refined nature. Old members of the Order have been excluded for unmaasonic conduct, and never more permitted to enter a Lodge, and yet they have never betrayed the *secret*, for they never comprehended it; if they had, they would never have acted so unworthily as to be excluded. The most zealous Roman Catholic, the man who considers himself bound by all his hopes of heaven to withhold nothing from his father confessor, has been silent with regard to the secrets of Freemasonry. If we believe the Secret to be of such a nature that every one cannot comprehend it, then it must be admitted that our Chiefs or Rulers have done wrong by allowing so many men to be initiated into the Order, whose powers of comprehension are so small that they cannot understand its mysteries; or the secret must be of such a nature as to be understood by every man whose intellectual faculties have been duly cultivated, and whose heart is not corrupted. We have many examples of men who have been elevated to the dignity of M. W. G. M.'s, and of W. M.'s, without any great learning or knowledge; and yet you must conclude that those men, filling the highest offices in the Craft, must have known well in what the mysteries consisted. Let us consider as follows: In every age there have been men whose powers of comprehension and whose mental faculties were far in advance of their contemporaries; that which may have been in ancient times the secret of the mysteries of the Egyptians and Romans, has now become the common property of every civilized nation, as the belief in the unity of the Godhead and in the immortality of the soul. But our own day has its idols, to which the wise must bow their knee if they wish to escape the danger of being stoned, banished, imprisoned, disgraced, or killed. Our age hath also its philosophers, who, though they are in spirit elevated above their contemporaries, yet, at the same time, they do not insult the religious prejudices, or it may be, the solemn mummeries of their fellow subjects, but are most willingly associated with their kindred spirits. The initiated, while in the Lodge, labour to perfect their own mental faculties, as well as those of the whole human race. Here let us seek the *SECRETS* of Masonry, in themselves unpronounceable; neither are they to be communicated by the laying on of hands, in a few short fleeting hours. Thoughts, the indulgence in which a few short years ago would have been punished by the sword, the stake, or banishment, are, in our days, loved as philanthropic; and princes now do things for which but a few short years ago misunderstood philosophers were con-

denuded as mad impostors. But there are thoughts, even in the present day, which the great mass of mankind may mock or curse, but which will in some future period be usefully and beneficially introduced into private life. This has been nearly all, and yet continues to be the chief employment of a genuine Freemason; although in the Lodge those subjects are very seldom openly introduced, it is for this reason that the great mass consider the ceremonies to be the true *SECRET*, whereas they are in reality but the shell in which they are inclosed.

Gehorsam. Obedient.—To be obedient is one of the great duties of a Freemason, not only to the laws of the Craft, but to the laws of the kingdom or state in which he may reside, to the laws of God, to the laws of morality, but above all, to the laws of true benevolence. He is also bound to be obedient to the commands of his superiors when in the Lodge; but every Ruler ought to be cautious, and only give such orders as may be cheerfully obeyed by a free man and Mason, and not require a slavish obedience, for in the Lodge there are neither lords nor slaves, but truth and justice must there reign in unanimity.


Geometry. Among the mathematical sciences geometry is the one which has the most especial reference to architecture, and we can, therefore, under the name of geometry, understand the whole art of Freemasonry. In Anderson's English Book of Constitution, Freemasonry is frequently called geometry; and of the latter he saith, that the whole being of the Order is comprehended in it. Freemasons therefore ought to make themselves intimately acquainted with geometry. It is not absolutely necessary to be able to delineate geometrical figures; but it is necessary to be able to deduce all our actions, works, or resolutions from geometrical principles.

Gerechte und Vollkommene Logen. Just and Perfect Lodges.—This appellation, which is given to St. John's Lodges in general, is of a more important nature than is generally understood by it, for it is not sufficient for a Lodge only to be so far just and perfect as to belong to a certain Grand Lodge, to work according to an acknowledged ritual, and to have all its officers and members in their proper places, but it must be just unto all the Brethren, and perfect in the exercise of every Masonic duty. It is not just when the Brethren are deprived of their rights, even of superintending the economy of the Lodge, for such a Lodge has no independence, and he who is not independent cannot exercise his Masonic duties as a perfect Master.

Geschichte des Ordens der Friemaurer. History of the Order of Freemasons.—We can say but little concerning the history of the Order, on account of the size of this work, and this makes it the more difficult to satisfy our readers. If we admit that the Order of Freemasonry is descended from the ancient builders' huts, and from the more modern builders' societies, and corporations of artists, we must also admit that at the time those societies flourished but little was written, to this must be added, the dispersing of these societies, and the destruction of many manuscripts in the persecutions which both lodges and brethren have suffered. It is known, for a certainty, that the ancient builders' or architects' colleges of Rome went over to, and united themselves with the builders or architects' societies' of the Christian era. The latter societies not only preserved the Vitruvian act, but they also preserved the exalted views of life and pure philosophy of the noblest sages of antiquity, and blended them with Christian truth and morality. The history of Freemasonry is founded upon the constitu-

tion of the York Builders' Huts, in the year 926, as Anderson states in his well-known Book of Constitution for the Grand Lodge of London. In the Builder's Huts, men who were not operative masons, were initiated and admitted, and from this epoch there was in this work, more than any other, a twofold object in view; viz. actually to build, and to promote every other thing which was calculated to prove beneficial to mankind. The number of the British Huts which regarded themselves as a free, yet, at the same time, as a self-limited corporation, and the great number of men of rank and education who caused themselves to be initiated into this Society of Freemasons, gave it in the lapse of centuries, both credit and influence in the civil disturbances of England; and it was those disturbances which first changed that which was originally a mere occupation, into that which Freemasonry finally became, and continues to be in the present day. The Worshipful members, who were not operative masons or architects, united more closely with each other, maintaining, it is true, the ancient ceremonies of the Builders' Huts, but separating themselves more and more from the common and less cultivated workmen.

Gesell, oder der zweite Grad im Orden. Fellow Craft, or the Second Degree in the Order.—This can only be obtained by those who, as apprentices, have proved their zeal and fidelity, and who, by passing through an examination, show that they are in possession of the necessary Masonic information:

Gestalt der Loge. Form of the Lodge.—It should be an oblong square , should reach from east to west from north to south; up to the clouds and to the centre of the earth. The limits of its influence are not formed by four straight lines, or by two squares placed opposite to each other, but are extended to the utmost bounds of the habitable globe. The Lodges must therefore do more than give their work-places the form of a long square. But if the Brethren are assembled in a long square, let them lift their spirits to the contemplation of the Most High, admire Him in the wonders of nature, and extend, as far as in them lies, good and perfect gifts into every clime.

Gesundheiten. Healths or Toasts.—As toasts are used at family and other festive meetings, so are they also at Masonic festivals. The first is always the head of the government of the country, then the welfare of the Chiefs of the Order, as also the healths of the visiting Brethren, should there be any. The last toast is generally replied to by one of the visitors. The Brother whose duty it is, as a visitor, to return thanks, must be extremely careful not to say too much, or he is easily led away into an extemporaneous lecture to which it is not so easy to find a becoming end; the opposite fault of repeating a few set phrases, like a parrot, ought to be equally as carefully guarded against. If both old and young members are at the same table, the young never attempt to press before the old. And before the close, the toast, which is so dear to every good Mason, should never be omitted; viz. "our sick and afflicted Brethren," neither ought the serving brethren ever to be forgot.

Gichtel, Gichtelianer oder Engelsbrüder. Gichtelians, or Angels-Brethren.—John George Gichtel was born on the 14th of March, 1638, at Regensberg, was an advocate, then sunk into a religious fanatic, probably through his adhering to Jacob Boehm, whose writings he published in 1682, and gathered together in Holland a small sect. He was prosecuted, pilloried, and died at Amsterdam in 1710; but his disciples are not dead, and are known by the name of Gichtelians, or Angels' Bre-

thren. His wisdom is contained in the work, *Theosophia Practica*, holding fast and striving or combating for the Holy Faith to the Era, &c. &c., in seven parts, of which a new edition was published at Berlin in 1768.

Glaube, Liebe, Hoffen. Faith, Love, Hope.—Every Freemason must strive to be perfect in these three points. Without that rational faith that speaks to the heart, no man can be a true Freemason; without all-minding love he cannot fill the position in which he is placed in the world with satisfaction to himself; and without hope he cannot calmly look death in the face.

Gleichheit. Equality.—In no society is this more practised than in the Order of Freemasons, for we are all brethren, and it is said that amongst brethren there must be the most perfect equality. But this word may be misunderstood: we are not all equal in the Lodge, inasmuch as some are appointed to rule and govern, so it is the duty of others cheerfully and promptly to obey, and all are equally eligible to be elected to those offices, having first duly performed our duties as private members, and thus enabled ourselves to fill them with credit to ourselves and satisfaction to the Craft. We are not all equal by creation with respect to our mental faculties, and more especially we are not all equal in the labour which we have, or ought to have, bestowed upon cultivating those mental faculties to the utmost possible extent. But we ought all of us to be equally zealous in the discharge of our duties as men and masons, and should all prove ourselves to be perfectly equal in the zeal of our fraternal affection to each other. Being covered in the Lodge is an unimportant or an insignificant equality, if it is not understood as symbolical of equal zeal and of equal love.* To be equal to each other in Brotherly love, is the principal thing which ought to be understood in our equality. We dare not for one moment lose sight of the rank or station which each individual Brother fills in society, yet there may be at the same time a perfect equality amongst men of the most opposite social ranks in the desire to promote every useful work; and this equality will produce the most beneficial effect upon the human heart. Any Mason who would dare to attempt, among the Brethren, to claim the precedence which his conventional position in society may give him, would disgrace the philosophy of the order, and by so doing lay a sacrilegious hand upon that sacred bond by which we are indissolubly united to each other. For this reason, whenever we are unfortunately compelled, by adverse circumstances, to appear as a stranger towards any of the Brethren, and to make him feel the weight of any prophane or worldly precedence, it can only be Masonically justified by the force of the circumstances themselves, and if prolonged for a moment beyond the limits which those circumstances require, it then degenerates into an unmasonic crime deserving the severest punishment. Masonic equality cannot be assumed and laid down at the caprice of individuals, or it becomes nothing more than a miserable mockery.

Gnostiker. Gnostics.—There were false teachers in the first century of the Christian era, so called from the Greek word *Gnosis* (knowledge), because they boasted that they had a deep knowledge and insight into

* It is customary upon the continent to wear the hat during the labour of the Lodge, as a symbol of equality.—(Translator.)

the nature of things. They took a God—an eternal and perfect being—as the first cause of all things, but they placed in opposition to him, according to a Dualistical principle most widely extended amongst the orientals, an equally eternal but imperfect material. God hath, they further maintained, created other more or less perfect beings (Aeonen), but which, in the course of time, revolted from him, and by one of whom the Demiurg (creator of the world) the world and mankind were created. All the evils in this world took their origin from this Demiurg, as also the spiritual soul which is within us, through which we feel and live; near which soul there also dwells another soul, originating from the light of God. So long as man follows his sensual desires, he is under subjection to the Demiurg's; virtue alone elevates him to God. In order to banish sin from the world, and deliver mankind from the Demiurg, and to lead him back to the worship of the Most High and only true God, an Aeon (Christ) took a human body. But this body was not a true body, therefore they could not say that Christ had really suffered all the pains which his biographers relate (from whence they derived the sectarian name of Doketen). They acknowledged the divine inspiration of the Old Testament, but they allowed themselves to make considerable alterations in the New Testament. Kerinth, an Egyptian Jew of the first century, was the author of this error, which was extended in the second century after the birth of Christ by Cerdo and Marcian, and which continued until the end of the third century; when it was superseded by an error quite as Dualistical as itself, called Manichaeismus, and over those disturbances first changed that which was originally a mere business, into that which we now call Freemasonry. The worthy brethren who were not operative Masons united themselves more closely to each other, retaining, it is true, the ancient customs of the Builders' Huts, but separating more and more from the common and less educated workmen. After the beheading of Charles I., they adopted the party of the persecuted Stewart. The Lodges in Scotland in particular were much attached to the exiled King James II. and the English Lodges for the accession of Prince William of Orange. We must not make this into a subject of accusation against Freemasonry, for the princes of the land stood at the head of both parties as Brethren. On the restoration of peace the number of Lodges was not great, and they employed themselves in such subjects as were calculated to promote the general welfare of mankind. To be the more able to propagate their principles, four Lodges in London united themselves on the 24th June, 1717, and formed a Grand Lodge, with a Grand Master at their head, and took upon themselves the form of an Order. The extension of Freemasonry was now extremely rapid in all countries. It came into Germany through France, although England had already erected some Lodges. In many states, both in and out of Europe, Freemasonry has been much respected, and in many others willingly tolerated, and so it is still, and that without danger to either Church or State. To attempt to derive Freemasonry direct from the Egyptians and other ancient mysteries, from the Templars, or from the Crusaders, would be either a morbid craving for a long pedigree, or an unsupported hypothesis.

MASONS' MARKS.

BY BROTHER THOMAS PRYER, OF THE OAK LODGE.

THE subject of Masons' Marks on the ecclesiastical buildings of the middle age, has recently engaged the attention of several members of the British Archæological Association.

They were first brought into notice by Mr. Godwin, who discovered these marks on the walls of several abbeys and cathedrals, and other structures of the medieval period, and was struck by the fact that, although found in different countries, and on works of very different age, they were, in numerous cases, the same; and that many were religious and symbolical, and still used in modern Freemasonry. He was, therefore, led to infer, that they were used by system, and that the system was the same in England, Germany, and France.

The subject is one of peculiar interest, and particularly so to the Free and Accepted Brother, inasmuch as it forms the connecting link between operative and speculative Masonry, and furnishes additional proof of the fact that all the magnificent cathedrals, abbeys, and ancient monasteries, remaining in this and other countries were fashioned by the hands of our ancient Brethren, who wrought together in perfect harmony; and under the influence of a complete and most comprehensive system.

Those Brethren who have been initiated into the degrees of Mark-Man and Mark-Master, perfectly well understand, that the mark which was conferred upon the ancient craftsman was not arbitrary, but selected from a defined and well-understood series*—that the craftsman was not entitled to use any mark until his fitness had been tried, and he had proved himself well-skilled in the use of the plumb, the level, and the square. That the distinction of the mark was conferred with peculiar solemnities; and that the subsequent obligation to use the particular mark so conferred, and to affix it to every "perfect ashlar," was not discretionary, but imperative.

A knowledge of these facts, combined with a careful examination of the ancient marks, will, no doubt, throw much additional light upon the history of ecclesiastical architecture, as well as prove the firmer connection, and show the union existing in past ages between practical architecture and symbolical or spiritual Masonry. It will, also, tend still further to show, that the Masonic craft has ever existed as a peculiar fraternity; and that the erection of all the religious edifices and sacred structures throughout Christendom, up to a period not very remote, was exclusively entrusted to the descendants of the "Builders of the Temple." The perfection they attained in this description of building, where piety and zeal directed and assisted science, and all

* In connection with this subject, a circumstance occurred, during the Congress of the British Archæological Association, held at Canterbury, in the month of September, 1844, which is recorded in a note, page 393, in the first volume of the *Archæological Journal*, and which it may not be unworthy of mention. It is there stated, that a member of the Association, believing that the marks were quite arbitrary on the part of the workmen, and had no connexion either one with another, or with Freemasonry, requested Mr. Godwin to accompany him to the mason's yard, attached to the cathedral. When there, he called one of the elder men, and asked him to make his mark upon a piece of stone. The man, having complied, and being asked why he made that particular form said that it was his father's mark, his grandfather's mark; and that his grandfather had it from the Lodge.

worked together in "brotherly love," and united in the accomplishment of one harmonious whole, is and will continue to be the admiration of posterity. All, therefore, that relates to the mode in which these wonderful structures were raised, cannot fail to prove interesting—as well in the conception of the design, and in the direction of the work, as in the practical operations of the working craftsmen—and, more particularly, when we bear in mind that, upon the ancient operative system has been modelled that comprehensive and extended scheme of universal charity and pure morality—the great and imperishable system of *speculative Freemasonry*.

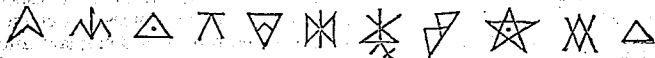
In relation, however, to the marks, it is desirable that they should be copied in every instance where they can be discovered, and the writer will feel obliged to any Brother who will communicate any which may be noticed to him, stating, also, the particulars as to the style of building on which they may be found, in order that the necessary comparisons may be made.

It may be proper to observe, that the marks are usually about two inches long, and simply cut or traced in the stone with a chisel, without line or rule, so that they are not, in general, geometrically proportioned. They are generally found largest and most coarsely formed in structures of the earliest date. Many of our churches and cathedrals have been disfigured by repeated coatings of whitewash; and, in many instances, the worked stones have been removed during the progress of repairs and alterations—so that it is not in every undilapidated ancient edifice that the marks can, in all cases, be readily distinguished—and in monastic ruins, where there has been neither whitewash nor repairs, the exterior surfaces of the stones are frequently crumbled by exposure to the atmosphere; so that the marks are only preserved in the more sheltered parts of the building.

I have noticed the following marks in the nave of Winchester Cathedral, in that part which was built by William of Royhelem:—

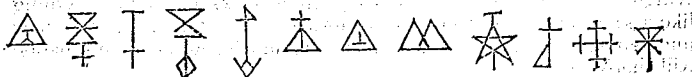


In the ruins of the Chapel Royal at Holyrood Palace, Edinburgh, which I have recently examined very carefully and minutely, I found upwards of twenty different kinds of marks, many of them frequently repeated, and all well-defined. The following are amongst the principal:



This chapel is in the style of architecture usually termed early English, similar to Westminster Abbey and Salisbury Cathedral.

In Roslyn Chapel, which retains its pristine beauties undefaced by whitewash, or any modern injudicious *improvements*, I found a great quantity of marks particularly well-defined. The following are examples:



It is not too much to say, that Roslyn Chapel is one of the most unique and beautiful specimens of architecture in existence. In style it

is perfectly unique; the arch is found in every possible variety, and the pillars, walls, and decorations present a combination of every preceding style, Grecian, Roman, Saracenic, and Gothic. There is unquestionably no other building of the period which can be at all compared to it; and though composed of such apparently incongruous principles, the effect of the whole is gorgeous in the extreme, and shows the exquisite skill of the craftsmen engaged in its construction.

The third, fourth, and fifth marks are from the apprentices' pillar, and their appearance there forms a complete refutation of the vulgar tradition which accounts for the erection of this singularly beautiful piece of architecture, since it is quite clear that the workmen employed upon it must have been Mark masons, and consequently it could not have been the work of an apprentice. It is, however, worthy of remark, that on the architrave which joins this pillar to a smaller one in the south wall, is an inscription in Gothic characters, containing sentences having a particular reference to the Red-Cross Degree in Masonry; and amongst the sculptured figures there is one of a man with a *wound in the centre of his forehead*, which may have given rise to the legend alluded to, although it unquestionably bore a very different reference.

Roslyn Chapel was finished about the year 1446. It was built by William St. Clair, one of the great and powerful earls of Roslyn, whose family were by the Scottish monarchs constituted hereditary Grand Masters of the Masons of Scotland.

There is a peculiarity in the marks in Roslyn Chapel which particularly attracted my notice. The marks at Holyrood and Winchester, as well as those at Canterbury and other places where I have noticed them, have the triangle for their base or principle, in the same way as that figure or principle is used and understood at the present time in the Royal Arch Degree; the ultimate reference being to the triune nature of the Deity, which is symbolized by the triangle, forming, as it always has done, the significant emblem of all Free-masonic works, whether operative or speculative. In the marks at Roslyn Chapel, it will be seen, that the cross as well as the triangle form an essential ingredient in their composition. I have not as yet observed this peculiarity in any other place, and therefore deem it worthy of particular notice. The cross here may be intended to have the same signification as the Masonic tau, or sign of life-eternal; but it seems more likely, from its absence in the signs or marks in other buildings, that it was adopted by the workmen engaged in the erection of Roslyn Chapel, for some especial reason. The Barons of St. Clair, under whose auspices this chapel was erected, were connected with the combined orders of Templars and Knights of St. John, and as there is, and has been for centuries (and particularly in Scotland), an intimate connexion subsisting between the ancient religious and chivalric Orders and Freemasonry, it is possible that the peculiarity in question may have arisen from that circumstance. This, however, is a matter in which further investigation and comparison, and particularly in works erected under the sanction of the Knights' Templars and Hospitallers, will be necessary before anything like a satisfactory conclusion can be formed; but as the subject is now undergoing investigation, it is probable that much additional information will shortly be obtained.

MASONIC ANECDOTES.*

A DISTRESS FOR RENT.—Not long since a constable of our city was instructed by a large property holder to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available"—and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skilful eye he examined the emblem consecrated to Charity, as the token of brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kindhearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite, how beyond all price and all appreciation, must have been the delight of the clergyman and the officer? True Masonry, my Brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels

* "The Physical Benefits of Freemasonry," by Brother Joseph R. Chandler—American Masonic Register, vol. vi.

of Masonry, whose price is above rubies. How lovely, how exalted, is the Charity which has such objects! it elevates its exercisers to a participation of labour with Him who is the Father of the fatherless, and the widow's God and guide.

THE SHIPWRECKED MARINER.—It was in a tempestuous portion of the year 1790 that a large ship, which was making a slow progress up the Baltic Sea, found itself suddenly wrapt in one of those wild gales that came down from the mountain gaps, sacrificing nearly all that stood in its course, and

“Reared up the Baltic to a foaming fury.”

In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward “down the wind,” to be dashed upon rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, towards which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, only the master of the vessel reached the land. He reached it exhausted, inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each of the other's vernacular language, hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character; kindness, fraternal goodness, and love, were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

The jewel of the shipwrecked Brother is now in my possession, as his blood, also, flows through my veins. I hold the former as a rich heir-loom for my family, to be transmitted to my son as a Mason, as it was transmitted by my father to me.

THE RECLAIMED.—Many years since, but within my own recollection, and generally under my own observation, the respectable firm of Howard and Thompson (I use fictitious names), in the city of —, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner, with the aid of friends, compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

Thompson lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad that he was deemed unfit for any place of trust, and he sunk from respectability to utter destitution and misery with a rapidity I never saw before, nor since, equalled in any man to whom crime was not to be imputed.

He became brutified: whole days would he lie on the public wharfs

drunken with the liquor which he had extracted from the hogsheds being landed at the time; and his rags hung upon him so carelessly that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach in habits and appearance to the brute that I ever saw in man.

One day—it was a clear sunshine of January—Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the —— came from the halls, he looked for a little eleemosynary aid that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on—the case was too disgusting to excite sympathy; one member only was left; he came round the corner of the building towards the place of egress from the premises, and attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed, “Are not you Thompson?” “Yes.” “Well, here is something; but we are watched, come to my office this evening.”

Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks: and, if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troops of the United States marched through the city on their way to the north-western frontiers, Thompson was seen in the manly uniform, and wearing the neat plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honourably a captain in the service.

The world recollected that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal; and they imputed the kindness which lifted him from the degradation, to a social feeling on the part of his benefactor.

But there are others who knew that the benefactor was Master of a Lodge, where Thompson was once an active and useful member; and that, had appeals to the Master's good feelings been earlier made, much suffering and disgrace would have been spared; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

TO THE EDITOR.

The Grove, Gravesend, Dec. 24, 1845.

SIR AND BROTHER,—After the second rejection of the motion for increasing the dues of the Craft, it becomes me, as a Freemason, to bear in mind, that portion of the charge I received at my initiation—“readily to acquiesce in all votes and resolutions, duly passed by a majority of the Brethren.” Observing that it was only because I felt at the time, and think so still, that the rejection was *unduly* effected in June last, that I renewed the discussion in September.

It is not my intention to renew the former notice of motion, and for the following reason. Those Brethren who opposed it by debate and me-

morial have ruled that it is "arbitrary, unjust and tyrannical," "unnecessary and uncalled-for," that "it would tend to alienate the allegiance of the provinces," and that it would tax the provincial Masons 100 per cent., and the London Masons only 50 per cent.

But, Sir and Brother, while I decline to avail myself of the power given me by the law, to renew my motion as often as I may think it needful so to do, I owe it to myself to repudiate every charge urged against the motion. I deny the per centage system—the present dues are EQUAL. The whole of the London dues being payable to the Grand Lodge; one-half of the provincial dues being payable to the Grand Lodge—the other half to their own respective Provincial Grand Lodges, and for the better advantage of the Country Masons, this is shown by Art. 4, p. 53, of the Book of Constitutions. Let quibblers do their worst, they will not easily controvert a truthful fact. The present dues being equal—what must be thought of my intention to overtax the country Brethren?

It is scarcely a twelvemonth since the Lodge of Benevolence was regularly reported to have been in arrear with the Grand Treasurer. How did this occur? Simply because the liberality of the Grand Lodge had appropriated 400*l.* per annum from the Benevolent Fund to the Masonic Annuity Fund, and because the casual petitions had greatly increased. Finding the evil consequences to increase, I put my notice of motion on the paper, where it remained for an unusual period. Of this I do not complain—a suitor must, even in Masonic Law, abide his time; but during this time what occurred? The Fund of Benevolence was relieved of all charges thereon, which were properly transferred to the Board of General Purposes; and, further, the monthly committees became so economical in their donations, that at length the Grand Treasurer's account has shewn a balance on the other side. So far so good; but time may prove, as I fear it will, that Masonic economy may be carried too far, and that the petitioner at the Board of Benevolence may change his character, from that of an honest Brother claiming his just dues, rendered necessary by calamity and misfortune, into that of a suppliant before the guardians of a union (not Masonic). I write advisedly; I have very seldom been selected to preside at the Board of Benevolence, but I have very often attended by right of my position, and have frequently witnessed what I now blush to remember.

Besides relieving the Fund of Benevolence, and restoring its healthiness, I felt, in common with others, that it was time for us to become unselfish, and to prove that in the persons of our mothers, wives, and daughters, we revered the great blessing bestowed on us by Heaven; and that to leave them after our death in total poverty, to the mere sympathy of the popular world, might expose our Order, not altogether unjustly, to the taunt of being "a mockery, a delusion, and a snare." I confess with "joy and exultation," that, as a profession, Freemasonry distances immeasurably all other moral creeds, and because it does so, perhaps many of its members practice but indifferently what they profess—for in profession they are most extravagant.

The rejection of the motion has deferred the hopes of the widows of Masons, and on this point I beg to draw your attention to the fact, that from none of the memorials nor from any of the debaters, noble, gentle, or simple, that opposed the motion, did one word of sympathy for the widow escape!

I have stated the hope of the widow as only deferred, because it is my intention to frame a new motion altogether. I now am told that there is

a plentiful exchequer—I do not exactly know where; but as I bend to the majority, they are bound to prove their own declaration, and although they may not like to be *taxed* for the widows' sake, they may have no objection to granting annuities to aged women; and having already taken from Peter to pay Paul, to the amount of 400*l.* per annum, I trust they will have no objection to do likewise, in favour of the widow, who gave her all, and whose mite was accepted at the Throne of Grace.

As to the nonsense about “waving in allegiance,” and the misdirection of the provincial Brethren, as to facts, I leave the matter to their calmer consideration. We should all yield gracefully. I must add that although I have received no memorials, yet my correspondence from every province has been most gratifying, not only from the humble Brother, but from the most exalted, have I been encouraged in the course I have taken. It has struck many Brethren as somewhat strange, that on the debate in March, the first section only was considered and carried, while at the last Grand Lodge, the entire motion was put and negatived. With unabated respect for our Order,

I remain its humble but faithful servant,

ROB. THO. CRUCEFIX.

TO THE EDITOR.

DEAR SIR AND BROTHER.—In Grand Lodge Brother Dr. Crucefix proposed a resolution for increasing the contributions to the Fund for Masonic Benevolence, four shillings per annum, with a view to make provision *therefrom* for the indigent Widows of Brother Freemasons, “*subject* to the rules and regulations analagous to those pertaining to the male Pensioners” upon the Royal Benevolent Annuity Fund; whereby it is provided, that one *half* of the pensioners on such Fund shall be elected from the London district, and the other half from the *provinces*, than which no rule or regulation could be more just, right, and equitable.

In this matter, I humbly conceive that Bro. Dr. Crucefix is entitled to the best thanks of the Brotherhood, for it displays a benevolence of spirit, a philanthropy of feeling, and a gallantry of bearing worthy of a true-hearted Mason.

But mark, on the 4th of June last this all-important subject is brought before the Grand Lodge for consideration, and animated by a holy zeal, stimulated by a truly Masonic ardour, Right-worshipfuls and Worshipfuls hasten to town in large numbers; but, alas! *not* to support the cause of the indigent *Widow* of a Brother Mason; not to make provision for a *bereaved Sister*, but in strong phalanx to muster, in order to *oppose* this glorious work of charity—of Masonic charity—

“Tell it not in Gath.”

I congratulate the Society of Odd Fellows, for they have a fund for the relief of the widow and the orphan; and let the Freemasons learn a lesson from them, for *we* have no such fund.

Thus much I have said; but my intention was merely to suggest, that henceforth the succeeding stanza be expunged from the Masonic song; for woman says, “give me actions, not professions.”

" We are true and sincere,
And just to the fair
No mortals can more
The Ladies adore."

Truth — sincerity — justice — adoration! and yet four shillings per annum to maintain in decent condition the beloved wife of a departed Brother becomes a consideration of such vast import, that the Brother Mason will not deny himself for such a great and generous purpose, one bottle of wine per annum—one penny per week!!!

I regret the position in which our glorious fraternity is placed in this matter, and I am sensible, that on reflection, they will wipe away the stain from the Craft, and let "Dear Woman" be their motto, as it ever will be, and as it ever hath been with,

Dear Sir and Brother,

Yours truly,

A YORKSHIRE MASON.

TO THE EDITOR.

SIR AND BROTHER.—Lest you might be led into error as to the opinion of the provinces with respect to the recent Motion for Annuities to Widows of Masons, I beg to assure you that I, with other Brethren, attended the Grand Lodge, although residing one hundred and fifty miles distant. Our wishes go heart and soul with the mover, and we look to the next effort of that Brother, who, Hiram-like, we are happy to find, can, under Providence, act with undiminished firmness.

But pray, Bro. Editor, how is Art. 5, p. 26 of the Constitutions to be construed? I have always understood that after the mover of a resolution has replied, that no one can address a meeting; yet the Grand Master at the last Grand Lodge replied to a reply; surely he should not have lent his high privilege to an error in judgment.

ANOTHER MASON OF DEVON.

TO THE EDITOR.

London, November 29, 1845.

SIR AND BROTHER.—It was with feelings of much pleasure that I read the report of a meeting, held at Willis's Rooms on the 14th July. The vote of that day will redound to the lasting credit of the subscribers to the "Sussex Testimonial;" for it shows that, whilst desirous of marking their respect for the memory of departed *greatness*, their ears are open to the cries of the *poor* and *needy*. The only drawback to the vote is the circumstance, that the whole of the money is not to be applied to the enlargement of the "Royal Free Hospital." When a subscription was raising for a statue of the late Duke of Sussex, I urged the propriety of employing the money more usefully. The statue will ornament our hall, and many, doubtless,

"With fair round bellies, with good capon lired,"

will gaze on it with admiration; and expatiate on the beauty of the marble, the correctness of the likeness, and the skill of the artist; and feel proud of having contributed their mite towards it. And here their pride and self-laudation will stop; for the statue will neither clothe the naked, feed the hungry, comfort the aged, nor instruct the young. Had the money, thus thrown away, been expended in erecting a new, or enlarging one of our existing charities, hundreds, yet unborn, would have benefitted thereby, and blessed their benefactors' memory. Let us hope that it is not too late for the subject of the "Sussex Testimonial" to be reconsidered, and that the whole subscription will be applied to one great, good, and useful end.

In further turning over the pages of your last number, I found an account of the Provincial Grand Lodge held at Newcastle-under-Lyne, August 14. What an example does the Provincial Grand Master for Staffordshire set to all Brethren in similar situations. Is he content with holding, once or twice a-year, *pro forma*, a Provincial Grand Lodge, in which no ceremonies can be worked? No, he is desirous of knowing what Lodges stand in need of instruction or correction; and for this purpose he has appointed a zealous and well-tryed Brother to the office of Deputy Provincial Grand Master, *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 Right Worshipful the Provincial Grand Master."

This reminded me of an observation that has been made to me in several Provincial Lodges, viz., that it would be much to the advantage of Masonry in general, if a committee of inspection were appointed, to visit the different provinces, for the purpose of correcting the working of those Lodges that do not conform to the system established at the union. Different parties have said, "we know that we do not work correctly; but what is to be done? No one likes the trouble and expense of a journey to London to get the correct system; and we are too seldom visited by a Brother from any of the best working London Lodges, to derive much benefit where we are."

Let all Provincial Grand Masters follow the example set them in Staffordshire, and things will soon be very different from what they are.

Yours fraternally,

PHILO-MASONICUS.

TO THE EDITOR.

London, Dec. 2, 1845.

SIR AND BROTHER,—In the *F. Q. R.* for June, when commenting on the disorder at the festival, you say, "In our next we shall point out what are their duties," viz., the duties of the Grand Stewards, "and on no occasion is it more needed to direct their attention to order and regularity than on the Annual Festival. The red apron is a high distinction, and should be won by the laurel, not the vine." Being one of the present Grand Stewards, I looked for the fulfilment of this promise, but found it deferred until after the approaching adjourned meeting of Past and Present Grand Stewards. What may be the result of that meeting remains to be seen. In the meantime, let me offer a few remarks upon the duties of other parties. At all festive meetings, it

matters not of *what character* or for *what purpose* assembled, the power of Stewards to keep order after dinner is very small indeed. There are always too many present who seem to think *eating and drinking the most important* part of the day's business, and who, if called to order by a Steward, laugh in his face, and render confusion worse confounded by cries of "*hear! hear! silence! silence! chair! chair!*" Whatever a Steward's duties may be, his office is anything but a *thankful or agreeable* one. He can do next to nothing, if unsupported by the CHAIR. The "*suaviter in modo*" may enable a chairman to "bear up against the clamour with the greatest urbanity and kindness," but something more is due from him—he should show the "*forbiter in re,*" and with dignity and firmness go hand in hand with his Stewards; and if their united efforts fail in enforcing order, and stilling the *Bacchanals*, quit the chair with *marked disapprobation*. Such a step would ensure future order and propriety. A third party want their duties laid before them; that party is the *company at large*. Were I to tell any one of these offenders against the rules of *good society* that such behaviour is ungentlemanly, he would be highly indignant; and although he will not suffer the speeches of *others* to be heard, would complain loudly if interrupted in his *own* address. To one and all such offenders I say, "do to others as ye would that they should do unto you."

The red apron—albeit a high distinction, and conferring rank for the year—is won by serving a very unthankful office, and is usually well paid for. And the sooner certain Grand Steward's dinners are abolished the better; or, at all events, let *only those* be called upon to pay who like to partake of them. I recommend the advocates of these useless dinners to read the observations of your able correspondent "*Cato,*" and they will find that our cause can be promoted by better means than "so much a year spent in eating and drinking."

Since the above was written, the adjourned meeting of Past and Present Grand Stewards has taken place, and a leading feature of the evening's business was the propriety of laying before the Most Worshipful Grand Master a respectful memorial, requesting that our present *anomalous position* may be altered, and that, after our year of office is expired, we may have a *distinctive badge*, and an *assigned place in Grand Lodge*, either on the Dais, or on the right and left of the Most Worshipful Grand Master, *immediately below* the Dais. In making these observations, I believe I express the sentiments of a very large portion of the Grand Stewards. It is not the addition of a little *tinsel* to our *Masonic clothing* which we covet; but we feel *this*—we feel, that after evincing our desire to promote the *best objects* of Masonry by acting as Stewards to one or more of the *charities*—after serving a *thankless* year of office (to say nothing of expense), and enjoying, during that period, the *honour and rank* attached to it—we *do feel it hard* to be "reduced to the ranks." The officers of Grand Lodge at the expiration of their term of office, are *recognized and distinguished* as PAST GRAND OFFICERS by their *clothing and place in Grand Lodge*, and *precedency in private Lodges*: all we want is, to be allowed the same position at the *expiration* of our office, which we possess during its *continuance*. Let the Hospital of "*Honourable Distinction*" be open to *all* the worn-out officers who "have done the *Masonic State good service.*" Let there be a *dress* and an *undress*, costume analogous to that of Past Grand Officers, leaving it to the option of indivi-

duals to wear which they like, as fancy or their *purse* may suggest. If the Noble Earl at the head of our Order has these our wishes laid before him in a proper and respectful manner, I think he will see the justness of our appeal, and be disposed to grant it. Should, however, the power of conferring this boon not rest with the Most Worshipful Grand Master, but with the Grand Lodge, I hope there are not any of that body ungenerous enough to oppose the measure, and, after using our services, cast us into obscurity as useless.

Your's fraternally,

A PRESENT GRAND STEWARD.

[We defer our further remarks until we hear the result of the memorial from the Present and Past Grand Stewards; but our correspondent may possibly bear in mind that the "Chair" affair, in September, should have been prevented.—ED.]

TO THE EDITOR.

SIR AND BROTHER.—"Essex is a large county," said the R. W. Brother, the Provincial G. M. for that district, at the last Grand Lodge, --the first, by-the-bye, that I ever had the honour of attending. Essex is a large county, and so is Hampshire, from which I came, and both are celebrated for their agricultural productions—so far we are equal; but I am only a humble Mason, and therefore do not know how literally a communication from the Most Worshipful the Grand Master is to be read. It appeared to me that what was sauce for the goose was not sauce for the gander. If a law be infringed one night, the debate must not go on, as I understood, but if it be infringed on another, it matters not. I do not care whether the R. W. the P. G. M. sat in one chair or the other, but as a *fundamental* principle of Masonry, it was not good in law, any more than calling spirits from the vasty deep, who perhaps would not come if they were called. But to my question, the Grand Master, on being applied to, acknowledged he had requested the R. W. Brother to take the Chair; now, as literal readings clearly suit us countrymen best, how would it be if the R. W. on the next occasion brought a ticket porter and *took* the Chair in earnest. Will you oblige by stating what the Masonic Law says about it, to

Yours,

A HAMPSHIRE HOG.

TO THE EDITOR.

"No occasion, no provocation, no idea, however tempting, of promoting the object you have in view, can need, much less justify a falsehood; success obtained by one is a precarious and baseless success; detection would ruin not only your own reputation for ever, but deeply wound the honour of your cause."

SIR AND BROTHER.—The above expressive words of Lord Malmesbury struck me forcibly while reflecting on a portion of the admirable address of the Most Worshipful Grand Master at the last Grand Lodge, wherein, although his Lordship certainly did not by name implicate the *Freemasons' Quarterly Review*, I can hardly bring myself to believe

but that, by inference, he very pointedly alluded to that periodical. As the reporter of the debate on the question of an address to the Prince of Prussia, I feel called upon to state most seriously, and as truly, that the words stated to have fallen from the representative of the Grand Lodge of Prussia were *substantially and correctly* reported. My duties as reporter often place me in a situation of delicacy as well as of difficulty, arising from the hesitation of manner in some speakers, the strong impulsiveness of others, the verbosity of many, and the prolixity of not a few; but I endeavour to perform my duty with honesty. I look on a false report as I would on shame; and your pages will testify how sedulously I have studied the proverb,

“ Incidit in Scyllam qui vult vitare Charybdim.”

There is no other course for the reporter but that of “truth,” which is afraid of nothing but concealment. Without offence to the Grand Master, I may observe that he himself was not present at the time, and therefore can only have received hearsay evidence; and it is a little singular that the representative has been absent ever since.

REPORTER.

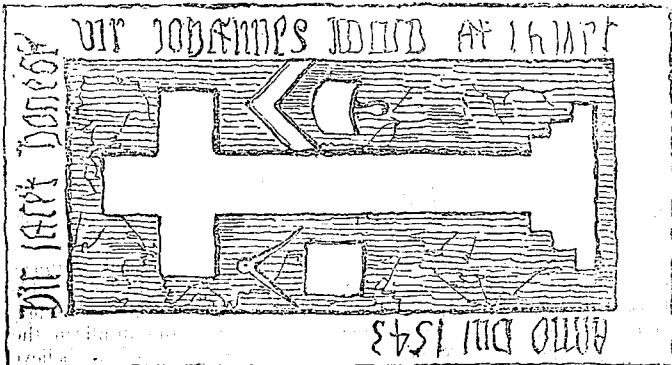
TO THE EDITOR.

17, Pavement, Finsbury Square, September 26, 1845.

DEAR SIR AND BROTHER,—Whilst examining the ruins of the chapel royal at Holyrood palace, I observed in the pavement of the north aisle an ancient tombstone, containing some curious Masonic emblems, and as I think that all relics of this description, and particularly those in situations exposed to dilapidation and decay, should be carefully noticed and recorded, I send you herewith a drawing of it. The inscription is in a Gothic character, resembling black letter. The words “Hic jacet Honest vir Johannes—” as well as the date, “Anno Dni 1543,” are very distinct, but the surname of the worthy Brother, whose sterling character is here unostentatiously recorded by the simple but expressive term “honest,” is unfortunately so much defaced as to be rendered totally illegible.

I am, dear Sir and Brother, yours fraternally,

THO. PRYER.



POETRY.

MASONIC EXHORTATION.

When the star of thy destiny glows,
 With a brilliancy gilding thy days ;
 When the free hand of Providence throws
 The roses of hope on thy ways.
 When the world seems to pour at thy feet,
 Its treasures in ne'er failing streams :
 And thy hours, for such blisses too fleet,
 Glide smoothly, as young lovers' dreams.
 Let thy pleasures, reflected, be thrown
 Mid the darkness of sorrow and care ;
 Make the cause of the widowed thy own,
 And thy wealth with the fatherless share.
 Let thy presence be sight to the blind ;
 A support to the weary and lame ;
 And thy voice, in its accents so kind,
 Strive the wandering soul to reclaim.
 Let thy footsteps bring joy to the ear
 Of the sorrowing children of pain ;
 And thy tongue proclaim succour is near,
 To those who've long sought it in vain.
 And despair shall not vanquish thy soul,
 When the clouds of adversity low'r ;
 Nor the waters of misery roll,
 O'er thy spirit with *mastering* pow'r.
 For the pain thou hast helped to subdue ;
 The anguish thy hand hath allayed ;
 Shall descend on thy spirit like dew,
 To refreshen—to solace—to aid.

W. SNEWING.

IMPROMPTU.

The first-born, Esau, blindly sold
 His envied birthright—wilful sinner !
 And we too—blind as he of old—
 Our Order barter—for a dinner.

W. SNEWING.

(No. 25.)

MASONIC INTELLIGENCE.

(CIRCULAR.)

UNITED GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

THE RIGHT HONOURABLE THE EARL OF ZETLAND, M. E. Z.

It having pleased the All-wise Disposer of human events, to call from this transitory existence the highly esteemed and lamented M. E. Companion, John Ramsbottom, Esq., *M. P.*, who, for a period of twenty-three years, filled the chair of the Third Grand Principal, with a zeal and attention highly honourable to himself, and advantageous to the Order; the M. E. Z., participating in the grief which must be felt by all Masons on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased exalted Brother. He is therefore pleased to order that the Grand Chapter, and all subordinate Chapters, shall be placed in mourning for six months, from this date.

The mourning to be worn by individual Companions to be as follows, viz.:—Grand Officers, Present and Past, three rosettes of black crape on the badge, and three on the collar, suspending the jewel, viz.—one above the jewel, and one on each side upon the shoulder. Provincial Grand Officers the same.—The Principals and Past Principals, Scribes, and other Officers of Chapters, three crape rosettes on the badge, and one at the point of the collar above the jewel.—All other Companions, three crape rosettes on the badge only.—White gloves.

By command of the M. E. Z., the Earl of Zetland.

WILLIAM H. WHITE, G. S. E.

Freemasons' Hall, London, Oct. 16, 1845.

QUARTERLY CONVOCATION, Nov. 5.

Present—E. C., T. H. Hall, J. Grant, J. A. Adamthwaite, as Z. H. J. Several Present and Past Grand Officers, and Present and Past Principals of subordinate Chapters.

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

The report of the Committee of General Purposes was read.

The E. C. ROWLAND ALSTON was installed in the Three Principal Chairs, and thereafter a communication was made, that the said M. E. C. was nominated and appointed as Third Grand Principal in the room of the late lamented M. E. C. John Ramsbottom, *M. P.*

On a motion duly made and seconded, it was resolved unanimously, that the Grand Chapter should inscribe on the minutes its great appreciation of the moral worth and exemplary virtues of their late Third Grand Principal, and their sincere regret for his loss.

UNITED GRAND LODGE OF ENGLAND.*

Dec. 3.—Present, Bros. the Rt. Hon. the Earl of Zetland, M.W.G.M. on the throne.

Col. Tynte, P. G. M. for Somerset as D. G. M.

Major Shute, P. G. M. for Bristol. R. Alston, P. G. M. for Essex. H. R. Lewis, P. G. M. for Sumatra.

R. G. Alston, jun, J. G. W. as Senior Grand Warden.

W. H. Smith, P. J. G. W. as Junior Grand Warden.

Several Present and Past 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 ample form.

The minutes of the last Quarterly Communication were read; on the same being put for confirmation,

BRO. JOHN LANE, *D.C.L.* rose to move as an amendment, that the minutes be not confirmed, on the ground that the proceedings of September could not be sustained, being, in fact, contrary to the law, as laid down in the 18th section, page 24 of the Book of Constitutions. He greatly regretted being compelled to take what many might consider to be a mere technical objection, but the principle therein involved was of the deepest importance; if mistakes were committed, the Grand Lodge should not be bound to pass them by. At the last Grand Lodge, after a long debate on a motion that had been long pending, the presiding Officer ruled, that the Grand Lodge was out of order; and from that dictum there was no appeal. As a lawyer; he (Bro. Lane) differed from that R. W. Brother, and knowing that if the minutes, as read, were passed, there would be no other opportunity of dealing with the question, he therefore moved, that the said minutes be not confirmed †.

BRO. BREWSTER seconded the amendment at some length, alluding truly yet energetically to the conduct of the presiding Officer at the Grand Lodge; he felt at the time, and he felt still that his motion had not received fair play, and that therefore the interests of the Order had not been protected.

BRO. ALSTON, sen. next addressed the Grand Lodge, observing that he was the party alluded to, and that fully believing that the motion at the time before the Grand Lodge was irregular, he could not permit it to be proceeded with any further, and therefore stopped the discussion. His noble friend on the throne, finding it out of his power to attend, had requested him to preside at the Grand Lodge in September, a request with which he most respectfully and cheerfully complied. On entering the Grand Lodge, he took the chair, as he thought, assigned to him, presuming that those who had the regulation of these things, had made the necessary arrangements; that for his own part, it being the first time that he had the honour of presiding in Grand Lodge, he

* The Circular from the Secretariat, pertaining to the Grand Lodge of September last, was actually issued on the 18th of October.

† We admire the moral courage of Bro. Lane, in venturing to raise a technical objection; it was up-hill work; but we think he might, with advantage to his case, have animadverted with deserved severity on the omission from the minutes of any reference whatever to the motion of Bro. Brewster, which was so unexpectedly "burked."

was not aware of any impropriety. He appealed to the M. W. Grand Master for the truth of his statement*.

THE GRAND MASTER fully confirmed what had fallen from his friend, Bro. Alston, and trusted that the Grand Lodge would confirm the minutes.

BRO. HALL (the Grand Registrar) thought the objection should have been taken at the time; that it was too late to argue the question of law.

Some other Brethren thought that the best course was to pass the minutes, which were ultimately confirmed.

THE NOMINATION OF THE GRAND MASTER.

BRO. GIBBINS drew the attention of the Grand Lodge to the period of nomination of a Grand Master for the ensuing year; and after a few brief remarks on the high qualifications for that office of the Earl of Zetland, the present Grand Master, nominated his Lordship accordingly.

BRO. PRYER seconded the nomination.

After the Grand Lodge had saluted the throne,

The GRAND MASTER addressed the Brethren, and thanked them for so unequivocal a mark of their esteem and respect. His past conduct was before them. He should not speak of the future, but to express his hope that he might be found at the end of another year to be not undeserving of their kindness. But he must enter on a most important subject—one that had occupied his attention for a very long period, and to explain the entire circumstances of which would take more time than would be just to those who had motions on the paper. The subject he alluded to was that of "the refusal of the Royal York Grand Lodge of Berlin to admit Freemasons, bearing the certificate of the Grand Lodge of England, on account of their religion."

He (the Grand Master) had been and was greatly indebted to the courtesy of Bro. Faudel, who had drawn his attention to the subject, and had expressed a desire to bring it under the notice of Grand Lodge, a course which he (Lord Z.) was anxious to avoid, considering it would be better for the Grand Master to deal with it as he best could. In this view Bro. Faudel concurred, and had favoured him with his correspondence, which was of great importance, and for which as well as for his able assistance he most cordially thanked that Brother. The subject had been alluded to some time since in Grand Lodge, when the representative for the Grand Lodge of Berlin made some observations, which were reported in correspondence, and even in print. The brother took exception to what he considered had not been correctly stated, which was to be regretted. He should read from the Book of Constitutions, as fundamentally connected with the subject, the first charge of a Freemason, viz., that concerning God and RELIGION.

(The Grand Master then very impressively read the whole of the charge).†

* Bro. Alston pleads his ignorance of the simplest details relating to the Masonic throne, yet he undertakes to stop the further discussion of a most important motion. But who are to make the arrangements? who is to look to that article of furniture, "the chair"? The Grand Director of Ceremonies?—No; for it is not in the Book. The Board of General Purposes?—Yes. *Ibid* p. 108, art. 17, and the Grand Stewards, *vide* p. 43, art. 1. It was natural enough that some members of the Board, as well as some Grand Stewards should oppose an amendment that pointed at themselves. What is the result? a law of our deficient Constitutions has been violated. It may happen again—repeal it.

† This charge will be found at the head of the Leading article, p. 391.

Freemasonry was a pure system of morality, embracing within its illimitable range the rich and the poor, the Christian, the Jew, and indeed, all those who acknowledged the great CREATOR. She knew no distinction, and when her landmarks were attacked, must assert her power; and that power was great, being the power of reason itself. England was the country of free institutions, and her system of Freemasonry was in strict accordance with them; as an empire she could maintain her just rights, and in analogy with this view, the Grand Lodge of England could and would maintain its dignity, but without improper interference with the laws and privileges of any other Grand Lodge. It was most desirous to cultivate a Masonic alliance with all Grand Lodges, but could not allow any to treat it with disrespect.

The Grand Master stated incidentally that a Brother, on presenting his English certificate, was admitted into a Lodge at Berlin; but during a ceremonial it was discovered that he was a Hebrew, and he was directed to retire: but the reason that mainly impelled the Grand Master to examine into the question, and act upon it, arose from this circumstance—two members of the Craft, holding our certificates, had been refused admission because they said they were Jews. He (the earl) regretted they had stated their religion when they presented themselves for admission, had they not done so, no obstacle for their admission would have been found.

After due consideration, he had determined that he would at once instruct the Grand Secretary to require of the Grand Lodge at Berlin to receive and acknowledge all certificates from the Grand Lodge of England, without regard to the religion of the Brother presenting them. The answer to this letter had not yet been received; he hoped it would be satisfactory; as if not, the painful duty would devolve upon him as Grand Master to close the connexion with Royal York Grand Lodge, and refuse admission to their members to our Lodges; and in such case he must also direct his representative at Berlin to retire from the Grand Lodge, and of course, the representative of that Grand Lodge must retire, as such, from the Grand Lodge here.

The Grand Master observed that the reason why representatives were not exchanged between the Grand Lodges of England and France was, because the latter recognized what were termed the higher degrees, while the former did not.

In placing these particulars before the Grand Lodge, he hoped that, under circumstances no less important than difficult and painful, having endeavoured to maintain the dignity of the Grand Lodge, over which he had been called upon to preside, he had compromised no principle; nor sullied any landmark.*

Dr. GRANVILLE made some remarks, which we did not hear correctly.

Bro. FAUDEL had entered the Grand Lodge expecting to have addressed it at some length; but the Grand Master had dispelled every doubt by his most able Masonic charge and explanation. He would content himself by stating that the Grand Lodge of France had taken

* The address of the Grand Master was listened to with the most marked attention; it was most impressively delivered, and created a deep sensation; we have seldom heard an address from the throne characterized by greater fervidness, truthfulness, and juster appreciation and exposition of the principles of Freemasonry. That we have failed in our outline as a report is the fault of our nature; we listened, and forgot our vocation in the emotion the address excited.

precisely the same course; and in addition, it intended to request the Brethren with Prussian certificates, who had *joined* French Lodges, to resign them.

The Grand Master having resumed his seat,

The Report from the Board of Benevolence was read and approved.

The Report from the Board of General Purposes was read and approved*.

The Grand Master then called on

Bro. CRUCEFIX, who entered upon his motion for the increase of dues, and the appropriation of part thereof for Annuities to the Widows of Masons. He observed, that having on previous occasions entered fully into the merits of the case, he should very briefly touch upon them, as he had other points connected with the circumstances, on which he must of necessity enlarge. He then read the motion †, and having briefly remarked on the several points, observed that he might be considered a bold man to renew his motion after the result of the Quarterly Communication in June; but he ought to be considered as a weak, if not a bad man, if he abandoned the cause he advocated merely because he had been unkindly treated. He had been charged, and the charge was sounded eagerly from province to province, with having intended to exact 100 per cent. from country Masons, and only 50 per cent. from the London Masons: this charge he repudiated; it was baseless, except in the morbid ideas of those who lacking courage to meet a real evil, sought refuge in an imaginary one; thus a motion carried triumphantly in March was negatived in June, by an avalanche of provincial force, misdirected both in point of law and common sense. He then read art. 4, p. 53, and stated, that as in his original view of the case, the reason why the country Mason only paid 2s. per annum, the London Mason paid 4s., was not because there was any difference in their relative position, but because the deficit in amount was clearly applicable to their provincial benefit, whereby the country applicant, in his necessity, could have the advantage of a Provincial Fund, as well as of the General Fund of Charity in London; whereas, as by this motion, both Provincial and London Brethren were mutually to participate, they ought, in honour, mutually to contribute; yet, in the face of this law, he had been assailed by the basest of motives. He knew that he should have to reply to many talented Brethren, whose powers of address and position would enhance his difficulty, and he should therefore reserve any further observation for the present, unless to congratulate the Grand Lodge on the return of a better feeling than pervaded it in June last, and to thank the Brethren very gratefully for their patient attention to him. He then moved the resolution, which being seconded,

Bro. HAINES observed, that the Worshipful Brother who had moved the resolution was fully entitled to their esteem, he could be actuated by no other motive than strict conscientious, and unselfish views. Still he was mistaken in his present object. He (Bro. H.) had with the greatest care examined into the finances of the Grand Lodge, and into all its charities; all were in the most prosperous state. The dues or compulsory payments exceeded 1200*l.* per annum, the voluntary, 2000*l.*, and the payments to the Board of General Purposes, 2000*l.* If this

* With the exception of the statement of the finance, which was highly satisfactory, the Report was a maiden one.

† Vide p. 212.

large amount were divided among 9260* members who subscribed to the Grand Lodge, it would prove incontestably that there was a liberal assessment. He considered that the London Masons had a most disproportionate power in their hands, while the Provincial Brethren had scarcely any †; it was true they might come up to London, but then they must encounter loss of time and expense. Their petitions, neither in number nor amount of relief approached those of the London district, and they had scarcely any benefit of the Masonic schools. Brother Crucefix had made out no case, and he (Bro. H.) could see no occasion for the proposed increase of dues, and should therefore vote against it.

Bro. BURMESTER thought the law was against the motion, but being informed otherwise, he sat down.

Bro. PHILIPPE thought the decided expression of opinion in June last should prevent the Grand Lodge from passing the resolution, which if carried must have a tendency to create mischief and confusion. Its objects were altogether unknown to the country members.

Bro. SCARBOROUGH followed in the same views. It was also clear that the Brother who proposed the motion knew that it was an obnoxious tax; he had actually said that a tax must be offensive—

Bro. CRUCEFIX rose to order. He was perfectly ready to face any argument, but he required the protection of the Grand Master against any motives whatever being attributed to him—the language of the Brother was as improper as irregular.

The GRAND MASTER. *The worthy Brother must keep strictly to order.* Brother Scarborough sat down.

Bro. ALSTON, sen.—The province over which he ruled was a very extensive one, and at the last Grand Lodge a memorial was agreed to, which he would read—[Bro. A. read the memorial]—That paper entreated the Grand Lodge not to pass the motion, because it was unnecessary, and would tend to alienate the esteem of the provinces from the parent stem.

Bro. HALL, as Grand Registrar, had the care of the Provincial Grand Lodge of Surrey, ‡ from which a memorial had been passed with similar opinions.

Bro. W. H. WHITE (Grand Secretary) read a memorial from the Prov. G. L. of the N. and E. Ridings of Yorkshire to the same effect.

Bro. BIGG entered the Grand Lodge with painful anxiety, as he felt called on to differ with his friend who had moved for the increase of dues. But had any doubt remained on his mind, it was effectually dissipated by the very masterly speech of Bro. Havers, which was unanswerable. His clear and lucid exposition was a boon to the Grand Lodge—it so effectually settled the case, that he should without any hesitation request of Dr. Crucefix to withdraw the motion altogether, for to carry it after that speech was hopeless.

Two Brethren from the Isle of Wight, said they came up on purpose to oppose the motion.

The GRAND MASTER.—Brother Crucefix may now reply.

* Not 1*l*. 1*s*. per head. "O wonderful" Masons!

† The country Masons have all the provincial power to themselves, and are or ought to be properly represented in Grand Lodge; e. g. how thankful the Sumatran Masons should be, their Grand Master seldom misses the Grand Lodge.

‡ Happy Surrey! to be the only Prov. Grand Lodge under the Grand Registrar—Is there no resident rider that can saddle "white Surrey for the field?"

Brother CRUCEFIX,—Had anticipated much difficulty in his reply, but he felt still more difficulty now that every Brother that had addressed the Grand Lodge had mistaken the purport of their several briefs; they had spoken on his side, as he would presently show, although he knew they would vote against him. It was not however the first time he had to contend with inconsistency. Brother Havers, whose address he would acknowledge to be personally very courteous, and probably correct as to arithmetic, and therefore needed no argument; told entirely for the motion; and if he could only prevail on that Brother to vote for his own address, he should gain a proselyte. What had the income of the Board of General Purposes to do with the question? Nothing. If that income was trebled, its application was provided for by the law. Again, as to the number of subscribing members, taking them as stated, it was a very poor assessment; but the real fact was otherwise, for the voluntary subscription does not flow *equally* from the 9260,* two-thirds of which number he (Bro. C.) would pledge himself contributed nothing. The Asylum, which had not entered into the calculation, was purely a voluntary charity, and was a successful proof of what might be done—it was doubtful whether it would ever require the aid of dues. Endeavouring to prove too much is attended with great inconvenience; the arithmetic of Brother Havers would go to show that the country Masons were the more liberal and rich, and the London Masons somewhat narrow-minded and poor. Neither was the case, and the address was therefore illogical. But the climax was to come. It had been boldly asserted that the provincial brethren did not participate sufficiently in the advantages of the schools, for there was scarcely any children from the provinces admitted. This he (Bro. C.) altogether denied, and he called on either of the secretaries to those institutions, if present, or on any member of their committees, to gainsay his declaration, that for whatever limited subscriptions those charities derived from the provinces beyond the grant of Grand Lodge, they received an abundantly productive dividend. What would be said in reply, when he declared that it was an unusual thing for a country petition to fail. Such was the care which London Masons always took to foster and to aid their country Brethren. He had endeavoured to follow the sections of Brother Havers' address, believing that it was the head and front of all the opposition to his motion. Bro. Burmester would no doubt study the Constitutions, indifferent as they were they ought to be looked into. Bro. Philippe fears mischief and confusion—he may be assured that he (Dr. C.) would neither create the one nor add to the other. He has forgotten that for two years this motion has been kept constantly on the tapis; if it was unknown in the country, it is no fault of the mover. Brother Scarborough might feel assured that in all things the law has been complied with. In approaching the Provincial Grand Masters and their memorials, of the importance of which they would pardon him if he entertained a less value than themselves, when he stated that he had a correspondence from each of their provinces, and from brethren of no mean consideration, wishing him success, and encouraging him in his course. He had no desire to be misunderstood, and could wish that all the Prov. G. Masters who were present in June could observe the altered appearance in the present

* We do not pledge ourselves to the correctness of this statement as to numbers.

Grand Lodge, where every Brother could be heard, and in none was this change more apparent than in the P.G.M. for Cambridge, who to-night contented himself with the announcement of a memorial from the P.G.L. of Surrey, which constitutionally is under his protection; whereas in June, when his noble colleague for the province of Devon gave utterance to his deprecation of the motion as unjust, tyrannical, and arbitrary, he was loudly cheered by the Grand Registrar of England. And again, when the same noble Brother inferred the probable wavering of the allegiance of his province, again went the Prov. Grand Master of Cambridge to his work of cheering. He hoped not to exceed the law in his reply, but he felt impulsively, and had not learned the art to conceal his thoughts. And next, as to the request of Bro. Bigg to withdraw the motion, on the plea that the speech of Bro. Havers was unanswerable. With such request he could not comply. He had dissected that masterly address, and taken to himself and his cause all the good it contained—but he was no apostate to the cause. Withdraw the motion indeed! He never felt prouder than at that moment. Numbers were of no consequence to him against principle—the time was about to arrive when truth would prevail. In the opinion of some of the speakers, a motion rejected should not be renewed. But he need hardly remind his hearers, that even free England, with her free institutions, took forty years to consider before she would grant freedom to the slave. If he was getting too near the mark, this evening's proceedings gave a point in analogy, for the Grand Master had nobly squared his Masonic conduct with his duty as an English peer. How painful for him to know that this motion did not meet with the support of the Grand Master, for whom he entertained the most deferential respect. And lastly, for his case—the cause of the widow which he advocated—might again be deferred; but he renewed his promise never to forget it. The proceedings of to-night might delay her hopes, but he had extracted sufficient good from the evil of opposition to feel the greater assurance of ultimate success, for, if the motion was lost to-night, he must frame another, and then leave it to the honour of English Freemasons either to adopt that, or bring forward a better,—and which, if better, should have his grateful and cordial support.

The GRAND MASTER gave Bro. Crucefix full credit for good intentions, but felt bound to support the prayer of the memorials that had been presented to Grand Lodge.

On a shew of hands the motion was lost.

The Grand Lodge was then closed and adjourned.

PRESENT AND PAST GRAND STEWARDS.

FREEMASONS' HALL, Dec. 1.—At a meeting of the Present and Past Grand Stewards (Dr. Crucefix in the chair), it was resolved unanimously that a memorial be presented to the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master, humbly soliciting his Lordship to grant permanent rank and clothing, with a seat in Grand Lodge, to past Grand Stewards; and that the memorial be signed by the chairman, on the part of the meeting.

THE GRAND CONCLAVE OF THE ROYAL ORDER OF
H. R. D. M., K. D. S. H., PALESTINE.

NE PLUS ULTRA.

The lethargic state of this illustrious patient still continues. The nurses will not admit the doctors, on the plea that they may awaken the patient before the proper time. Meanwhile chaos is at work, and in certain places many fantastic tricks are played, "that make e'en angels weep." Forbearance has its limits; and it may be that some active minds, bearing in view the obligation of the Order, may think it necessary to disturb this unnatural trance. The times are urgent, and want other aids.

"Non tui auxilio, nec defensoribus istis, tempus egit."

We are therefore compelled to draw the attention of the English portion of the higher degrees to the anomalous position in which they are placed, and to evince, as far as in our power, the spirit and the determination to bring about a change for the better. We hope to be supported in this object. Many country Brethren are desirous of installation; and it may surprise the illustrious patient, when it does awaken, to hear that during its trance the higher degrees have been conferred, if not surreptitiously, at least very quietly. In fact, every day's continuance of this lethargic state will add to the future difficulty.

The following letter, from an able correspondent, bears strongly on the present position of affairs; we understand that he has addressed the several heads of the Order in most countries, and among them the Grand Conclave of England. Alas! he little knows how unlikely he is to obtain a reply from that quarter;—

"To THE EDITOR.—Dear Sir and Brother,—It having heretofore been the practice in this Presidency to confer the order or degree of Red Cross Knight on such as were only Master Masons, and in consequence of my remonstrance on the subject, steps having been adopted for the establishment of another Council, to work in connection with the Warranted "Encampment of the Sepulchre," conferring the degree upon none who shall not have been previously exalted in a legally constituted Chapter of Royal Arch Masons, be of good moral character, and have been regularly balloted for and approved of—a difficulty, however, as to the course to be pursued towards those who may have been created Red Crosses, but not exalted, has arisen; and at present, I regret to say, threatens to sow dissension amongst the Sir Knights—for many of us who contend for the ancient landmarks are decided in our opinion that we cannot legally receive as Red Cross Knights those who may not have been exalted until they shall have been exalted and healed. In the Mofussil (country) they still continue to confer the degree on Master Masons, and, I am told, as a matter of right. Under these circumstances, may I request you to publish an opinion on the subject in the pages of your valuable Masonic Journal, which could not fail of exercising a favourable influence in this hemisphere; or, perhaps, the better course would be for me to give you a series of questions on the subject, and you to publish the same, with your replies thereto;—

QUESTIONS.

"1. Can a Master Mason be legally created a Red Cross Knight without being exalted a Royal Arch in a regularly constituted Chapter?"

" 2. Can a Master Mason, created a Red Cross, be received and acknowledged as such in any legally constituted Council, until he shall have been exalted and healed ?

" 3. Can you suggest any course that could be legally pursued, otherwise than by passing through a Royal Arch Chapter, to remove the obstacle from the way of those in this predicament ?

" 4. What are the designations of the officers of a Red Cross Council ?

" 5. Under whose jurisdiction are Red Cross Councils ?

" 6. What are the designations of the officers of a Mark Lodge ?

" 7. What is the appropriate colour of the Mark degree (trimmings of apron, &c.) ?

" T.

" Calcutta, October 1, 1845."

ANSWERS.

1. The English practice is not to confer the degree of a Masonic Knight Templar on any Mason below the degree of the Royal Arch.

2. Consequently, any Mason not duly qualified should not be received into any Encampment, Chapter, Consistory, or Council.

3. There can be no other course to qualify such than by exalting them to the Royal Arch degree, and then to naturalize them into that into which they had been surreptitiously introduced. This would be but an act of justice to them, and the best mode of repairing an injury so unjustly inflicted on their inexperience.

4. Simple as the reply would be, it should be referred to a private letter.

5. In England as yet there is no Red Cross Council, each private Templar Encampment controlling and regulating the *materiel* of the higher degrees amongst its own members. But there is a great probability that these points will be settled at no great distance of time.

6. The English Constitutions do not recognize the Mark, &c. They are, however occasionally in operation.

7. The Regalia is not strictly uniform at present.—ED. F. Q. R.

THE CHARITIES.

THE BOYS' SCHOOL.

The decease of Brother Thomas Moore, has drawn our attention more especially to this charity. We remember that on his election to the treasurership, he found it in a very precarious state ; it might be unfashionable ; no one of high standing in the craft appeared to take an interest in its welfare ; there was great difficulty in obtaining stewards for the festival, which, for want of their aid, was but unproductive ; nor were the annual subscriptions numerous, while the stock funded was but 800*l.* That amount now exceeds 8000*l.* ; Stewards flock to the Festival, which for many years has produced upwards of 400*l.* Brother Moore was friendly to the intention of building a school-house, and in justice to his memory, that intention should now be gravely considered ; in fact, if it is either not considered, or abandoned, we are of opinion that the annual festival is unnecessary, as the amount

of dividends from the funded property, with the annual subscriptions, are amply sufficient to support the Institution. We make these remarks without any view of injuring a charity whose real interests we have at heart, but with a decided impression in favour of a school-house, wherein the objects of its benevolent friends may be the more efficiently carried out. At present the vacancies exceed the candidates.

THE GIRLS' SCHOOL.

The Committee for conducting the subscription for the portrait of Mrs. CROOK, have issued a well-written circular, addressed to the Masters of Lodges, which will be found in our advertising columns, to which we direct the attention of our readers; reminding them, that as the object in view is to place in perpetuity before the daughters of Freemasons one of the brightest ornaments of her sex, they but do justice to themselves in profiting by the opportunity to do honour to the exemplary matron of the Institution.

Our attention has been called to the Quarterly Meeting of October last, whereat a scene took place which we hope will form an exception to a general rule; an attempt was made to overrule the vote passed at the previous General Meeting, and the means taken were not very creditable to those engaged in the attempt; a candid fair stand-up argument can be met with reason, perhaps conviction; but in the case we allude to, there was a want of courtesy, and an absence of justice. The worthy Secretary of the Institution need not be ashamed of his supporters, who, of necessity, should attend in January to record most energetically their opinion of him, and thereby support the best interests of the Institution.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND,

Proves how much needed it is; the list of candidates fearfully outweigh the means at hand; we trust the liberality of the Craft will devise some mode of supplying the deficiency. As one means we suggest that the Committee send a circular to every Lodge, either to subscribe annually, or the sum of 10% in perpetuity.

THE ASYLUM FOR AGED FREEMASONS.

10th December.—Meeting of the General Committee. Brother W. L. Wright in the Chair. A letter from the Treasurer, Dr. Crucefix, was read, calling the attention of the Brethren to the continued illness of Brother Field, the Secretary, whose resignation accompanied the letter. The resignation was received with deep regret, and a resolution expressive of regret for the affliction of that worthy friend of the Asylum, and of unfeigned attachment, admiration, and respect for his long-continued services was unanimously passed and entered on the minutes. Brother John Whitmore complied with the request of the meeting to act as Secretary *ad interim*. Brother Sangster reported that the Chancery suit was at length virtually at an end; whereon it was resolved that

this desirable information be communicated to the Craft, together with the names of the new Trustees, earnestly soliciting subscriptions and donations to cover the heavy expenses necessarily incurred. The Annual Festival was fixed for the 17th of June, at which it was expected that a nobleman, a member of the Craft, would preside.

THE REPORTER.

GRAND STEWARDS' LODGE, Dec. 17.—*Public night.*—The Second and Third Lectures were ably worked to the satisfaction of a very numerous meeting of Brethren.

ANTIQUITY, (No. 2).—The last meeting of this Lodge was electrified (Masonically) by the address of Bro. B. B. Cabbell, who expressed himself in the strongest terms of indignation at the behaviour of a certain Grand Officer in not having drawn the attention of the Grand Master to the case of Bro. Harris, the late Deputy Master and Master of the Lodge. It was well understood that the Deputy Masters, on completing their second year, were invariably invested with the purple; and Bro. Harris, unwilling that the Lodge should number amongst its Past Masters one that was considered unworthy, had retired in disgust. By this (observed Bro. Cabbell) a double injury had resulted: an insult had been passed on the Lodge; and the retirement of the offended party was the consequence. Feeling deeply for the honour of the Lodge, he had waited on the Earl of Zetland, the M. W. Grand Master, who stated that he (Lord Z.) was not cognizant of the precedent; and, therefore, could not of himself be aware that he had deviated from the course adopted by H. R. H. the late Duke of Sussex. Whether justice would or would not be done to the Lodge and Bro. Harris was yet to be seen. Bro. Cabbell spoke with considerable impulsive feeling; and his address created great sensation.*

EMULATION LODGE OF IMPROVEMENT, (No. 318,) Nov. 14.—*Anniversary Meeting.*—A numerous party assembled this evening to pay due honour to the memory of the late "Bro. Peter Gilkes," the founder of this Lodge; and, in compliment to those staunch supporters of the system of working—which may be justly considered the very best and purest in practice—we trust that those into whose hands the practical development of the operative department of our glorious art is entrusted,

* That Bro. Cabbell is sincere in his remarks, no one will doubt; and it is evident that he considers the custom of promoting the Deputy Masters to the purple should form a precedent. While the Royal Grand Master was in the exercise of his authority as Master of a private Lodge, and could appoint his deputy, he could judge of the efficiency of his conduct for two years, and, as Grand Master promote him. But there are many considerations growing out of this position. The Deputy Master was the *Vox et prætereā nihil* of the Grand Master—nominally ruling the Lodge; yet his name did not even appear in the circular; nay, on one occasion, a Deputy Master was forward enough to insert his name as such, which was struck out by his Royal Highness, with a severe comment on the impertinence. The reward of the purple was not so much for services rendered to Freemasonry as to the Grand Master. In the case of Brother Harris, we certainly think the practice should have been mentioned to the present Grand Master, who would, we are certain, have respected the appointment of that Brother as Deputy Master; and his election by the Lodge for the second year, is at least equal to two annual appointments, without any election by the members. It is to be regretted that this neglect on the part of the proper officer has placed the Grand Master, the Lodge, and its late Master, in an equivocal and unenviable position.—ED.

will not abandon the helm until they are assured that they have qualified their successors to steer well, and strictly too, by the compass. Brother S. B. Wilson presided. The Lodge was opened and closed in the three degrees, and the fourth, fifth, and sixth sections of the first lecture were most ably worked. The committee appointed in May last to provide furniture, paraphernalia, tracing-boards, &c., on the most approved principles, so that this Lodge might be considered as a model for others, were called near the chair, when the W. M. addressed the Lodge, and informed the members that the first step taken by the committee was to consider the subject of the Tracing-boards; they accordingly gave notice, and invited artists to send in designs. From many designs that were sent in, those by Brother John Harris, P. M., were selected; and he had the pleasure now to exhibit the new Tracing-boards to the Lodge. It afforded him great satisfaction to observe, that in the progress of the execution of this work of Masonic art, every suggestion made by the committee was eagerly listened to by Bro. Harris. He (Bro. Wilson) anticipated that, when the Brethren inspected the general design, examined into its merits, and observed carefully the general execution, they would be equally struck with the Masonic correctness of the Tracing-boards; which were not less to be admired as excellent paintings.

The Tracing-boards were then produced, and were submitted to a very close and critical inspection, and Bro. Harris was deservedly complimented on his success.*

Bro. DALY, P. M., No. 8, moved that a vote of thanks be given to Bro. S. B. Wilson, and the other members of the committee, for their great attention to the subject, and that the same be entered on the Minutes.

The Brethren afterwards adjourned to the Banquet, at which Bro. Soanes, Past Grand Steward, presided (in the absence of Bro. S. B. Wilson, who, we regret to say, was compelled to retire from indisposition).

The cloth being withdrawn, the usual loyal and Masonic toasts were given. Bros. Crew, Marriott, Kincaid, Beuler, and others, delighted the company with many favourite songs, and the evening was spent with the usual satisfaction.

Among many appropriate addresses, that by Brother Crew, on behalf of the Masonic Charities, elicited marked attention and applause.†

LODGE OF JOPPA, No. 223, and LODGE OF ISRAEL, No. 247.—It is a pleasing reflection for the English Freemason to observe, that while his Hebrew Brethren are excluded, in Prussia, from participating in the blessings of the Order, they, in this happy country, not only have a moral right to claim access to every Masonic Lodge, as a Mason's Church, without any distinction, but that there are two Lodges almost entirely composed of Hebrew Members in London. On the 1st instant there were three initiations, and still more passings and raisings, with several joinings, which, with the election of officers, comprising an evening's work of no small importance to Lodge 223.

[There was a Hebrew Brother present, who could not remain till the

* Bro. Harris, in the course of the evening, observed that, in consequence of some alterations made during the painting, the publication of the Tracing-boards for the Craft, as advertised for December, must be postponed.

† A correspondent expresses surprise that Dr. Crucefix was not present. It may be replied that he is not ubiquitous, and probably did not hear of the anniversary having been fixed for the 14th.

Banquet, to whom his Hebrew Brethren are all deeply indebted both abroad and at home, and we cannot refrain from stating that our expectations point to the opportunity afforded to that portion of the Fraternity not to delay to show that estimable Brother that they appreciate his valuable and successful exertions in having drawn the attention of the Grand Master of England to the violation of the principles of Freemasonry by the Grand Lodge of Prussia. If not Jews by profession, we can esteem those who act on the square with the Sacred Volume as their guide. Let English and foreign Hebrew Brethren unite in doing honour to Brother Henry Faudel.—*Ed.*]

CHAPTER OF FIDELITY, No. 3. *Nov. 7.*—Companions J. Hodgkinson, R. H. Forman, and W. M. Best, were unanimously elected to fill the office of Z. H. and J. for the year ensuing. It was unanimously resolved that the sum of five guineas be voted from the funds of the Chapter, for the purchase of a testimonial to be presented to Companion J. A. Chase, *M. E. Z.*, for the very able manner in which he had performed the duties of his office during the past year.

MOUNT CALVARY ENCAMPMENT.—At the last meeting of the Encampment, held at the George Hall, Aldermanbury, Comps. Shuttleworth and the Rev. — Hall (*Oxon*) were exalted. After the Encampment was closed, a very interesting conversation took place on the question as to whether the Masonic badge (apron) should be continued in the Order of Templar Masonry; and Sir Knight Pryer addressed the members at considerable length, in a lucid and explanatory exposition in proof of the strict propriety of continuing the apron. The members unanimously agreed with him, and Sir Knight Pryer was requested to commit his views to writing; and the E. C. was also requested to place the same, with the unanimous consent of the members, before the next Grand Conclave.

THE ROSE CROIX.—A meeting of this Order was held, by sanction of the Mount Calvary Encampment, on Trinity Sunday, at which Sir Knight Goldsworthy presided.

MASONIC CHIT CHAT.

CONSECRATION OF THE BISHOP OF OXFORD.—The consecration of the newly-appointed Bishop of Oxford, Dr. Wilberforce, late Archdeacon of Surrey, took place in the private chapel of the Archbishop of Canterbury, at the Palace, Lambeth. The ceremony was performed by his grace, assisted by the Bishops of London, Winchester, and Salisbury. Prayers were read by the Rev. Benjamin Harrison, chaplain to the Archbishop, and the sermon was preached by Dr. Robert Wilberforce, Archdeacon of the East Riding of Yorkshire, and brother of the new bishop, who we understand is a Freemason.

A MASONIC MAYOR.—The Mayor of Nottingham, Brother North, was chosen to that office in 1844, just after a most arduous conflict between the two great political parties for power, and he was chosen

only by a single vote of a majority. He has subsequently conducted himself so admirably, in reconciling existing differences, inviting all to his winter balls and his summer fêtes, that on his retirement in November, a service of plate, value 800*l.*, was presented to him by his grateful fellow-townsmen.

PERSIAN IDEA OF FREEMASONRY.—In the morning we received a visit from the Governor; who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Feramoosh Khoneh, as they call the Freemasons' Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often the first question we have been asked is, "What do they do at the Feramoosh Khoneh? What is it?" They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complain that they will not tell what they saw at the hall, and cannot conceive why they should all be uncommunicative.—*Holmes's Sketches on the Shores of the Caspian.*

THE MASONIC SISTERHOOD.—The Sisters of the Fraternity in the city of New York, in unison with those in Brooklyn, are strongly in favour of getting a fair to be held about Christmas, for the benefit of the Asylum Fund of the Grand Lodge. The proposition is received by the Brethren with great good humour, and they meet the benevolent design with another proposition, which is, to close the fair on St. John's Day, and wind up with a family party, in which probably a thousand Brothers and Sisters may be brought together, and partake of a supper and ball. We think the ladies who promote this object may well be called *Sisters*.—*American Masonic Register*.—[Such women bless the cause they support.—*Ed. F. Q. R.*]

LIBRARY OF THE LATE DR. HERSCHAL.—This excellent library, consisting of upwards of 4,000 Hebrew volumes, among which there are many very rare and valuable books and manuscripts, collected by our chief rabbi, his father, and grandfather, has just been bought by the committee of the Hebrew College, for that establishment, for the very low sum of 300*l.* We hope this valuable library will be soon arranged and catalogued, so that students desirous of information may have no hindrance in gaining access to its treasures.—*Jewish Chronicle.*

BROTHER OLE BULL.—It is understood that Brother Ole Bull has promised to give a concert for the benefit of the Asylum Fund, and that he is preparing a new and appropriate piece of music for the occasion; but we are not informed when it is to take place.—*American Masonic Register*.—[We hope to catch Brother Ole Bull on his return to England, and to prevail upon him to delight the London Brethren on a similar occasion. After the Asylum has been fiddling to a sad tune in Chancery, on the horns of a dilemma, from which it has just escaped, the horns of such a Bull will be just the sort of music suited to the case.—*Ed. F. Q. R.*]

Our Brother Goodacre, of Lincoln, Assistant P. G. Director of Ceremonies for that province, has been elected Secretary to the Lincolnshire Euhaitic Asylum; this appointment will keep his useful services for the

Craft in that city and county, and check his rambling propensities, which he was about to resume.

DANIEL DE FOE'S ESTIMATE OF WOMEN.—His rare and high opinion of women had given him a just contempt for the female training of his time. He could not think, he said, that God ever made them so delicate, so glorious creatures, to be only stewards of our houses, cooks, and slaves. "A woman well-bred and well-taught, furnished with the additional accomplishments of knowledge and behaviour, is a creature without comparison. Her society is the emblem of sublimer enjoyments; she is all softness and sweetness, love, wit, and delight."

DEFINITION OF A LOW-BRED WOMAN.—One who stays at home, takes care of her children, and never meddles with the business of her neighbours. Species almost extinct.—*American Paper.*

MARRIAGES.—*Marriage of Earl Howe, the Deputy Grand Master of England, with the Hon. Miss Gore, at Witley.*—On the 9th Oct. Earl Howe was married to the Hon. Anne Gore, maid of honour to her Majesty Queen Adelaide, and daughter of the late Admiral Sir John Gore. The ceremony took place at Witley Church, in the presence of Queen Adelaide, her Majesty's sister the Duchess Ida of Saxe Weimar, the Princesses Anna and Amelia of Saxe Weimar, the Marquis and Marchioness of Worcester, Colonel and Mrs. Stuart, Viscount Curzon, the Honourable Capt. Curzon, the Hon. W. Curzon, the Hon. Leicester Curzon, Lady Gore, Miss Maria Gore, Captain Montague, R.N., and Captain James Montague, R.N., and Sir David Davies. Shortly after eleven o'clock the bridal party proceeded from Witley Court to the church adjoining, where the solemn ceremony was performed in a most impressive manner by the Rev. J. R. Wood, canon of Worcester Cathedral, and chaplain to her Majesty Queen Adelaide, assisted by the Rev. T. Pearson, rector of Witley. The fair bride (who was splendidly yet chastely attired for the occasion) was given away by Colonel Wroughton; and the bridesmaids were Miss Maria Gore and the youthful ladies Adelaide and Amelia Curzon. At the conclusion of the ceremony the Queen advanced to the newly-made bride and saluted her affectionately, as also did the Duchess of Saxe Weimar, and of course congratulations were general. On the party retiring to the drawing-room of the mansion, a most splendid *dejeuner* was served up by Mr. Bodie, confectioner to her Majesty Queen Adelaide, in a style which could not be excelled; about twenty-four sat down to this elegant repast. Shortly after one o'clock, the Noble Earl, with his beautiful bride, left Witley Court in a carriage and four, for his Lordship's noble seat, Gopsall Hall, Leicestershire. Among the Queen's household the most cordial festivity reigned, from the stewards' room down to the servants' hall, until the evening; and the health of the happy pair was toasted again and again.

Oct. 18.—At St. Pancras, Mr. G. J. Reynolds, of Dalston, to Kate Lucy, daughter of Bro. Morley Chubb, of Judd-place, Euston-square.

Nov. 6.—At St. George's, Hanover square, the Hon. Captain James Lindsay, second son of the Earl and Countess of Balcarres, led to the hymeneal altar the beautiful Lady Sarah Elizabeth Savill, only daughter of the Earl of Mexborough, Provincial G. M. for West Yorkshire.

Nov. 20.—Brother Robert Heroniman, P. M., No. 327, to Miss Stacey, of Taunton.

Obituary.

Decease of another aged Annuitant of the Asylum.

Sept. 26.—**BRO. GEORGE COLCOTT**, the father of London Masons, *et. 83.*—He was of very humble origin; apprenticed to the silk trade; impressed into the navy in 1780; drafted on board the *Belligerent 64*; discharged in 1783, at the close of the American war. He then, for a short time, worked at the silk trade, and afterwards assisted his uncle and cousin as house-joiners to the Bank of England, but becoming afflicted with a palpitation of the heart, he left them after seven years service, and resumed his own business until his employers retired. **Bro. Adams**, a feather merchant, knowing his integrity and his competency for clerkship, as he wrote an excellent hand, took him into his counting-house, where he continued for seven years, when he was most severely attacked by rheumatism, and was ever after incapable of doing anything for himself; his master allowed him *7s. 6d.* a-week, but, falling himself into misfortune, was compelled to discontinue his generosity.

Bro. Colcott was initiated in the *Kent Lodge, No. 15*, in January, 1794, and exalted in 1805; went through every office; he was much esteemed by **Bro. Herron, P. S. G. W.**, of the *Athol Society*; he served the *Lodge of Prosperity* for thirty, and the *Kent Lodge* for upwards of forty years, as secretary, for which service he derived a very small emolument. He was elected on the *Asylum Fund*, and subsequently also on the *Masonic Benevolent Annuity Fund*. Connected with his election on the latter is the following incident. Being informed that his acceptance of the *Asylum pension* would bar his claim to the *Benevolent Annuity Fund*, he told his grief to **Bro. Peter Thomson**, who, although he had ceased to support the *Asylum*, could not as easily throw aside the claims of thirty years friendship, and declaring that, if the petition was rejected, he would revolt from the *Annuity Fund* and resume his allegiance to the *Asylum*; the threat, or a better spirit, or both perhaps, succeeded, and the latter days of **Bro. George Colcott** were past in comparative comfort.

Sept. 25.—The mortal remains of **Charles Woodhead, Esq.**, were committed to their last resting place, in *St. Bartholomew's church, Meltham*, with Masonic honours, in accordance with the dying wish of the departed Brother. The Brethren at *Meltham* and from *Huddersfield*, having obtained dispensation from the *Deputy Prov. Grand Master*, (**Charles Lee, Esq.**) appeared in Masonic clothing and costume, and seemed to ponder on the lesson which *Freemasonry* teaches them, that, though the prince or the peer may pride himself in his dignities, and the statesman or the scholar may glory in his attainments, in the grave, whither we are all wending, *all* are on the "*Level.*"

Oct. 1.—**THOMAS TREW, Esq.**, of *Southampton*, aged 44. The deceased was the *Manager of the Hampshire Banking Company*, and had gained the esteem and regard of the whole community; he was likewise an able and indefatigable Mason, beloved by the Brethren of the *Province* to which he had long been *Past Grand Treasurer*; also a *Past Master of Lodges No. 152, Southampton*, and *462, Romsey*—of the latter, on several occasions, as early as twenty years since; a *Past Z. of the Royal Gloucester Chapter*, and a member of the *Royal Grand Encampment*. **Bro. Trew** was essentially a Mason; charitable, kind, and

forgiving; a friend to the distressed and afflicted, ever ready to succour the needy with his purse, or the careworn with his counsel, not merely limiting his aid to the "enlightened few." He was invited in 1844 to lay the foundation stone of "the Royal South Hants Infirmary," on which occasion the influence of his Masonic character and his private worth drew together an assemblage of Masons never out-numbered in Southampton: in that procession joined the corporation, the clergy, the ministers of all sects, the inhabitants of all grades, and the governors of the Infirmary. This was the last public act of the worthy Brother, but it was one inexpressibly dear to his heart, and cheered him to the last hour of his afflictions. Bro. Trew has left a widow and six daughters to mourn his loss; he was an indulgent parent, and a kind and faithful husband, with high spirits and great conversational powers to charm and enliven the society of many happy circles, yet never giving a smile the less at home. "May he rest in peace."

Oct. 8.—In the Albany, *et.* 68, Bro. John Ramsbottom, for thirty-five years one of the representatives in Parliament of the borough of Windsor. (*Vide* page 413).

Oct. 12.—At Highgate, *et.* 53, Joseph Ferdinand Taafe, Count of the Empire, Knight of the Order of St. John of Jerusalem, great grandson of Nicholas VI., Viscount and cousin of Francis VIII., and present Viscount Taafe in the peerage of Ireland, Count of the Empire. The deceased was initiated a few years since in the Burlington Lodge, and was liberal as to his means. Severe disappointments affected his spirits, nervous debility ensued, and he sunk gradually under its effects.

Oct. 19.—At his residence in Aldermanbury Postern, Bro. Robert Timothy Hall, *et.* 57. His health had long been undermined by nervous debility, arising from a disease of the heart. He was installed in the Tuscan Lodge, of which he became Master, and as such was most hospitable; he served the office of Grand Steward, and also as Steward for the Schools and the Asylum; was installed as Masonic Knight Templar, and Rose Croix, in the Cross of Christ Encampment. He was a very diffident, but a very upright and liberal man; fearful of offending those in authority, but most anxious to support the reform so much needed in the Order.

Nov. 1.—Bro. THOMAS MOORE.—In recording the decease of the late Bro. Thomas Moore, P. J. Grand Deacon, who died at his residence, 5, Dorset Square, *et.* 73, it will be necessary for us to bear in mind that, in addition to the honourable station which he held in the Grand Lodge, the Craft at large cannot forget the more distinguished position which he held for so many years, and with such advantage to the Institution and honour to himself, the office of Treasurer to the Royal Masonic Institution for Boys.

Bro. Moore was, we believe, initiated in the Prince of Wales' Lodge, in the year 1812, and was honoured by receiving the appointment of Deputy Master under the Duke of Clarence (his late Majesty William IV.) in the year 1828, previous to which period, however, he had obtained the rank of Worshipful Master in the Castle Lodge of Harmony, to which he contributed as a member for very many years. Bro. Moore also held the office of Treasurer in the Lodge of Antiquity for several years: he served as Grand Steward, and was, we believe, President of the Board, but did not join the Grand Steward's Lodge.

On the 18th of April, 1826, our late lamented Brother was appointed, by special recommendation of the Duke of Sussex, M. W. G. M., Treasurer to the then "Masonic Institution for Boys." At that period the funds of the Institution were in a very precarious state, and the number of boys upon the charity were only 35; actuated by true Masonic feeling, Bro. Moore at once, with the able assistance of the R. W. Bro. John Finlaison, P. G. D., the Actuary to the National Debt Office, proceeded to revise the system of conducting the affairs of the charity, and the success of the measures they took are visible at the present time by the admirable result of their views, viz. the clothing and education of seventy boys; and the funded property of the charity is so progressing as to render the stability of this useful and noble charity no longer doubtful.

In the year 1832, H. R. H. the Duke of Sussex was pleased to announce an annual subscription of 10*l.* 10*s.* from "The King," and also His Majesty's gracious consent to become Patron of the Institution; and shortly after this period the title of the Institution, by royal command, was designated as "The Royal Masonic Institution for Clothing, Educating, and apprenticing the Sons of Indigent and deceased Freemasons."

In the year 1841, Bro. Moore, who had been for some time labouring under a severe state of ill health, was induced to tender to H. R. H. the Duke of Sussex, as President, his resignation of the office of Treasurer, which communication was not only received with regret by His Royal Highness, but by the Governors and Subscribers at large, who justly felt the very great and valuable services which had been rendered to them by Bro. Moore.

In accordance with a resolution of the General Court of the 4th of October, 1841, the following vote of thanks, framed and glazed, was presented by a committee, to Bro. Moore, at his residence:—

"Royal Masonic Institution for clothing, educating, and apprenticing the sons of indigent and deceased Freemasons. To the R. W. Bro. Thomas Moore, Esq., P. G. D., &c. &c."

"We, the undersigned, having been entrusted by the General Court with the honourable and pleasing duty of conveying to you their warm, grateful, and unanimous thanks for your long, active, and zealous services as their Treasurer, whereby, under Providence, the best interests of this Charity have been advanced and secured, and the youthful objects of its Masonic benevolence fostered and protected, congratulate you on the successful result of those praiseworthy exertions which have so largely increased their funds, and of those exemplary labours which have been productive of so much visible good, by combining educational discipline with the practice of pure morality, you have obtained the approbation of your fellows; and in thus gratefully recording their sentiments, we desire personally to add our sense of the high estimation in which you are held, not only by the Governors of this Institution, but by the Craft at large.

"We devoutly pray the benevolent Dispenser of all good may prolong your useful life, and grant you health to enjoy it.

"By order of the General Court, held on the 4th of October, 1841.

"W. J. Rodber, Treasurer and Grand Chaplain.

"R. T. Crucefix, P. G. D.

"R. H. Giraud, P. M. G. S. L."

Brother Moore, in addition to his acknowledged character of a scholar

and a gentleman, was also distinguished for his knowledge of the Masonic art, not only in the Craft and Royal Arch, but also in the other higher degrees.

It appears, upon inquiry, that the date of the decline of Bro. Moore's health is to be ascribed to the decease of his lamented wife; for, from that period he seldom or ever was known to mix in such general society as he formerly was wont to do; and for the last five years he has suffered severe and excruciating agony, which must, long before this period, have destroyed him, unless he had been supported by a good constitution.

Bro. Moore, who was a member of the Apothecaries' Company, being the son of the late Mr. Moore, apothecary, of Norfolk-street, and was educated for the profession, but preferred a lucrative partnership with the late Mr. Paythems, chemist, of Bond-street, and Mr. Savory, his surviving partner, has left a family of eight children, to whom he has bequeathed a very large fortune, principally derived from his long standing connection with the house of Messrs. Savory, Moore, and Co., chemists, Bond-street and Regent street.

In summing up the character of Bro. Moore, it may be justly said he was not, strictly speaking, a generous or liberal man; his habits were associated with feelings of hauteur—unbending at times, but never allowing, on his part, anything like familiarity to be shewn to him. His manners were, in fact, austere. He was a stern supporter of authority, yet not quite satisfied that he was himself sufficiently promoted. He opposed reform in Masonry, and hence, in the year of terror, he was in the minority of October 30. We believe, however, that he acted conscientiously, and therefore deserves honourable exception from the sycophants of the day. His remains are deposited in the cemetery at Kensal Green.

Nov. 5.—Rev. WILLOUGHBY BRASSEY, *æt.* 58.—This sad event will long be deplored by the inhabitants of Weymouth, and especially by the poor, to whom he was a benevolent and a liberal friend. Although the nature of his complaint was such as to preclude any hope of his complete restoration, yet his amendment in health had for some time past been so apparent, as to lead his friends to hope that he might yet be spared to us for a time. We cannot refrain from testifying, even in this hurried notice, how deep and general is the sorrow that is felt in this town and neighbourhood at the loss of one who had laboured amongst us for two-and-twenty years with a Christian love that was never chilled, and a patience that was never wearied. His kind and cheering manners full often spoke comfort to many an aching heart; his public ministrations were marked by great ability and energy; and in private life he has left a blank that will not easily be filled up. In a word, we have lost a faithful and a loving pastor, a true and an indulgent friend, and an upright and esteemed member of society. Peace to his memory!

The Rev. W. Brassey was for many years Provincial Grand Chaplain for Dorset.

Nov. 18.—Bro. John Terrail, the well-known vocalist, died yesterday morning, in Gray's Inn, *æt.* 61, very much lamented by his professional friends.

Dec. 4, at Gravesend, *æt.* 50, Bro. E. Tarrant Fenton, solicitor, member of the Lodge of Freedom, No. 91.

PROVINCIAL.

UXBRIDGE.—At the last Convocation of the Royal Union Chapter, the Rev. J. Jacob, LL.D., Vicar of Uxbridge, was exalted in a very impressive manner.

HERTS.—BERKHAMPSTEAD LODGE, No. 742, Nov. 12.—A very numerous attendance of the Brethren took place for the purpose of initiating two candidates, and for the election of W. M. The S. W. Brother, the Rev. Frederick Orme, was unanimously elected; and a testimonial of the esteem and regard of the Lodge was voted to the Present Master, and actual founder of the Lodge, the Rev. Stephen Lea Wilson, to be presented to him on the 7th of January, the first anniversary of the Lodge, when a numerous attendance of the Brethren of the Watford Lodge, and other Lodges in the Province, is expected.

Although we believe this Lodge endeavours to keep itself select, rather than numerous, having obtained a peep at the treasurer's book, we were surprised to find in this, its first year, that the income was considerably above 100*l.*, and a fund of many pounds also, as a Fund of Benevolence, not to be frittered away in small (generally useless) donations, but to accumulate, so that if, unfortunately, any one of the members, "owing to unavoidable circumstances of calamity or misfortune," should be plunged into poverty or distress, something really serviceable might be done for him; and although such is hardly likely to be the case with any of their present members, yet, especially in a country Lodge, we cannot too highly estimate the principle of such a fund.

This meeting was a most pleasant and intellectual one, both in Lodge and at the Banquet. In Lodge, besides the ceremonies being gone through in the fullest and most perfect manner, Bro. Richard Lea Wilson, and other Brethren, worked some of the Lectures according to the regime of the Grand Stewards' Lodge; and at the Banquet, Brothers Crouch, Blakeney, and others, delighted and enlivened the party (although the piano certainly was only fit for fire-wood). It is, however, a pity that, with such a splendid Banqueting Hall as they have, the Lodge-room is not a little larger.

Many of the Brethren attended on the next day the Consecration by the Bishop of London, of Christchurch, Charleywood, near Rickmansworth, and having obtained a ticket, we ourselves did the same; and though it hardly comes under our province to report the proceedings, we cannot but express our gratification at the super-excellent manner in which they were conducted. The courtesy shown to all the visitors (numerous, crowded as they were) by the munificent donor of nearly 2,000*l.* to endow the church, Mr. Hayward, of Loudwater, we ourselves, though perfect strangers, have to thank him for—a slight kindness and courtesy which, in the hurry of the moment, might easily have been omitted. We wish he were a Mason, when he would be able more fully to follow out what he has so nobly begun at Charleywood. Although no great admirer of the conduct of the Bishop of London for the last four or five years, we were much pleased with his sermon, which was both practical and evangelical; and altogether, we hope many out of the large congregation, at the end of the impressive ceremony, arose from their knees, as well as ourselves, more deeply convinced of the important truths so amply illustrated and enforced by Freemasonry, and reminded "to per-

form our allotted task while it is yet day," and of the few short years we have to remain here, compared with the eternity we hope to spend in the Grand Lodge above, where the world's Great Architect lives and reigns for ever and ever. The collection in the church was 140*l.* 6*s.* 4½*d.*!

CHELMSFORD, No. 343.—A most gratifying and honourable mark of esteem and respect has been conferred by the Brethren of the Masonic Order in Chelmsford upon F. J. Law, Esq., the manager of the London and County Bank, in this town. They have just presented him with a splendid gold jewel, beautifully worked and set with diamonds, illustrative of the Craft, for his services as Master. The presentation took place at a meeting of the members of the Order, held in the Lodge-room at the White Hart Inn; and we need not say the handsome testimony was tendered and acknowledged in terms becoming the principles of Freemasonry.

STOWMARKET, Nov.—The Lodges in this county were augmented by the revival of the Phoenix Lodge, formerly No. 129, now 757; a new warrant having been granted by the Most Worshipful the Grand Master, Bro. J. M. Clark, W. M. of the Perfect Friendly Lodge, 522 Ipswich, constituted, and Bro. G. Bullen, P. D. P. G. M., British Union Lodge, 131, Ipswich, consecrated the new Lodge. The Brethren from Colchester, Ipswich, Woodbridge, Bury St. Edmunds, Hadleigh, Eye, and other places, mustered about 100, formed in procession at the Fox Inn, and proceeded to the Assembly-rooms, where the Lodge was held and opened in form. A collection was made afterwards for the benefit of the National schools in that place, and the procession being reformed, proceeded to the church, where a most eloquent sermon was delivered by Bro. the Rev. F. W. Freeman, M.A., W. M. elect of the new Lodge, and Chaplain to the British Union, 131, from the 6th chapter of Galatians, 9th and 10th verses. The P. Prov. G. Organist, Bro. Foster presided at the organ with his usual kindness and capability. After divine service, the Brethren returned to the Lodge-room, where refreshments were served, and the ladies admitted. About sixty of the Brethren retired to the Banquet, which was served up in a commodious apartment constructed in the Corn Exchange. It was provided by Mr. J. Lockwood, landlord of the Fox Inn, and the dinner and wine certainly were a credit to him (he was one of the unfortunates whose initiation was compelled to be deferred); the room was well lighted with gas, laid on for the express purpose, and tastefully decorated with the banners of the different lodges, flags, flowers, evergreens, &c. The Chair was taken by the W. M. of the Phoenix Lodge, 757, supported on his right by Br. G. Bullen, P. D. P. G. M., Bro. the Rev. F. Whitty, W. M. Prince Edwin's Lodge, 751, and on his left by Br. J. M. Clark, W. M. Perfect Friendship Lodge, 522. After the removal of the cloth, the Chairman rose and gave the health of our Most Gracious Majesty, "The Queen," and other loyal toasts, and afterwards the Earl of Zetland, our Most Worshipful Grand Master, and the other usual Masonic toasts. Many other toasts were drunk and suitable replies given by a great many of the Brethren, who did not part until a late hour, all well pleased at the termination of the day's work.

We ought not to forget to add, that the whole of the furniture of the new Lodge, jewels, &c. were supplied by Bro. E. Dorling of Ipswich, in first-rate style.

NORWICH, Oct. 14.—*Installation of the Right Hon. Lord Suffield, as Provincial Grand Master.*—The Masonic body of this province has received an impetus by the appointment of the above nobleman to the office of Provincial Grand Master, which bids fair to restore this honourable and respected Society to its ancient glory. In this county, Masonry has been for many years at a low ebb, owing as we are informed, to the want of an energetic and efficient Provincial Grand Master. The appointment of Lord Suffield by the Earl of Zetland, the Grand Master of all England, has not only supplied this want, but has again excited public attention to the Fraternity.

On Tuesday last, an early meeting of the Masons of the Province took place at the Assembly Rooms in this city, where Lord Suffield was installed into office by Bro. the Rev. C. Ridley, the Provincial Grand Master of Oxfordshire, who officiated in the absence of the Grand Master of England. After this ceremony, a most sumptuous banquet was given by the Prov. G. M., at which about 140 Masons were present.

The gentlemen present, who were appointed to offices in the Provincial Grand Lodge, were Bros. the Hon. W. R. Colborne, D. P. G. M.; W. Bagge, M.P., F. L. Astley, H. Villebois, jun., Rev. M. J. Mayers, P. Millard, W. Worship, — Smith, R. Ferrier, W. H. Turner, J. Barwell, R. Tomlinson, James Watson, and R. Wright. The venerable and respected Secretary of the Grand Lodge of England, Brother White, was present to give his aid upon the occasion.

The tables were covered with every delicacy, and with wines of the finest vintages, by Bro. C. Butcher, of the Royal Hotel; and the evening, under the presidency of the Prov. Grand Master, passed off with the highest eclat.

YARMOUTH, Oct. 6.—The annual dinner of this venerable Fraternity was held at the Star Tavern. The Master presided, and the Rt. Hon. Lord Suffield, P. G. M. honoured the company with his presence.

LINCOLN.—*Witham Lodge, No. 374.*—The local papers have announced that the Brethren of this Lodge, after having had their hall bought away from them by the corporation of that city, have not long been content to meet at a tavern. At the November meeting, it was resolved to remove from the County-club Hotel to a private house in the Bail-gate, formerly the high sheriff's lodgings, which certain of the Brethren have taken on a lease.

MACCLESFIELD, Oct. 29.—The Right Hon. Lord Combermere, P. G. M. for Cheshire, having signified his intention of holding a Provincial Grand Lodge in that town, the event was hailed with satisfaction by all classes, who vied with each other in their efforts to do honour to his lordship, and to that portion of the Royal Craft over which he so ably presides. Triumphant arches, extending across the principal streets, were constructed of flowers, evergreens, and ribbons, and bore a number of inscriptions in eulogy of Freemasonry and the war-like exploits of the Cheshire hero on the Peninsula and in India. The mayor, John Rowbotham, Esq., placed the town-hall, the large room of which was similarly decorated, at the disposal of the Order; and the minister of Macclesfield, the Rev. W. C. Cruttenden, not only permitted the use of his pulpit to the P. G. Chaplain, but accorded his own services in the reading-desk. The arrival of Stubbs' royal harmonic band, which had been specially sent for from Liverpool on the Tuesday evening, excited an immense sensa-

tion, and vast numbers of the populace followed the performers to their rendezvous. The next morning the musicians were similarly accompanied some distance on the Chester road, whither they went to meet Lord Combermere, who was most enthusiastically cheered. His lordship was conducted to the hotel, and upwards of two hundred and eighty members of the Fraternity being in attendance, the Craft Lodge was opened in the three degrees. The Grand Officers, including several visitors from the Grand Lodges of East and West Lancashire, Warwickshire, Denbighshire, and Staffordshire, then entered, and the Grand Lodge was opened in due form. A portion of the business of the province having been transacted, the Lodge adjourned, and the members marched in procession to Park-green, and thence to the church. The shops were all closed, and the streets and upper windows of the houses were crowded with admiring spectators. Many ladies also attended the worship, and, at the close, avowed their determination, after what they had heard from the pulpit, never again to indulge the prejudices which they had previously entertained against the Order. The text chosen was the 7th verse of the 6th chapter 1st Book of Kings:—"And the house, when it was building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." The musical services, under the direction of the Grand Organist, were beautifully performed. The collection, in aid of the funds of the P. G. Fund of Benevolence and the Macclesfield Dispensary, amounted to upwards of 40*l*. The Brethren afterwards marched in order to the Lodge-room, and the remaining business having been disposed of, they went to the banquet at the town-hall. About eighty ladies were accommodated with seats and refreshment in the gallery, and were permitted to remain until the proceedings were somewhat advanced, when the health of Lady Combermere and her daughter, who had been expected to grace the festivities with their presence, was proposed by the R. W. D. G. M. Bro. John Finchet Maddock, and responded to by his lordship, at whose suggestion the health of the fair visitors was given with nine times nine. Previous to their departure, his lordship, for their gratification, called upon Bro. Ryalls, of Liverpool, whose talents he very warmly eulogised, to sing "The Anchor's Weighed," which was greatly admired and applauded. The usual Masonic toasts were afterwards drunk with proper honours, and some excellent speeches delivered, songs and glees being interspersed. Lord Combermere, in the course of the evening, observed that it had been suggested to him that the next grand meeting should be held at Birkenhead, to which, personally, he had no objection if it answered the convenience of others. He added they were well aware that it was a place which had greatly increased, and would become of vast importance. Considering that the Brethren from thence had attended at Macclesfield and all the other grand meetings for the county, he thought their wishes ought to be attended to. The proposal was afterwards alluded to approvingly by the G. Registrar, Br. Moody; and Lord Combermere subsequently said he hoped to have there the Marquis of Downshire, the Hon. Wellington Cotton, the Hon. Thomas Grenville Cholmondeley, and Sir Watkin Williams Wynn, bart. The entertainments were continued until half-past nine o'clock, when Lord Combermere was again conducted in procession to the hotel, and the Brethren separated.

Lord Viscount Combermere has written to Brother Bland, of Macclesfield, expressing his pleasure that the Lodge 372 shall in future be

named "The Combermere Lodge of Union," to commemorate his recent visit to Macclesfield, as a stimulus to Freemasonry in the province, as well as in consideration of the late Sir Robert Salisbury Cotton, bart., his lordship's father, having granted the warrant of Lodge 372, in 1793, and to be registered as such in the Grand Lodge.

LEEDS.—*The Alfred Lodge*, No. 384, have elected as Worshipful Master that zealous, active, intelligent, and never-wanting Brother, James Hargreaves, Prov. Grand Secretary for West Yorkshire. Under such auspices the Lodge will advance in science, be correct in discipline, and gain honour with the Craft. This Lodge having been constituted fifty years, the Brethren celebrated the jubilee with great spirit, and a Masonic Ball was given in the Assembly Rooms in commemoration of the event, to which none of the male sex were admissible, but "the free and accepted," who appeared in their Masonic clothing; but there was a full attendance of the lovelier part of creation, so much so that they could not all be provided with partners "meet" among the Brotherhood in the merry dance. The ball was opened by Mrs. Charles Lee, the wife of the D. P. G. M. of West Yorkshire, and Brother R. A. Brown, the W. M. of the Lodge; the dancing was kept up until "high twelve," when the summons was given to "refreshment," and upwards of a hundred ladies and Brethren retired to the Banquet-room and sat down at once to a table richly provided and elegantly arranged, with viands, confectionaries, and fruits of every description, under the able surveillance of Brother Charles Scarborough, at whose hotel the Lodge of Alfred meets. The Worshipful Master presided, and "The Queen" was drunk with hearty cheers; and with "freedom, fervency, and zeal" the bumper cup was emptied to "The Ladies;" and the proposer of, and responder to the toast, severally displayed their eloquence and gallantry on the occasion. The dance was resumed, and kept up until Aurora began to show her rosy face, when all retired well pleased with the Masonic *fête*, the ladies specially wishing that the like might be repeated again and again, for it was a night of joy and pleasure unalloyed.

HUDDERSFIELD.—Freemasonry is proceeding prosperously in this town, and among the Brotherhood will be found some of the most influential, useful, and respectable gentlemen of the town and neighbourhood. The Most Worshipful Grand Master has been pleased to grant a warrant for a new Lodge in this town, which is denominated the Lodge of Truth, No. 763, of which Brother Wm. Kilner is appointed the first W. Master, Brother Wm. Shaw the first S. Warden, and Brother T. R. Tatham the first J. Warden. God speed the work.

Lodge of Truth, No. 763, Dec. 5.—The opening of this new Lodge took place at the White Hart Inn, Huddersfield; William Kilner, Esq., of Huddersfield, at the recommendation of the members, and by command of the Grand Master, taking the office of W. M. for the first year. After the business of the Lodge was concluded, which was of a most gratifying character, the members and a number of visitors from neighbouring Lodges sat down to a banquet. Wm. Kilner, Esq., W. M., in the chair. There were also present many influential and zealous members of the Order. The evening was spent in the most harmonious manner, and the Brethren separated highly delighted with the whole of the proceedings.

HANDSWORTH.—*The St. James's Lodge, No. 707, Nov. 17.*—Our W. Master, Bro. F. Dec, has presented his Lodge with a most splendid and perfect copy of the Sacred Law, in black letter, 1613. It is elegantly bound in russia, with embossed gilt edges, and bears a suitable inscription. It was got up by our Bro. B. Hall, Masonic bookseller, Aris's Gazette Office, Birmingham. What makes this present still more valuable is the fact of its having been the property of our lamented M. W. G. M., his late Royal Highness the Duke of Sussex. It still retains his crest upon the inside of the cover.

At the last meeting of this Lodge the following notice of motion was made by Bro. Wm. Lloyd, P. M. ;—

“That an annual subscription of one guinea shall be made by this Lodge to each of the undermentioned institutions, viz. :

“The Royal Freemasons' Charity for the Maintenance and Education of indigent Female Children of reduced Freemasons,

“The Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of indigent and deceased Freemasons,

“The Asylum for the worthy, aged, and decayed Freemason,

“And the Royal Masonic Benevolent Annuity Fund.”

GATESHEAD, Oct. 9.—A special meeting of the Lodge of Industry, No. 56, was held at the Town-hall, Gateshead, for the purpose of meeting Sir Cuthbert Sharp, D. P. G. M., and John Bowes, Esq., M.P. It was announced by Sir C. Sharp that Bro. Bowes had been appointed to the office of P. G. M. for the Province of Durham, and that his installation would take place at as early a date as could conveniently be arranged. This announcement was received with great satisfaction by the Brethren present. The attendance was large, and the proceedings most gratifying. A general revival of Freemasonry in the province is expected to result from the appointment of the hon. member.

BIRMINGHAM.—*Lodge of Light, No. 689, Oct. 21.*—The principal business of this evening was the presentation of a most splendid gold jewel to our worthy and respected Brother, Bell Fletcher, Esq., M.D., on his retiring from the chair. It was manufactured by Brothers Newstadt and Barnett, the well-known Masonic jewellers of this town, and bears an inscription commemorative of valuable services rendered. It was presented by Bro. Banks, W.M., in a suitable speech ; and Bro. Fletcher returned thanks in an appropriate and feeling manner.

Nov. 18.—We were this evening favoured with a visit by a member of the Victoria Lodge, No. 4, Dublin, Bro. W. R. Daniel ; and right glad were we to hear that “Father Tom” was in excellent health. Should the veteran ever have occasion to pass through Birmingham, we hope he will so contrive as to give a *look-in* on any third Tuesday, at Bro. Dee's Royal Hotel.

BRISTOL.—*Beaufort Lodge, No. 120, September 17.*—The members held their annual Festival at the Montague Hotel ; there were several visiting Brethren of rank present, amongst whom Brothers William Done Bushell, Senior Grand Warden of the Province, Lunell, W. M. of the Royal Sussex Lodge, Bryant, W. M. of the Royal Clarence Lodge, Dr. Fairbrother, &c.

The usual loyal and Masonic toasts were given, and on the health of the R. W. D. P. G. M. being proposed, the Senior Grand Warden read

a letter from the venerable and respected Brother Husenbeth, stating that he was prevented attending by a domestic calamity, and also announcing that, in consequence of his great age, he had sent in his resignation to Colonel Baillie, the Provincial Grand Master, which announcement was received with great regret by the Brethren present, and particularly by the members of the Beaufort Lodge, Bro. Husenbeth being the Father of that Lodge, having been initiated in it in the year 1799, and continued a subscribing member and steady supporter of it ever since.

The W. M. Bro. Joseph John Evans, on behalf of the Brethren of the Beaufort Lodge, presented to Bro. Richard John Bridges, P. M., a very handsome tea-service of plate, bearing an inscription in acknowledgment of his past services. The W. M., in his presentation address, alluded in flattering language to the services of this Brother during his Mastership seven years since, and as Past Master subsequently, observing that he was gratified to find that the Lodge had emerged from a situation of depression to one of great prosperity, being now the most numerous Lodge in this ancient province, and highly celebrated for its correct Masonic working; the W. M. also complimented Bro. Bridges on his Masonic attainments as Past Master of the Royal Sussex Lodge and Past Senior Grand Warden, and other offices in the Craft, which he had successively held, and concluded by proposing his health, which was drunk with full Masonic honours and the very hearty greetings of the Brethren.

Bro. BRIDGES rose to return thanks under considerable emotion, and addressed the Brethren very feelingly, and fraternally stating that he trusted this further mark of their approbation would be another constant monitor to him to act with them upon the square.

The evening was spent very pleasantly in the true spirit of harmony, and the Brethren retired highly delighted with the intellectual meeting; indeed the feast of reason and the flow of soul was partaken in abundance.

We learn that subsequently to this Festival the R. W. P. G. M. Bro. Colonel Hugh Duncan Baillie has resigned his office, and that Bro. Major Henry Shute has been appointed in his place, who has appointed the active and zealous Bro. William Done Bushell to be his Deputy.

Bro. Shute is Past Master of the Royal Sussex Lodge in the Province of Bristol, and has been for many years a steady supporter of the Order there; he is also a member of the Prince of Wales's Lodge, and it is expected that these appointments will tend to further the interests and uphold the character and respectability of the Order in this Province.

SOUTHAMPTON, November 9.—Bro. Joseph Hobb was, for the third time, elected Mayor. Bro. John Aslatt, Sheriff of the town and county, and Bro. Richard Blanchard appointed Under-Sheriff.

SCOTLAND.

TO CORRESPONDENTS.

DELTA.—We are obliged by the communication sent through Dr. Crucefix; but why omit name and address; confidence enhances the value of a kindness, distrust has a contrary effect.

A SCOTTISH MASON.—We refrain from replying to his lengthy but very proper letter on the Scottish Freemasons' Life Association; being altogether ignorant as to that part of it which calls on us to state the precise manner in which the office-bearers are remunerated, which appears to be the principal requirement, as the printed statement itself is, in most of the points, a sufficient answer. As to the profits of life-assurance, they are enormous. The patronage of the Grand Lodge of Scotland is doubtless of great advantage to the Company, although, as a body, its own productiveness is of little avail; where is its fund of benevolence? its charities? in fact, its proof of the true principles of the Order? The prospectus states (page 6) "*that it has a direct interest in the welfare of the Association;*" how does not appear, unless by the loan of names; and be it observed, that the SEVEN-TENTHS OF THE WHOLE REALIZED PROFITS in favour of the members, are contingent on the previous payment of dividends, salaries, &c. Further it would appear that one-fifth (or two-tenths) is to be applied to the Guarantee Fund in perpetuity; and that the last tenth, at first applicable to the redemption of capital of members, will, on the completion of such redemption, be available! but for what purpose is not stated—"Prudent and thrifty Scotland should look to this. The prospectus appears to be well drawn up, but it could be wished that in the copy sent, the pencil marks in various parts had remained; they might have enabled us to have touched more pointedly on the subject.

GRAND LODGE OF SCOTLAND.

The 30th of November falling this year on a Sunday, the Annual Meeting took place on Monday the 1st of December, in the Waterloo Rooms, at two o'clock, when the following were elected office-bearers for the ensuing year:

Bro. Rt. Hon. Lord Glenlyon, M. W. Grand Master Mason.

Bro. Lord Frederick Fitzclarence, G. C. H. Past Grand Master.

Bros. Samuel Hay, esq., Grand Treasurer, W. A. Laurie, esq., Grand Secretary.

Bros. Revs. A. Stuart and J. Boyle, Grand Chaplains; R. Gilfillan, esq., Grand Bard.

The Grand Master and his Officers dined with several Brethren at six o'clock; and afterwards at nine the Grand Lodge was opened in the great hall, where a large assemblage of the Brethren attended; many country Lodges were also present. In the course of the evening, the gratifying intelligence was communicated to the assembled Brethren of the extension of Scottish Masonry during the past year, in different quarters of the world, particularly in the East and West Indies, in Australia and Nova Scotia, and that a charter had been passed that day in favour of a Lodge in Jamaica, which the Brethren there had named the "Glenlyon Lodge," in honour of the Grand Master.

THE ORDER OF THE TEMPLE.—(Extract from Circular, dated Oct. 30, 1845.)—"Motion intimated, 3 Ab. 727, That it shall be in the power of the Grand Master, with the advice of the Grand Council, to nominate a class of Honorary Knights Grand Crosses, to consist of such monarchs of Christendom, or princes of the Blood Royal of any Christian State, as may visit the chief seat of the Temple, now in the Scottish capital. That such monarchs or princes shall not necessarily require to have been previously received into this religious and military Brother-

hood; and further, that a decoration for such Honorary Grand Crosses be adjusted.”*

We are not aware whether this “motion intimated” has been intimated to every member of the Order, and therefore we give it full publicity; it probably was confirmed on the 3d of November. Whether it was so or not, is, we opine, of no importance. But as to the Order itself, generally speaking, the Masonic Knights Templar are unfriendly to any innovation on the long-existing discipline and practice, by allowing entrants to the Order without undergoing the previous qualifications of Craft and Arch-masonry. The reasons for the change are of an exclusive nature, and therefore erroneous in principle; they are grounded on this basis, to suit the taste of some noblemen and gentlemen who wished to be Templars without entering Masonry. So a door is to be opened midway in the pyramid, to save them the trouble of entering at the basement. For such persons it may work well; but it will do, at a sad cost to the honour and reputation of Scottish Masonry! The Craft in Scotland does *not* with a favourable eye look on this change. Among the nobility of nature there are many Brethren of sterling worth, inviolable honour, and strict moral integrity, who view in this assumption of rank and superiority an object altogether unmasonic, and certainly not very palatable to those who, having entered the Order by the tests of Masonry, consider the exemption from those tests in favour of aristocracy to be even offensive. There is also something ungrateful in the plan. The new system of Templary emanated from, and was founded on, a junction with the old Scottish Masonic Knights Templar, among whom there was no distinction of worldly rank, who are thus discarded as useless; and by this new system numbers are put “out of the pale,” and cannot hope for a share of the honours which it professes to confer, and which many honest and upright Masons justly aspired to. They, at least, have no expectation of, in due time, shaking hands with Fras., Prince Albert, Nicholas of Russia, &c., on their future visits to the “Chief Seat of the Temple, now in the Scottish capital.”

EDINBURGH.—William Edmonston Aytoun, Esq., Advocate Past Master of the Lodge Canongate, Kilwinning, has been formally installed by the Senatus Academicus of the University, as Professor of Rhetoric and Belles Lettres. We congratulate the accomplished and talented Brother on the new field of honour and of usefulness which has opened unto him.

We in Auld Reekie, albeit though unable of ourselves to erect an asylum for the aged workman, look with reverential feeling on the Asylum for the Aged Mason in London, and trust that its ultimate success is not doubtful. It appears to be framed of too stern stuff to be blown aside by any side wind, and most sincerely do we hope that at the ensuing Grand Lodge a different result will reward the efforts of its untiring friends.

We observe that our enterprising friend, Dr. Burnes, in Bombay, is rather hard upon his first favourites, the European Chevalier Orders. His plan, however, may be feasible in the East; and assuredly that of admitting the natives into the Craft degrees is a most admirable one.

* This circular has not, we understand, been forwarded to every member of “the Order of the Temple.”

Indeed it may be said to be the first step to enlighten their moral and religious views; and were every Christian missionary a Mason, the proselytizing natives to Masonry in the first place might prove the best means of Christianizing them.

Historic and Masonic Painting of the Poet Burns.—We understand that the talented artist, Brother Stewart Watson, now resident in Edinburgh, is engaged in a painting of the Poet Burns in the act of being received into membership with the Canongate Kilwinning Lodge. Various portraits of contemporary members of the Lodge, and patrons of the poet, will, it is said, be introduced; such as those of Professor Dugald Stewart, Sir William Forbes of Pitstigo, Sir James Hunter Blair, Lord Monboddo, &c. &c., which will doubtless enhance the value and interest of the picture as an historical piece. The subject must, from its very novelty, attract attention: nor can we doubt, from the ability of the artist, that it will also command approbation and applause.

KIRKCUDBRIGHT, Oct. 3.—The late Bro. William Johnston, of this town, bequeathed to the Freemasons of St. Cuthbert's Lodge, of Kirkcudbright, 20*l.* sterling, to be divided among the widows, as particularly directed by him, and any surplus to be disposed of by the Lodge, to their poor or decayed members. A meeting was immediately held, when eleven widows received the sum of 1*l.* each, and the balance was distributed among the poor or decayed members, and other widows not specially mentioned, by which many of them, in providing coals, &c., will be enabled to keep themselves cozy and comfortable during the chilly nights of winter. Mr. Johnston had also attended to the comfort of the distributors of this legacy, having left 1*l.* to defray the expense at such division. Mr. Johnston was a member of this old and flourishing Lodge for nearly sixty years, was warmly attached to many of its members, and greatly assisted in elevating it to the high degree of estimation it now so deservedly holds among the Craft.

DUNDEE.—Masonry here is decidedly in the ascendant. The Festival of St. Andrew was celebrated by the various Lodges in a manner worthy of the Craft; the utmost unanimity prevailed, and the various Lodges seemed to vie with each other in the honourable and laudable rivalry. In the Operative Lodge, Bro. Andrew Anderson, P.M., took the chair, in the absence of the R. W. M., Sir John Ogilvy, Bart.

The chair of the Ancient Lodge was occupied by the R. W. M., George Duncan, Esq., M.P. for the burgh, who did the duties with his usual tact. In proposing the toast of "The P. G. L.," he noticed the many handsome acts of charity done by the P. G. M., Lord Panmure, and mentioned that, only three days previous, he had received a letter from his Lordship handing him 100*l.* for the Royal Infirmary.

In the other Lodges the chairs were all ably filled; and after a pleasant evening, the different Lodges closed, with the prospect of having a numerous attendance on St. John's day.

The following is a list of Masters in the different Lodges in Dundee:—No. 47, *Operative Lodge*, John Murdoch. No. 49, *Ancient Lodge*, George Duncan, Esq., M.P. No. 78, *St. David's Lodge*, John Anderson. No. 158, *Thisle Operative Lodge*, Duncan Lennox. No. 225, *Forfar and Kincardine Lodge*, David Crabb. No. 254, *Caledonian Lodge*, Robert Taws. No. 317, *Camperdown Lodge*, Alex. Leslie.

IRELAND.

TO CORRESPONDENTS.

P. Z.—Vide page 62 of your own Constitutions, and you will find an *implied* direction to select Companions for their merit and abilities. It would be better had the law been less vague; the English law is peremptory; even the third chair of the R. A. Chapter must be filled by a W. M., and even then the party must have also served as Scribe or Sojourner.

A. ROSE CROSS.—We have received the printed List of Officers of the Grand Council of Rites for Ireland, 1845, in which the name of Dr. Crucefix does not appear; but that list we believe was published previous to the day when the original Chapter glanced at past events.

DUBLIN.—The Grand Lodge have unanimously selected his Grace the Duke of Leinster to be the Grand Master for the year ensuing, and have also nominated Bro. Richard Lea Wilson to be their representative at the Grand Lodge of England, vice Bro. H. C. Sirr, resigned.

It appearing that a majority of the Lodges in the province of Derry had not signed the petition to the Grand Lodge for the appointment of Provincial Grand Master, his Grace the Duke of Leinster did not concur, consequently the subject must be resumed.

The abuse of Freemasonry has reached its Nadir. We extract the following *morceau* from an article in the *Cork Examiner* of Nov. 12:—“Catholic Freemason! The thing is a contradiction in terms, a moral impossibility. It ever has been, and ever will be such, so long as the Church of God upon the earth shall survive, to denounce masonry as a wretched impiety, alike hostile to the spiritual and temporal welfare of the world which it threatens.”—This smacks too strongly of the *still illicit* to require comment.

BRO. HENRY O'CONNOR.—The 15th of November was a red-letter day in the annals of Irish Masonry; it was then that honour was done to Bro. Henry O'Connor. We subjoin the following account of the interesting meeting from the public papers:—

The Kilwinning Chapter of Prince Rose Croix Masons.—Grand Union Banquet.—On Saturday, the 15th November, the members of the Kilwinning Chapter of Prince Masons, on the occasion of the presentation of an address, with a suitable testimonial, to Bro. Henry O'Connor, barrister-at-law, late M. W. S. of the chapter, assembled at the Grand Lodge Rooms in full masonic costume, most of the Brethren wearing the usual brilliant insignia of that and other higher degrees of the order.

At five o'clock the M. W. S. of the chapter, Bro. Henry M'Dona, took the chair, assisted near the throne by two distinguished and respected members of the original chapter, Bros. Dr. Wright and Quinton. The chapter was opened with the accustomed formalities, after which the following address was read by the M. W. Sovereign of the chapter:—

Address

From the Kilwinning Chapter of Knights of the Eagle and Pelican Princes Grand Rose Croix of Ireland, to the Most Excellent Prince and Bro. Henry O'Connor, past M. W. Sovereign.

“Most Excellent Sir and Brother,—In presenting you with this small testimonial of the regard and esteem in which we hold your Masonic

character and labours, the Kilwinning Chapter of Princes Grand Rose Croix of Ireland does not free itself from the sense of obligation which must ever accompany the mention of your name.

"Tis true that your high-minded and devoted conduct has only been the exhibition of those principles which should adorn every member of the high degree to which we have the honour to belong; but the noble forbearance, the self-devotion, and the persevering benevolence, which distinguished your whole conduct during the late eventful and arduous struggle, have seldom been equalled, and have never been surpassed.

"It is matter of congratulation to the members of our Order, now so felicitously united in the true Masonic bonds of peace, love, and harmony—faith, hope, and charity, as well as to the whole Masonic world, that the sacrifices and exertions which have been so nobly made, have not been made in vain. And next to the brotherly determination and the Masonic wisdom of the illustrious chief, who so happily rules over our order, we esteem the zeal, the talent, and the single-minded perseverance which you brought into the field, as a principal source of the amicable termination of the unfortunate Rose Croix differences.

"Your best reward, most excellent Sir and Brother, is, and ever will be, in your bosom, from the personal recollection of how those differences have been so happily reconciled. But next to that, we know you will value, and therefore present you with, the expressed opinion of this ancient Chapter, which, second to none, stands on the highest pinnacle of our temple, and esteems as its proudest trophy, that it has sacrificed all but honour for the good and peace of Masonry.

"Nearly the last of the acts of the Grand Chapter, as an independent governing body, was that which we are met together to consummate this evening. And I need not say that it is one of the proudest and most pleasurable moments of my life which enables me, as its representative, to present you with this address, and with this accompanying gold box.

"Signed on behalf of the Kilwinning Chapter, Knights of the Eagle and Pelican, and Princes Grand Rose Croix.

[Here follow the names of the Grand Officers of the Chapter.]

A copy of the address, handsomely engrossed on vellum, together with a gold box surmounted by a magnificent mosaic landscape, was presented to Bro. O'Connor, who, evidently under the excitement of deep feeling, made the following reply:—

"M. W. Sovereign and Brethren—It now becomes my duty to reply to the very flattering and cordial address with which this distinguished Chapter (through its honoured and highly estimable Sovereign) has been pleased to accompany, and thus to render invaluable to me, the magnificent token of its approbation, which I most gratefully receive.

"I reflect with satisfaction that my inability to express adequately my feelings upon this occasion, which will not prevent me from obtaining credit for the possession of deep and lasting sentiments of gratitude towards these kind and partial friends, who have already given me credit, and generously-bestowed applause, far indeed beyond my deserts.

"But in all the pride and pleasure of this gratifying moment, I must confess that a feeling of regret predominates; that my merits have so seldom exceeded those of merely pure intentions; and that I could not possibly have stood in the position to which I am now elevated, but through the high-minded emulation of the members of this Chapter,

competing with each other in anxiety to suppress the remembrance of their own services, and to enhance and magnify the value of mine.

"It certainly has so happened that, during the critical period when much was committed to me, as a representative of the Grand Chapter,

'The day dawned, and the darkness was dispelled.'

"But I can no more persuade myself that I was, in any pre-eminent degree above some other Brethren, the cause of this wholesome revolution, than I can imagine myself to be the cause of the sun's rising, merely because I happened to be one, amongst those who, undismayed in the gloom of midnight, still looked fixedly towards the East, and were the first to welcome the approach of day.

"May that day of peace and reconciliation, which is at length shone forth, be ever the light by which Freemasons of all degrees shall regulate their course, and the pure element which shall especially warm us, members of this high Christian Order, into benevolence and charity towards each other, and towards our fellow-men."

At the close of the proceedings the Brethren adjourned to Jude's Hotel, to commemorate the happy and gratifying union which had taken place between the members of this high "Order," under the paternal guidance of the illustrious Masonic Chief in this country, his Grace the Duke of Leinster. In the true spirit of Masonic wisdom the union was formed and cemented, and past differences were not only forgotten, but the contending elements were so combined in peace, love, and harmony, as to demonstrate the Christian spirit of forbearance and fraternity devoid of selfishness, pride, or ambition, which pervade the Order, from the earliest ages to the present day. Differences may at times exist in any great body. They existed among the early Christians, even in the days of the Apostles; some on points of discipline, and others on substantial grounds of doctrine and practice; and with this example before us, as recorded by Divine inspiration, there is nothing strange in the differences that took place between two bodies in a high degree of Masonry, each perhaps claiming a prerogative which, in the end, was non-essential to the welfare or stability of the Masonic order.

After all, such contentions for a time only show the jealousy of the Masonic body to guard against error or innovation of any kind, for as well (we speak in a temporal sense) might a passage be interpolated in the Old Testament without being detected by the Jews, who at certain periods guarded against innovations by enumerating the words and the letters in the sacred volume, as that any new forms or customs could be introduced into the Masonic ritual (now consecrated) by its antiquity, its benevolence, and moral tendency, without detection by the "Grand Council of Rites," and the various governing bodies of the Order established in every civilized nation. If differences then existed, the union which followed was as gratifying to both parties as it will prove permanent; and the presence of the *elite* of the original chapter, the highest Masonic authorities in the country, and the cordiality with which they met their brethren at the festive board, is as true a type of their wisdom and kindness of heart, as it was creditable to the good taste, hospitality, and fraternal feeling of the Kilwinning Chapter. All met together as Brethren, and like an ancient people, who flourished in one of the states of Greece, they sacrificed past differences on the altar of peace and charity.

A sumptuous banquet was given by the Kilwinning Chapter, to which

a great number of guests was invited, especially the grand officers and other members of the original Chapter. It took place in Jude's new Hall. The table presented a magnificent appearance, not only from the profusion of plate, but from the beauty, elaborate taste, and artistic design of the several centre pieces, made of pastry of various hues and colours which stood on the table, covered with Masonic devices.

Amongst those of the original Chapter in attendance were Bros. Alderman Hoyte, D. G. Master of Ireland; Quinton, Wright, Murphy, and Gleeson, of Limerick.

After the cloth was removed the usual loyal and appropriate toasts were proposed. Among the toasts proposed with fervid eloquence, and received with the most affectionate greeting, were the healths of Dr. Arnott, the Grand Prior of Scotland, and Dr. Crucefix, 33rd degree, who, although both absent from the happy scene, were thus identified with this happy meeting; and, after a delightful evening, the company separated, mutually gratified with the cordial union thus finally established.

Letters of apology, expressive of the deepest regret at not being able to attend, were received from Bros. Walker, Arnott, G. Prior, of Scotland, John Norman, D. G. President, R. T. Crucefix, 33°, and G. J. Baldwin, S. P. R. C., &c.

PARSONSTOWN, Nov. 11.—The Second union dinner of the Parsonstown, Ballinasloe, Banagher, and neighbouring Masonic Lodges, took place in Bro. Dooly's Assembly-rooms in this town. It was one of the most imposing spectacles the mind can well conceive, which was considerably heightened by enchanting music. At half-past six o'clock about seventy Brethren sat down to dinner. John Waters, Esq., M. D. W. M., presided; Thomas Mitchell, S. W., acted as croupier. The following Lodges were largely represented, viz.—1, 2, 4, 12, 13, 32, 49, 50, 71, 137, 139, 163, 208, 224, 302, 306, and 466. Michael Furnell, Esq., Grand Master of the 33rd degree, the dernier grade of Masonry, Provincial Grand Master of North Munster, supported the Chairman on the right, and Captain Bell, W. M., 137, on the left.

The cloth being removed, and grace having been said, the Worshipful Master proposed "the health of Her Most Gracious Majesty," and other loyal toasts. "The health of the Grand Masters of England, Scotland, and Ireland," followed.

The CHAIRMAN, in very suitable and complimentary terms, proposed "the health of Bro. Furnell." Drank with the usual honours.

Bro. FURNELL returned thanks in a very eloquent manner; and having passed a very deserved eulogium on the merits of the President, concluded by proposing his health, which was drunk with much applause and the honours.

The MASTER appropriately returned thanks for the very flattering manner in which his health had been drunk, and expressed the extreme pleasure it afforded him to see so many strangers present, and was convinced that their coming together would advance Masonry.

Various toasts were afterwards given and severally replied to.

Oct. 23.—The Donoughmore Lodge, No. 44, assembled at their hall, Clonmel, for the purpose of inducting their W. Master, the Right Hon. the Earl of Donoughmore, a name so justly venerated by the Order. The ancient and sublime ceremonial was conducted in the most imposing manner, the Brethren of 44 having invited the Provincial Grand Master

of North Munster, and other lights of the Order to their fête. The noble earl, after ably conducting the reception of the Earl of Glengal, and the rites of several grades, presided at the social board in a style to render the Royal Order indissolubly devoted to him. Donoughmore is certainly the brightest planet of the Irish constitution, comprising the nobility, aristocracy, and worth of the district, and their sumptuous new temple and club outshone all competition. Long may their noble Worshipful Master enjoy the priceless satisfaction of witnessing the love, philanthropy, and honour of the Donoughmore Lodge. The Grand Masonic Hall, opposite the County Club-house, at Clonmel, will shortly be occupied by the Masonic Lodge.

LIMERICK.—The members of Union Lodge 13, of this city, are about to give a full-dress invitation ball.

Colonel Kemys Tynte, the R. W. P. G. M. for Monmouthshire, has conferred the office of Deputy Prov. Grand Secretary on Bro. James Hill, a native of this city, and a member of the Masonic Lodge, 693, Newport, Monmouth.

The Longford Masonic Lodge, No. 76, added twenty new members within the last six months, all respectable, and of every religious denomination.

Dec. 16.—*Hon. F. Saville, R. A.*—A very pleasing compliment was paid to Bro. Saville this day. Lodge 13 with many friends, in all seventy, attended at the club-house in honour of their distinguished guest. Bro. Tracy presided.

George Furnell, Esq., has been elected Treasurer for the county.

LONDONDERRY.—The Lodge 93 has ceased to exist: ignorance, prejudice, and jealousy, have completed their work; and, to prevent a repetition of disgraceful scenes, the warrant has been surrendered to the Grand Lodge. A new warrant has been granted, on the application of Bro. Alexander Grant, numbered 69, who will now be enabled to work his new Lodge with good materials, free from the base alloy with which he has had so long to contend.

CORK, Sept. 29.—St. Patrick's Lodge, No. 8, entertained Sir Wm. Chatterton, bart., Grand Provincial Master-elect of South Munster. The Craft assembled numerously. Whilst at labour all the Officers and Brothers of this admirable and effective Lodge, performed their respective duties as perfect craftsmen, who understood their business, and executed their work well and willingly; and during refreshment, they were, as all good and faithful workmen ought ever to be, animated with the best cheer, and regulated by a felicitous decorum.

The Worshipful Master presided with ease, affability, and dignity; and all his prefatory observations, indeed, we may say, good speeches, were concise, eloquent, and appropriate.

Amongst the Craft were Visiting Brethren from Lodges Nos. 1, and 71, of Cork, No. 4, of Dublin, No. 13, of Limerick, and No. 32, of the Cape of Good Hope, all of whom made suitable returns after their respective healths and Lodges were given; and as an illustration of the pleasurable and gratifying peculiarities of Freemasonry, we may mention an incident that was received with demonstrations of pride and gladness by the Brethren of No. 8, when they found in their Lodge a Brother who invented the screw as applied to steam navigation. On returning thanks for himself and Lodge 32, the Brother to whom we

allude, mentioned that though he was a young man, he was, notwithstanding an old sailor; and having adopted his profession, not from necessity, but choice, he contemplated the progress of steam as destructive of the old marine power of England; he therefore put his wits to work in order to discover a mixed power for the maintenance of the marine and martial navy of Britain; and the result of his investigations was the discovery, perfection, and application of the screw associated with the old machinery sails and rigging; to that discovery he was indebted for the honour and happiness he then enjoyed as he had arrived here in the "Cork Screw" which had been built by him, and put on this station by the Brother who introduced him to the Lodge; and so completely successful was the design, that he had had several interviews with the Lords Commissioners of the Admiralty upon the subject, by whom the advantages of the system were justly appreciated, and would be attended with the most beneficial consequences as well to trading as to fighting ships; and he was gratified to inform his Brethren that several first-class vessels similar to the Cork Screw would be very soon afloat on the waters of the Lee.

FOREIGN.*

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.

FRANCE.—The greatest excitement has been created in the French Lodges by the circular of the minister of war to the colonels of regiments. We give a translation of it, that our readers may judge for themselves; it is certainly a very important document, and creates another vital question in Freemasonry.

Paris, February, 1845.

"Colonel, — It has come to the knowledge of the minister of war that some of the military in active service, yielding to the solicitations of some of their former comrades, have been made Freemasons. Without attempting to cast blame upon a society tolerated by the government, the minister believes it to be contrary to the rules of the service for any of the military to become members of an institution, which aims at similar objects to that made known to you by circular of the 5th July last, respecting the society of Saint Maurice, and upon which you were requested to report. In conformity with the instructions of the minister you will circulate, with the necessary secrecy, to the officers placed under your command the regulations on the subject; you will recommend

* We are more than usually indebted to Latonia and other foreign Masonic publications.

their discontinuing to visit any society of the sort to the one now under consideration, their connexion with which will on no pretext be admitted; and you will report any that may break this rule; and please acknowledge the receipt of this circular, which you will consider confidential."

Pretty well this for the Marshal Soult who figured as the Grand Commander of the Supreme Chapter (now the Council of Rites) from 1804 till 1814. Every Lodge has been at work upon the subject, and as dukes, princes, peers, deputies, and generals, are members of the Supreme Council, and enjoy the favour of the government of France, we shall see what they will do in this affair. Letters and remonstrances have poured in from all directions, the Lodges have appealed to the Grand Orient, and everything is on the alert.

The Grand Orient appointed a commission to report and act, consisting of the Most Worshipful the Grand Master, the Counts Las Cases and Bertrand. A letter of remonstrance was immediately decided upon, which being duly sanctioned, was transmitted* to the marshal. Thus stood the matter when our last letters left—we shall again turn to this subject.

The Revue Maçonique publishes the letters, protests, declarations, and determinations of the French Lodges upon the non-admission of Jews to the Lodges in Prussia, as also copies of their protests and letters forwarded to Berlin. We have likewise received copies of the request for admission by Bro. Behrend and his colleagues into the Lodges at Berlin. The reply and protest made on the spot we shall not for the present publish in full, but wait the result of the application on the part of the Grand Lodge of England for the admission of its members, which we hope will now be granted.

A highly interesting and most extraordinary initiation took place on the 11th April last in the Lodge Mount Sinai, in Paris.—A deaf and dumb professor of the institution for teaching the deaf and dumb, had been proposed as a member of the above Lodge; the Supreme Council was written to about it, and permission was granted, if the candidate were otherwise eligible, he might be initiated. The highly gifted and very talented Worshipful Master, Bro. G. Weil, as well known for his literary as legal attainments, undertook the duty. The candidate was subjected to an examination of his talents, which being satisfactory, he was requested to explain his thoughts in reply to the question—"What is your opinion of the eloquence of speech?" We shall take the earliest opportunity of publishing the answer; but we could not refrain from publishing the above interesting fact: an epoch in Freemasonry which united to the family of humanity an otherwise isolated being.

The Grand Lodge of Sweden made known officially to the Supreme Council of France the death of Charles John Bernadotte, King of Sweden, and Grand Master of the Masons of Sweden, likewise of the accession to the throne and Grand Mastership of the Freemasons of Sweden, Oscar the First. The Supreme Council thereupon sent letters of condolence and congratulations.

The finance committee of the Grand Orient of France reports that the funds stands thus in hands of the Treasurer, 1030 fr., 7 treasury bills of 3240 cts. value, make 22,680 fr., 3 obligations of the city of Paris 1459 fr. value, 4351 rentes 7200 fr., making a total of 35,261 fr. This

* Our space and time prevent our giving place to this letter, which is signed by the above-named and the other Grand Officers.

shows a diminution in the funds ; the same period last year having had in hand 46,293 fr.

A letter has been sent, April 6, 1845, by Bro. E. Defacqz, the Grand Master of the Freemasons of Belgium, to Monsieur Northomb, Minister of the Interior, in consequence of an assertion of the minister's derogatory to Freemasonry. The letter itself we reserve until an opportunity for its publication shall present itself.—*L'Orient*.

The Grand Lodge of Hambro' has presented the Grand Orient of France with two medals, one struck in honour of the introduction of Freemasonry into Germany, anno 1737 ; the second to commemorate the establishment of the St. George's Lodge at Hambro', 1743.

A memorial has been sent to the Grand Orient of France by the Lodge Perfect Silence of Lyons, requesting it to pass a law to regulate the Masonic press of France, which will continue whether countenanced or not, and thinks, under the circumstances, it would be better to sanction and controul it, than to endeavour to pass inoperative laws against it.—*Ibid*.

Statistics of French Freemasonry, copied from the Calendar of 1845 :—There exist in France 281 Lodges at most, 127 Chapters, 38 Councils, making 446—the number of representatives in the Grand Orient, not being officers thereof, is 80, and representatives who are officers 62, making 142.—Surely these cannot be called a full and fair body of representatives of the Freemasons of France.—*Ibid*.

PARIS.—The "Star of Bethlehem" has sent a circular to every Lodge in Prussia, wherein they show, by as clear reasoning as brotherly affection, the absolute necessity of admitting all Freemasons to their Lodges. "We hope (says the circular) that our voices will not be lost in the silence of your halls, but find an echo in every breast, the more, as the time has arrived for France and Germany to grasp each others hands in brotherly love, and seal their friendship with the salute of affection."

The Supreme Council of Rites has given notice of having concluded a treaty of brotherhood with the Grand Lodge of Brazil, and that Bro. Horace Vernet would be the Brazilian representative at Paris.

On the 26th December the grand anniversary festival took place, which was very numerously attended by the members and visitors from all parts ; very interesting orations were delivered by Bros. Henvier, Gay, Guillhery, and Dupin. The Duke de Decazes having noticed that the Baron de Rothschild was present, remarked in his address that toleration was not a word without meaning in French Freemasonry. The baron replied in a very pathetic manner, it being very evident he was much affected. A handsome entertainment followed the work.

March 8.—A grand ball took place at Paris in the hall of the Grand Orient, for the benefit of the funds of Masons in distress ; it was elegantly and numerously attended. The receipts amounted to 2719 fr. ; after paying expenses, the profit for the charity was 1285 fr.

TOURNON, Dec. 26.—The Lodge of Complete Equality signalled its first meeting in a peculiar but praise-worthy manner. Previously to closing the Lodge, one of the Brethren proposed to distribute bread to all the poor in the town, so that when the Brethren sat at their meal they might rejoice in the thought that no one in the town was starving. The proposition being carried, the distribution took place in the presence of the mayor and the Sisters of Charity ; and in order that the funds of the Lodge might not be impoverished, the amount of the expense

was subscribed out of their own pockets by the Brethren before they separated.

ROUEN, *Feb. 22.*—A ball took place; the profits from which being 700 francs, it was decided that non-Masons should likewise be relieved—wood and bread were therefore given to that amount to all who applied.

CHEMNITZ, *March 27.*—The new Masonic building was consecrated by Bro. W. Eger, in the place of Bro. B. W. Teisig, absent from indisposition. The deputy conducted the proceedings with much *eclat*. The Freemasons flocked from all parts. The procession was then formed, and proceeded to the Lodge. There they were met by the R. W. the Deputy Grand Master for Saxony, Bro. Meissner. At the close of the ceremonies the Sisters of the Brethren presented to the Lodge three massive silver candlesticks, with branches. During the day, and at the banquet, four poems and songs, written and composed for the occasion, were recited and sung.

DRESDEN, *Feb. 9.*—A festival to commemorate the 70th anniversary of the birth day of Bro. Winkler, the Grand Master of the Saxon Lodge, took place. Between two and three hundred brethren had arrived, and immediately appointed a deputation to proceed to the residence of the M. W. Brother, to escort him to the Lodge. On his approach the Masonic chain was formed, which, being opened to receive him, was again closed, the entire assemblage at the same moment singing a new chorus of four stanzas. At the conclusion the presiding chairman, Worshipful Bro. Richard, presented Bro. Winkler with an elegant silver goblet, on which the Masonic emblems were embossed, and an inscription engraven, stating the date and object of its gift. He was then placed in the chair, and the brethren retired to their places. Bro. Winkler returned thanks, and declined the seat of honour. Many addresses were delivered by the brethren, after which they adjourned to a sumptuous banquet, and parted, delighted alike with the occasion of their meeting and the manner of their separation.

PORTUGAL.—We learn from letters received from Portugal, dated Feb. 21, that 20,000 French persons are at present in that kingdom, many of whom are Freemasons, but have no Lodge for themselves, although four Grand Orients exist. They are distinguished by the names of—1. The Lusitanish Grand Orient, which is in reality a Provincial Grand Lodge of the Grand Lodge of the Brazils; 2. The Irish Grand Orient, which is constituted from and depends on the Grand Lodge of Ireland; 3. The Passos Manual Grand Orient; 4. The Grand Orient of Costa Cabral. The two last are Independent Grand Lodges, and seem to have a considerable number of Lodges under their controul. Memorials have been addressed to the Grand Orient of France to issue a warrant for the establishment, under its banner, of a French Lodge at Lisbon. It is urged that such a Lodge is absolutely called for, in consequence of the number of French merchant vessels and ships of the line that are always in the Tagus, the officers of which frequently are Freemasons, but very seldom speak the Portuguese language, and are thereby prevented from attending the existing Lodges.

WEST INDIES.

Brother Joseph Ariano, of Kingston, Jamaica, will supply all applicants with the current numbers of the Freemason's Quarterly Review.

JAMAICA.—KINGSTON, Sept. 11.—A meeting of the members of the Elgin Lodge took place at Rodney Hall Court-house, in St. Thomas-in-the-Vale, for the purpose of installing the Provincial Grand Master (the Reverend William P. Burton, rector of that parish); and the necessary officers. Several members attached to the Sister Lodges in this town were present, and materially assisted in the ceremony. At about twelve o'clock they assembled at the Court-house, and having clothed themselves in accordance with their several degrees, formed and marched from that place to the Lodge-room in order, the band playing the favourite air. When they arrived at the stairs of the Lodge they opened into a column right and left. The Master, preceded by his standard-bearer, then walked up in the centre, the brethren closing in the rear and following.

The members composing the Elgin Lodge then proceeded to their room, and having opened their Lodge, the P. G. Master and his officers entered and were received in due and ancient form. The Worshipful Dr. Ewart then proceeded to instal the Worshipful P. G. Master, who in his turn appointed his officers, and afterwards installed the Worshipful John Ewart, *M. D.*, Master.

The P. G. Master then delivered a very eloquent address, pointing out the duties incumbent on Masters of Lodges.

The Lodge being closed, the brethren then marched in the same order back to the Court-house, when the P. G. Master returned his thanks to the brethren for their kindness in assisting him in the manner they had done, and kindly invited them to the banquet-room. The brethren, about thirty-two in number, having been called from labour to refreshment, took their seats. At this juncture the room was graced with the appearance of several ladies residing in the neighbourhood, who also took their seats on each side of the Worshipful Master, and joined in discussing the good things with the Masons, which no doubt gladdened their hearts.

The Worshipful Master then began his toasts with "The Queen and the Royal Family," "The Governor of the Island, the Earl of Elgin," "The Right Hon. Lord Glenlyon, Grand Master of Scotland," "The Earl of Zetland, Grand Master of England," "His Grace the Duke of Leinster, Grand Master of Ireland," "The Sister Lodges—long may they flourish.

The Worshipful Bro. Rutherford returned thanks on behalf of the Sister Lodges.

The Worshipful Master then rose and said that he had a toast to propose, which he felt satisfied every one would cordially join in. He could not find words adequate to express the worth of that individual.

He was not known to all present, therefore he would tell those who are unacquainted with him that he had been the rector of this parish for the last twenty years, and was a friend in every difficulty; that he felt proud in having the honour of proposing and drinking his health, as he had continued throughôut without blemish in every relation. He was sure there was not a heart that would not respond when he mentioned the name of the Rev. W. P. Burton, rector of this parish, and Prov. Grand Master of the Grand Lodge of Scotland in Jamaica.

The Prov. Grand Master then rose and thanked the Worshipful Master for the manner in which he had proposed his toast, and the brethren for the cordial manner they had responded to it. He felt sensible of the honour intended, but was not deserving of one-tenth of the praise which had been bestowed on him. If he had done anything, it was induced through the kindness of his friends who had always manifested love towards him, and if there was any credit due, it must reflect back on them; that as he had the honour of meeting them in the terrestrial Lodge, he hoped he would have the greater pleasure of meeting them in the celestial one.

The Senior Warden then claimed his right, which being conceded, he rose and proposed the health of "The Ladies," especially those who honoured the banquet-room with their presence this day. Their entrance, he said, had enlivened and shed a lustre over their proceedings. He trusted that they would continue to grace their meetings as they had donè on this occasion.

The P. G. Master rose and said, as I am the man for the ladies, I should be wanting were I not to return thanks on their behalf. I have performed the pleasing duty of making the single happy, therefore I return you thanks on the behalf of the ladies.

Bro. Hall proposed the health of the Deputy Grand Master (Dr. Ewart), which was responded to with great applause.

The Worshipful Doctor returned thanks in a very appropriate speech.

The ladies having left the table, several of the gallant gentlemen followed, which reduced the number very much, and shortly after one by one was seen wending his way towards home.

The Prov. Grand Master has been pleased to grant a warrant and dispensation for the early erection of a Lodge in this city, to be named the Glenlyon Lodge Provincial No. 2, under the Grand Lodge of Scotland, the Right Worshipful W. J. Rutherford as Master.

Having omitted in our last to give the names of the Master and Wardens of the new Lodge *Le Union e Concordia*; we now supply them; viz. Bro. J. J. Nisto, W. M., Jos. Ariano, S. W., J. M. Tregaron, J. W.

ANTIGUA, Oct. 23.—The ceremony of laying the corner-stone of the cathedral of St. John's by the Masonic fraternity, was observed this day with all due solemnity; every class of society was represented on this interesting and important occasion; the Lord Bishop of the diocese, Dr. Davis, and Sir Charles Fitzroy the Governor assisted. The address of the Bishop was a pious effusion of thanksgiving to the Most High, from whom he implored a blessing on the undertaking; after the conclusion of the Masonic ceremony, the Bishop presented the trowel to the Governor. The collection at the cathedral gates amounted to 41*l.* 3*s.* 3*d.* Among the concourse of ladies present, were Lady Mary Fitzroy, and the Lady of the Bishop.

ST. VINCENT, Oct. 23.—The members of Lodge 262, held in H.M. 85th Light Infantry; and many other Brethren attended the church, and heard an eloquent and appropriate discourse by the Rev. J. Checkley. In the afternoon the Master, Bro. Struth, and the Wardens of the new Lodge, "Victoria, 755," under the registry of England were installed. We have now a resident Lodge, and hope to work well, and continue to live happily as Masons.

TASMANIA (VAN DIEMAN'S LAND).

THE Lodges and Chapters at work here are all under the Grand Registry of Ireland, and are as follow :

No. 33, *Fusileer Lodge and Chapter*, originally held in the 21st regiment Royal Scots Fusileers, wherein it was worked for many years. In 1842, the Grand Lodge and Grand Chapter of Ireland granted Stationary Warrants for Hobart Town, where meetings are regularly held at Mezger's Hotel. Fees: Initiation, 3*l.* 10*s.*; joining, 10*s.*; exaltation, 5*l.* 5*s.*; joining, 2*l.* 2*s.*

No. 313, *Tasmanian Lodge*, 1830, and *Pacific Chapter*, 1835. These were the first Stationary Civil Warrants ever worked in Van Dieman's Land; the meetings are held also at Mezger's Hotel. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.*; exaltation, 5*l.* 5*s.*; joining, 2*l.* 2*s.*

No. 326, *Union Lodge*, 1832, meets at the Lodge Room, Davery-street, Hobart Town. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.* There is a Lodge of Instruction attached to this Lodge, which meets monthly.

No. 345, *Tasmanian Operative Lodge*, 1834, meets at Mezger's Hotel. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.*

St. John's Lodge, established at Launceston under a Dispensation granted by the Operative Lodge, No. 345. Initiation fee, 7*l.* 10*s.*

In this Colony, as well as in Sydney, there have been established a Benevolent Fund for distressed Masons, their widows, and orphans, which, if not realizing all the expectations of the promoters, is effecting some good. The Tasmanian Lodges took the lead, and have succeeded better than those in Sydney.

The Lodges in both Colonies are in want of Masonic instruction; they evince great desire to work correctly. Any Brother, whose pursuits may lead him in their direction, that would thoroughly qualify himself, would be welcomed with the most grateful hospitality by all.

A Correspondent, who has just returned home, is desirous that we should notify his arrival here by an acknowledgment of the Masonic kindness he received from all but one Brother, whose name is, for obvious reasons, suppressed. Our Correspondent left London for Hobart Town, full of hope, but fortune was unpropitious; he became unfortunate, and was compelled to apply to the Committee of Management, to assist him to return to England; they complied with his request, repurchased his Masonic jewels, which he had reluctantly parted with, and added a

small sum of money. He went to Sydney as a steerage passenger, that port offering more frequent opportunities of transit: his wife had left Hobart Town as companion to a lady. The Sydney captain declined steerage passengers, cargo paying better, and it was three months before he could be accommodated. Again he sought aid from the Craft, a Lodge under the Irish Registry entertained his petition, on the recommendation of a member, an English Brother, who knew him in England, and the entire collection was placed in the hands of an agent, who however, delayed to perform his promise for two months, and even reproached the applicant's character, who appealed to the Lodge for protection. Their reply was in deeds, a further subscription, with other tokens of regard were readily entered into, and he passed a few days in the enjoyment of unrestrained hospitality. He returned home penniless to renewed labour in the land of his birth. Fortune, in his pilgrimage, has not favoured him; but he is desirous to return to his kind Brethren in Tasmania and Sydney, his most grateful acknowledgments for their generosity and hospitality in the hour of need, which not only restored his slandered reputation, but enabled him to rejoin his wife in England.—Brethren, we also thank you; it is thus Freemasons should act.

CAPE OF GOOD HOPE.

With the recal of the good Sir Benjamin D'Urban, our Masonic position has retrograded; the foundation of the Gas-works will probably rekindle our scintillations, and warm us to a renewal of "light." Bro. Neave is here; and with his zeal, and the united services of Bro. Clerke Burton, and Bro. Michael Van Breda, some expectation of a better day dawns on the hope.

On the 6th of October, the corner-stone of the Gas Light Company's Works in Cape Town, was laid by the Honourable John Montagu, Secretary to the Government of this Colony, as the deputed representative of His Excellency the Governor, who was himself prevented by indisposition from being present on that occasion. Lady Sarah Maitland and family, and nearly all the ladies of distinction in Cape Town and the vicinity were present. It was an enlivening scene, and one which will not be quickly forgotten at the Cape.

Unaided by what is called the monied interests of the colony, the Directors seem to have marked out a path for their progress exactly dissimilar from those pursued by the Joint Stock Companies which have preceded them, namely, the one, directly leading towards "the Public good," trusting entirely to public opinion and public support for the furtherance and success of their patriotic design.

The Masonic Body lent their willing assistance on the occasion, and conducted the business of the day in the most systematic order. The English and Dutch Lodges were blended together in the most happy concord, the members under both Constitutions emulating each other in acts of kindness and brotherly regard.

The Master of the Supreme Court, Clerke Burton, esq., as Prov. G. M. of the English Masons, and the Hon. Michiel Van Breda, esq., Member of Council, as the Acting Prov. G. M. of the Dutch Masons, together with Br. Neave, the Deputy Prov. G. M. for Bengal, represented their respective Grand Lodges, namely, that under the Constitution of England, and that under the Constitution of the Netherlands, several other military, naval, and Indian Brethren of distinction being present, and assisting at the ceremony.

The Procession was formed at the Commercial Exchange, and proceeded to the site of the intended building. On arriving at the ground, the Masons halted and opened column to the right and left, forming a lane through which the Grand Lodges, the Hon. Mr. Montagu and suite, and the visitors passed towards the foundations. An anthem was then sung by a choir, under the able direction of Mr. Beil. As the stone descended an anthem was sung. The Prov. G. M. invoked a blessing as follows:

“May the All-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay. And grant to us all, in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy. *Amen.—So mote it be.*”

The Baron von Ludwig, as Chairman of the Company, then addressed Mr. Montagu, as the Deputy of his Excellency the Governor. To which address Mr. Montagu replied. The Prov. G. M. then presented the Trowel used on the occasion, and in the name of the Directors of the Company and the assembled Craft, requested Mr. Montagu's acceptance of it, as a token to remind him of that day's proceedings, and of the honour he had conferred on the Company and the Craft by his ready and powerful aid. The gift was accepted with evident satisfaction; and bore a suitable inscription. The National Anthem was performed by the band of H. M.'s 27th regiment, followed by three hearty cheers of the whole assemblage; and the united Fraternity and visitors returned to the Commercial Hall, in the same order of procession as before observed.

At the Hall, the liberality of the Baron von Ludwig (whose open-heartedness and generosity are conspicuous on all occasions where there is a demand for it), had prepared a splendid banquet, at which about 300 persons were present. The Baron was in the Chair, supported on his right by Mr. Montagu, and on his left by Her Majesty's Attorney General. There was some little irregularity in the order of proposing the customary toasts, but good nature and conviviality made amends for all. Amongst them Mr. Montagu's health was received with every demonstration of rapturous regard which could possibly be evinced on such an occasion; and on returning his thanks to the Chairman and the company for the honour conferred on him, was long, loudly, and enthusiastically cheered. The company separated early, one and all delighted with the days' proceedings.

In the evening the Baron entertained a select party at his own house, to commemorate his birth-day, which day had been chosen by the Directors of the Company as the most fitting on which to lay the corner-stone of their intended works, to do honour to their esteemed chairman.

QUEBEC.—*Masonry in the Army.*—In the *Freemason's Quarterly Review* we find honourable testimonials of the 46th Regiment. It is stated that "among the archives of this Lodge are many interesting records of high value to its Masonic character," and not the least interesting is the fact of the immortal Washington having been initiated into Masonry in the Lodge belonging to this regiment. It is also very singular and remarkable that the Masonic chest, with the regalia, &c., belonging to the Lodge, should have been twice captured during the last wars, and restored on both occasions under circumstances highly honourable and gratifying both to the captors as well as to the regiment. The gallant 46th is at present in garrison at Quebec.

TEXAS.—Several new Lodges, and two R. A. Chapters, have been opened in this republic during the year. Owing to the disjointed state of society in general, and the difficulty of remitting from the frontier towns to Austin, the returns have not been regularly made from some of the Lodges, but altogether the Order is progressing, and the annual meeting of the Grand Lodge in January was looked to with considerable expectation, when some of the representatives from the Grand Lodges of the United States were expected to attend.

AMERICA, (UNITED STATES).*

NEW YORK.—It has been finally settled that a Masonic library shall be collected, whereby the means of attaining a knowledge of the "history" of our Order may be ensured. Already our Grand Lodge library assumes a character of importance; it contains many rare books, among them the works of the Rev. Dr. Oliver, whom the English Brethren justly boast as the historian of the Order; to which will be added, his "Landmarks," "The Charter of Cologne," by Bro. Kloss, &c. The *Freemasons' Quarterly Review* is a staple literary commodity. The volume for 1843 has been added, by presentation of Bro. Dr. Crucefix, and the compliment acknowledged by the following letter, addressed to him, which we subjoin, to mark the appreciation by Grand Lodge of that work:—†

"New York, Sept. 9, 1845.

"DR. R. T. CRUCEFIX.—I have the pleasure to inform you, Worshipful Brother, that on the 3d inst. I presented to the Grand Lodge of this State the tenth volume of the *Freemasons' Quarterly Review*, in your name.

"The Grand Lodge received your gift with great satisfaction, and instructed me to return you their thanks for your interesting and valuable present.

"I am, Worshipful Brother, with fraternal regard, yours, &c.

"JAMES HERRING, Grand Sec."

* Mark the difference in New York—a library is regularly forming; in London the project is stated to be a failure! Bide a while: the schoolmaster is abroad, and the spirit is at work.

† In addition to our private correspondence, we have the advantage of profiting by frequent access to the two best Masonic periodicals of the United States, viz., the American Masonic Register, edited by Bro. Hoffman, Albany, New York, and the Freemasons' Monthly Magazine, edited by Bro. W. C. Moore, Boston.

Expectation points to Bro. Herring, our respected Grand Secretary, from whose pen a work on Masonic Jurisprudence is about to emanate, and the standard literature of the Order would be enriched by the collection into volumes of the beautiful discourses and addresses of Bros. Thaddeus Harris, Salem Town, Joseph Chandler, and others.*

Boston is not behind in this laudable work. Her foremost leader, Bro. C. W. Moore, is at his post. Maryland, Iowa, and Texas are engaged in the same view. Masonic libraries, added to the representative system, bid fair to secure our privileges and maintain our rights. *Knowledge is power.*

The proceedings of the Emergent Grand Lodge of New York, on the melancholy announcement of the decease of the late General, Bro. Andrew Jackson, ex-President, were conducted with all the solemnity due to the occasion.

PITTSBURGH.—A very stringent appeal has been made by Lodge No. 45 in aid of the Brethren who in the late disastrous fire have lost their ALL, and at the present moment actually want *bread*. It is well put, that if every Mason would but give his mite, means might be raised not only for the temporary support of the Brethren, until by industry and labour they could support themselves, but would even suffice to rebuild their Masonic Hall. A Committee of Correspondence has been formed.

WINCONSIN.—The Grand Master, Bro. Kavanaugh, has addressed his first annual exhortation to the Brethren, in which he brought before them every topic, and concludes by some very pertinent remarks on the case of an impostor. New Lodges are springing up all over the West, but Chapters are wanting.

FLORIDA.—The annual report has been published.

OHIO.—The last annual report was very important and interesting; it contains an admirable address by the Grand Master, Bro. W. Thrall. The grand orator afterwards delivered a very eloquent discourse. The corner-stone of a new Masonic edifice has been laid.

MARYLAND.—The Grand Lodge is improving in its discipline, but requires caution in its proceedings. Some of its subordinate Lodges still lack zeal, and are difficult to move. The Grand Master's (Bro. Gillman) address is a lucid composition.

CHATHAM FOUR CORNERS.—The address by Bro. Lee on St. John's day was highly sensible and intelligent. It deserves publication.

CONNECTICUT.—Bro. Peck, the M. W. G. M., has not been behind his fellows. His annual address was brief, but to the point.

The Masonic Obituary in the United States records the harvest of death. Many excellent Brethren have passed from the temporal to the eternal "secret," leaving behind them a remembrance of their pilgrimage on earth as the best legacy of Masonic friendship.

* Private Lodges are also at work. The Lodge of Strict Observance, over which Bro. Herring presides, has received many valuable books, shells, minerals, &c., for their Library and Museum.

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.

THE SUSPENSION OF A MASTER AND HIS SENIOR WARDEN.—The submission of the Master to the fiat of his Masonic government is a clearance of character. The suspension being fully and honestly complied with, he may resume his rank and station, and the dues, of course, being paid up, he may be invested as a Past Master. In the case of the Senior Warden there appears a great difference as to the lengthened term of suspension; but the members of the Lodge alone can judge of the propriety of electing him Master. In our opinion, the length of the supervision is a purification. Both of the Brethren can return to their Lodge as natural members, paying their arrears. Suspension is not expulsion; and when the Masonic law is satisfied, charity should re-assert her natural rights.

THE TEMPLAR QUESTIONS.—A reply will be found elsewhere.

BRO. G. K. TEULON.—The Agents for Bro. Spencer's publication in Bengal are Messrs. Ostell and Lejage, Calcutta. The laws of the K. T. and higher degrees are not yet in print. Those of the Irish Grand Council, &c. (*7s. 6d.*), are on sale at Bro. Spencer's.

CALCUTTA.—*Star in the East*.—Bro. W. A. Laurie, F.S.A., Secretary to the Grand Lodge of Scotland, has been unanimously elected an honorary member. We understand that a similar compliment has been paid him in Bombay, by the Lodge Rising Star, of Western India.

SCINDE, *Sept. 16*.—The ceremony of laying the foundation stone of a Masonic Hall took place. The Brethren of Lodge Hope assembled in considerable force at the house of the Senior Warden, and proceeded in procession, accompanied by the full band of H. M. 86th Regiment. On arriving at the site, the Worshipful Master of the Lodge delivered an oration, and the officiating officer having handed Sir C. Napier the necessary implements, his Excellency proceeded to lay the stone, and enclose in it a bag containing coins and a paper. This portion of the ceremony being performed and the stone fixed, Sir C. Napier proceeded to address the assembly. We do not pretend to do more than offer a faint outline of the address, which was in delivery fluent and impressive. It commenced by stating that his position was a difficult one, owing to the suddenness of the call; that his attention having been diverted to other objects for many years, he was probably one of the worst Masons present, but as there might be some less acquainted with the subject even than himself, he would endeavour to give a sketch of the history of Masonry from the earliest times. It might be said to be coeval with creation, for when order and harmony arose Masonry might be said to exist; that the first faint trace of it in England was to be found amongst the Druids, and that subsequently during the Heptarchy it assumed a substantial form; that the Masons were then engaged in the erection of cathedrals and churches both in England and Wales. They were at first a persecuted sect, but subsequently obtained immunities, and were

recognized as a body with full permission to prosecute their Craft, whence the term arose of free and accepted Masons. Masonry was to be traced in nearly all parts of the globe—in Arabia, in Persia, and amongst an interesting people called the *Druses*, inhabitants of a country at the foot of Mount Lebanon, who had up to the present day preserved their independence amongst their native forests, and whose rites and ceremonies were believed to be Masonic. It was asserted that a Brahmin from India had travelled to and penetrated their wilds, and had been admitted to a knowledge of their mysteries. Masonry had been embraced by potentates, princes, and prelates; it inculcated charity, benevolence, and every moral worth. And now, gentlemen, concluded his Excellency, having joined with you in laying the foundation stone of the first Masonic Hall in Scinde, and having with other Masons subscribed to the erection of the first Christian temple ever erected in this country, I trust we shall be ready to subscribe to a Protestant one, and with this hint I take my leave of you.

The ceremony being concluded, the procession returned in the same order. Many ladies were present in carriages and on horseback, as well as a large number of gentlemen equestrians, and a great body of spectators. We have been favoured with a sight of the elevation of the future hall, and do not hesitate to say that, in our opinion, it will be a handsome and imposing structure, and consequently a great ornament to the presidency.—*Kurrachee Advertiser.*

CHINA.—HONG KONG, *Sept.* 28.—Freemasonry is certainly progressing, but the fees are too exorbitant, and certain merchants are making money by advancing loans, at high interest, for building a spacious house, to contain Reading and Assembly Rooms, as well as chambers for Lodges, &c.; but it is yet too early for such extensive operations, and it is very probable that a new Lodge will be formed, better suited, because limited to existing circumstances.

LITERARY NOTICES, &c.

Historical Landmarks of Freemasonry. By the Rev. George Oliver, D. D. Spencer, London. The thirty-fourth Lecture treats on the increase of Freemasonry from its revival, in 1717, and introduces a great variety of remarks from different authors, more especially from those in America. The subject of "Landmarks" is handled with great acuteness, and at considerable length. There may be some who will probably think the Author is too descriptive, but such must bear in mind that the Doctor quotes from printed works, sanctioned by Grand Lodges; and that, if he did not avail himself of such information, he could scarcely accomplish the great object he has in view. The thirty-fifth Lecture is devoted to the Royal Arch Tracing-board, which is developed and illustrated with great care. The thirty-sixth Lecture enters into the ineffable degrees, and the thirty-seventh unfolds the "Sacred Roll."

Latonia, No. XI. Weber, Leipsig. This periodical continues to keep its place among the best Masonic publications of the time. We always gladly avail ourselves of its important intelligence. We believe the Editor and Publisher to be one and the same person; liberality appears to be the leading point with him, and we hope that a large number of the members of the Fraternity will possess themselves of the back numbers, the opportunity for which has so liberally been given them by the reduction of price for the purpose; it is from 13 $\frac{3}{4}$ rix thaler to 5 rix thaler, or 15s. instead of £2. We mention this, as the original price will be resumed after this year. The illustration to this number is the statue of Erwin at Steinbach, in Baden, with a biography. The other articles are essays on "The Love and Humanity of the Fraternity," "The Freemason's Thoughts on Departing this Life," "Have the Persecutions that Freemasonry has suffered Injured the Order," together with other articles, well written, ably handled, and inducing the reader to turn his mind to higher and nobler objects than merely ceremonial Masonry, or the qualities of the banquet. Among the reviews, is one upon three books lately published, in which they show the advantage of putting the works in juxta position, for one fully refutes the other; they are on—1, Non admission of Jewish Brethren to the Prussian Lodges. Berlin, Hayn. 2, On the Unlawfulness of the Attempt to Introduce Christianity into Freemasons' Lodges. Kloss, Frankfort-on-Mane. 3, On the Union of Freemasonry with Christianity. Scherbius, Frankfort-on-Mane. The conclusion they arrive at is, that to exclude any man, on religious grounds, is improper and altogether unmasonic. As No. 3 is written to oppose Nos. 1 and 2, the Reviewer concludes his remarks by quoting a passage from the book in question, thus—"The first day on which Christianity ceases to be the basis of Freemasonry, will be the last of my position as Master of the Lodge." This is a highly improper remark, and an uncalled-for threat. No Master of a Lodge should threaten to resign if he cannot have it all his own way. If the Worshipful Master wishes to favour only a Christian Lodge with his presence, we can recommend one to be placed in that fortunate position—"the Eclectic," of Frankfort. The only evil attending this Lodge is, that it stands alone, not another having yet been found to keep it company, nor will any Grand Lodge have its connexion.

New Masonic Publications.—On the 1st of May, 1845, appeared at Lisbon, the first number consisting of 200 pages 8vo., "*The Almanac of the Ancient and Accepted Fraternity of the Scottish Ritual, for the Year 1845*," published under the sanction and for the profit of the Fund of Benevolence of the Freemasons. By Brothers N. dos Reis, and R. Felner, Members of the Philanthropic Lodge.

It promises to give original articles on the History, Biography, and Anecdotes of Masonry in Portugal.

Officium militum Temple. May. Taunton.

This elegant little brochure contains the service of the Knights of the Temple and St. John of Jerusalem, of the Holy Cross Conclave, stationed at Coryton. The compilation is very creditable to the Author, who, although not publicly announced, is we suspect, the founder of the Coryton Encampment. There will ever be some difference of opinion existing on controversial points, and we must acknowledge that the absence of the creed of St. Athanasius would not have detracted from the

merits of the work. It should be observed that this brochure does not profess to disclose any of the secrets of the Masonic Knights' Templar; but confines itself to the prayers and invocations that are offered up at the respective ceremonies; and which are equally adapted for private meditation.

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

Having committed an error in stating that this very curious and interesting Chart was the production of Bro. Bills, we hasten to repair the mistake. Bro. Bills became the purchaser of a large stock, which he brought with him to England; the name of the author is Bro. Sherer. The chart may be had, backed on linen and folded in the form of a book, which makes it both portable, and convenient for reference.

Rejected Letters. Exposure of "the Tablet," versus Freemasonry. By a Catholic. J. Cleave. London.

As this pamphlet is intended for Roman Catholics, others must make that allowance. We know not whether the industrious author of these excellent Letters has not done better service to his own religious creed by the publication of them, than even to Freemasonry; for he has stood forward nobly in the van, as the opponent of bigotry; he has snatched the mask from the face of the apostate, and proved that the early lessons of true piety are not to be lost in those of intolerance. Furthermore, he has been the means of eliciting from the clergy and laity of his own faith, the important fact, that even true Roman Catholicity and Freemasonry are not incompatible. The defence of Freemasonry is doubly honourable to the author, from whose able pen we hope to reap future advantage.

The American Register. L. G. Hoffman, Albany, New York.

Our valued contemporary is attaining an altitude of power; he is supported by the protection of the Grand Lodge of New York, which thereby fosters the industry of the editor by its approbation, directs the mental energy to the advancement of truth and knowledge, and places the journalist in his proper sphere. Is it to be wondered, then, that the Grand Master himself is emulous to express his own sentiments, and cause them to be promulgated to the Brethren of the world? In this honourable course he is followed by other Grand Masters, as well as many powerful orators, among whom the Reverend Salem Town and Bro. Joseph Chandler stand forth as conspicuous instances. Papers by Bro. Herring, and articles by the editor, display great research and critical force. We ourselves profit greatly by the labours of our brother journalist, whose fruits are refreshing to the spirit, and which inspire grateful recollection. Errors of the press will, however, happen, and thus his directions to his printer to acknowledge certain articles from the *P. Q. R.* have been disregarded—e. g., "Masonic Friendship," and "A Mason's Duty," which are inserted in No. 11, originally appeared in our periodical in 1843. We are too jealous of the honour of our friend to allow him to wear borrowed plumes, and the carefulness of our examination of every page, proves our estimation of his efforts.

Freemasons' Calendar and Pocket Book, 1846. R. Spencer.

We are enabled to announce that the "Committee for superintending the printing of the Calendar,"—for really there is a committee (!) to conduct this elaborate and scientific work—direct the attention of Masters of Lodges to art. 7, p. 61, and to the laws, pp. 91 and 92, of the "Book of Constitutions;" they have also added the *eclipses* for the year, and (credat indeas) the *iron masters' meetings*. What labours for Hercules to contemplate!—how grateful we feel for such zeal in the cause of Masonic science—*mons parturit nascitur mus*.—Notwithstanding a risible propensity, we must thank the printer for a very creditable specimen of typography; and observe that in every part, where Bro. Spencer has been permitted to exercise his own discretion, he has shown himself a master of his art. The Calendar was unusually late, but we must not allude to the cause, otherwise than to exonerate Bro. Spencer, the publisher.

Melodia Masonica. Four Songs and a Trio, partly composed and arranged by Bro. C. H. Purday. Z. T. Purday. R. Spencer.

The first of these songs, "the Entered Apprentice," is stated to have been written and composed by Bro. Matthew Burkead, about the year 1723; and so it was, excepting the sixth verse, which is an addition but no improvement, viz.—

"We're true and sincere,
And just to the fair,
They'll trust us on every occasion,
No mortal can more
The ladies adore,
Than a Free and an Accepted Mason."

This verse is quoted from the *Book of Constitutions for 1738*.

We do not find, on a pretty close investigation, that the "Fair" have ever received "fair play" from our Order; that the wives and daughters of Masons are truthful and trusting we well know; but equivocal compliment, very nearly amounting to a falsehood, tells against and not in favour of an Order, so pure as Freemasonry really is. Scarcely a year has passed since the attempt to permit a widow to bring in her petition at any time, after a husband's decease before the Board of Benevolence was frittered down to two years; and no later than at the Grand Lodge of June, and again in the present month, memorials from country Lodges were presented, and a *posse comitatus*, headed by noblemen and gentlemen, attended, and prevented an increase of dues for the purpose of granting annuities to the widows of Masons. "Just to the fair," indeed! We regret that poor dear Mrs. Caudle is defunct—were she living we would send her into Devonshire and Yorkshire in particular, and teach Masons not to forego their allegiance, but to sing more appropriately as regards woman.

We have almost forgotten our immediate duty, which is with Bro. Purday's compositions—they are all of them pleasing, easy, and fluent, and form excellent melody for the convivial hour; their Masonic inference will probably, with many of the more thoughtful Brethren, tend to supersede songs of a lighter character; and we advise all Lodges to have a copy at hand.

The Natural System of Architecture. By William Pettit Griffith, F. S. A. London.

The author, who is also the publisher of this work, which is a large quarto, elegantly printed, but, as times go, very dear, is opposed to the artificial system of architecture of the present day, and has advertised his work as containing a discovery of the connection between architecture, music, and astronomy, as well as the geometrical secrets of the Freemasons. In this attempt he has certainly displayed much taste, and his researches have evidently been directed with considerable care; but we do not consider that he has successfully combated the opinions of Wilkins and other modern architects. The diagrams are executed with much skill, and this brings to our recollection a brief but carefully written paper by Bro. Robert Turner, that appeared in our columns so long ago as December, 1834, which we have re-perused with added satisfaction, and which becomes the more important in connection with Mr. Griffith's work. We hope our correspondent will resume the subject with which he is so well acquainted. We have been often asked, what is the "College of the Freemasons of the church?" The assumption of such a title is somewhat suspicious, the church having lost its power may cannily wish to regain it by a union with the craft.

An Historical Account of Religious Houses formerly situated on the Eastern Banks of the River Witham. By the Rev. G. George Oliver, DD. (In the press.) Oliver, Uppingham. Spencer, London.

The indefatigable antiquarian, Dr. Oliver, is again in the field; his fertile thought is ever producing good results. The present work is founded on papers read before the Lincoln Topographical Society in 1842, and will be embraced in thirteen chapters, referring to monachism and its design—monkish employments—accounts of various abbeys and priories—many interesting anecdotes and observations—suppression of monachism in England, &c.

Herald of Peace. Thomas Ward and Co.

As the continual dripping of water will impress the hardest stone, so assuredly will the Herald of Peace, in time, effect advancement in the great moral principle it advocates. A letter to ministers is written in the true spirit of sound philosophy. Some extracts from lectures by William Smyth, professor of modern history in the University of Cambridge, tell admirably in the cause. "Peace, (says Professor Smyth) is the great cause of human nature, it is the great secret of prosperity to all nations, collectively and individually. It is therefore the common policy of all."

The Bromley Magazine. Conducted by the Pupils of Mr. Rowe's Academy, Bromley, Kent.

Our juvenile contemporary continues its bold flight, occasionally resting on the wing to survey the ebb and flood tide of literature. The yet unpracticed eye, however, may scarcely be enabled to scan with sound observation the contending elements of so vast a sphere, and it will not, therefore, be surprising that in some pages there should lack the salient point; but we must not be hypercritical where there is so much to admire, and still more to hope for. The articles on Botany and Wild Plants are industrially arranged. "Self-Importance" (a tale) has its moral. "Philos" will hereafter take still higher place; and the "Prize Essay" stamps its author as in polished armour, *cap a pied*, ready for a foremost rank.

Histoire Philosophique de la Franc-Maçonnerie. Par les FF. Kauffman et J. Cherpin, Callaborateurs de la Revue Maconnique.

The prospectus of this work is very promising, and is extremely well written. We shall look with interest for the publication itself.

The Oriental Album. By E. Prisse, Esq. Madden and Malcom.

Report speaks highly of this elegant bijou, which is described as a series of historical, pictorial, and ethnographical sketches, illustrating the human families in the Valley of the Nile, their costumes, usages, habits, modes of life, &c.

NEW YEAR'S EVE, 1845.

JUST BEFORE MIDNIGHT.

OLD YEAR thy race will soon be run,
 Masonic era's worthless one,
 'Mid movement, progress, every where,
 Thy last sigh on the silent air,
 Will leave no onward trace to track
 Thee in the thousands long gone back.

False to our faith, I call thee not,
 Though wearing one unkindred blot,
 The widow's cry, thou'st heard in vain ;
 We do not wish thee back again,
 But rather let us hope the year,
 Thy next-born child will bright appear,
 Remove the unmasonic stain,
 And make our Craft itself again.

Be thine no useless death-bed sighs,
 But hopes that upward ever rise,
 As suns that set in twilight's tear,
 To-morrow may all Heaven appear.

E. R. MORAN,

(Grand Master's Lodge.)

TO CORRESPONDENTS.

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

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

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry, —the trials of Preston, Whitney, Bonnor, and others. His own escapade is complete.

Bros. HERSEK and other Editors.—Papers are ever welcome.

A COLLECTOR OF SCRAPS.—It is Bro. Dr. Senior whose children were baptized from the water of the River Jordan. The Lewis, "Hiram Abiff," is the third son of Bro. A. U. Thiselton.

A STUDENT.—The error is with the printer, who did not correct the word *Essences*, for which read *Essenes* in second paragraph, lines one and three, page 306.

ARITHMETICUS.—The amount invested in Consols, on account of the Board of General Purposes is 6400*l.*, independent of Exchequer Bills; which latter, with the excess of growing income, will be amply sufficient to defray the cost of re-decorating the hall, as well as the balance due to the sculptor for the statue of H. R. H. the late Grand Master. We agree, however, in the propriety of a sharp look-out.

CÆLEBS.—The story of the Malay Wedding is not suited to us, albeit the authority of St. Lewis as to the fact. On one point Cælebs is in error: the couplet—"Tremble all those, &c." was made by Brother Thomas Thumb. The parody—"Tremble ye Provincial Grand Masters of Sumatra, Yorkshire, and Herts!" was vociferated amid derisive cheers by the Grand Registrar, who at the time was not P. G. M. for Cambridge.

FRABRIBUS.—We shall be happy to enter into a correspondence, which may not be uninteresting. For this desirable purpose, however, name and address are essential; meantime a letter addressed to Dr. Crucefix, will meet instant attention.

AN EYE-WITNESS must be hard of hearing, or he would not have so widely misinterpreted the "masterly speech that could not be replied to." In justice to the Brother alluded to, we prefer the version of our own reporter.

ARISTIDES.—The secret history of ——— will be most acceptable for perusal; it shall be returned within the time specified.

AMICUS.—Envelopes, containing a prospectus of the *F. Q. R.*, may be had of Mr. Limbirt, Stationer, 143, Strand.

ORDO.—The best way to correct abuses is to promote enquiry.

COLLEGE MUSINGS.—The continuation of these papers is unavoidably deferred.

A COLLECTOR.—We are obliged by the offer of some parts of the "Bibliotheca Sussexiana," but our series is complete. Bro. Spencer will, probably, be glad to avail himself of the offer, having many friends to serve.

A NON-PRON OF SUMATRA.—The sovereign of that ilk did not present the memorial against increase of dues, for the purpose of granting annuities to widows, said to have been passed unanimously in his imaginary province, and concocted by—Nobody. He has, we hear, however, become very restless on the important grand junction extension midland trebble-trunk atmospheric, which, being "provincially registered," is to circumvallate, under-tunnel, enclose, include, and embrace all the vastness of his intended contemplation. The constant enquiry of Major Longbow is, "How are stocks?"

PARNOBLE.—Were we not right? Had you applied to the Board of General Purposes, you must have become foes; the mere exposure of the case would have tended to such a result. The papers being destroyed by mutual consent, no evidence exists. The Board had no *business* of the kind on hand, so that your case would have attracted the deeper attention of the Grand Lodge.

BRISTOLIENSIS.—Your communications are always valuable.

A NORWICH BROTHER will, we hope, excuse the omission of the "bill of fare" at the Grand Installation dinner; but we promise to pay the most sidulous attention to any reports of the "working" of the Provincial Grand Lodge, as well as to that of the subordinate Lodges.

ANTICIPATION.—We merely gave the opinion of an influential correspondent. The recent important change in the government may defer, if not otherwise affect probability.

BRO. REED.—Bro. Spencer will have bound copies as soon as they can be procured from the G. S.

R. H.—By an act of excessive caution, the lithographic plates have been DESTROYED, so that about 500 copies of the letter-press of the Constitutions remain on hand without plates. O ye clever men at head-quarters! But will any one dare to state as much in the G. L.?

THE BOY JONES.—Inquires from whence are the expenses of the G. S., on the occasion of his visits to the G. M. defrayed? From the funds of the Board of G. P.

BRO. W. PHILLIPS.—The three stars. Too late.

DEV. MAJ.—Anonymous correspondents ought not to handle edge-tools, which require handieraft in their use; such persons often do injury. We always give as full reports as circumstances admit. The name may have escaped the notice of the compiler of the Index. Not knowing our correspondent, we cannot do acceptable justice to the estimable friend (for such he is) and Brother alluded to, whose high sense of honour would shrink from anonymous praise. The note reached us on the 21st Dec., but bears long ranged date of — 1845.

J. R. S.—Many thanks for a very courteous compliment, and rely on the promise. The report came very late, and is therefore somewhat abridged.

W. L.—The anticipated grand festival and ball at Birmingham, on the 22nd Jan., too late.

W. E.—The marriage of Bro. Pigott too late.

DISCIPLINE AND PRACTICE.

FIDELIO.—As to candidates. The Quaker's affirmation with his hat on or off, as he pleases. The Hebrew on the Old Testament. The Turk on the Koran. The Hindoo and Parsee by their own test of faith. The Red Indian by the Great Spirit. The wild denizen of the forest by the sun, with a reservation, that his Sponsor do bind himself to acquaint the noble fellow with the supremacy of the Great Architect of the Universe that made the sun. All whom HE created, the atheist alone excepted, may be received within the pale of FREEMASONRY.

A MASTER (under warrant).—Necessity may sanction a P. G. M. in permitting a Lodge to work without previous consecration; but such a course is not discreet, for the subsequent consecration loses much of its dignity and importance; and if it be delayed until the period of election of Master, it would be better that the Master and Wardens originally named in the Warrant should continue in office, unless some *stringent* necessity to the contrary should exist.

J. P. should read us with more attention. We have often repeated, that none but fully qualified Brethren can be present at a Board of Installed Masters.

ARCH MATTERS.

P. Z. AND OTHERS.—The appointment of the Third Grand Principal is vested in the First Grand Principal. We must decline to insert the letter of a P. Z. of twenty years' standing.

TEMPLARS, &c.

S. G. J. G.—The diploma of the 33^o, granted by authority of the late Alexander Deuchar, is as valid and effectual as from any other existing authority in the world, and its possessor need not travel elsewhere.

A KNIGHT.—We prefer the spirit to the letter, and consider that the Masonic inference should guide all degrees, as the qualification for a Principal Chair is the degree of W. M. or P. M. So that, for the Presidency of an Encampment, the qualification should be that of P. Z. Preserve landmarks, or you may make the higher degrees disrespected. Exceptions only prove the rule.

ONE FULLY QUALIFIED.—The letter is correct in spirit, but not quite "en regle" for publication. The party has the "cacoethes scribendi"—a species of "cherca sancta vite"—which is probably constitutional. The best way of treating it is by simples. Thus, as a reply to some 30 pages, say, "I have the honour to acknowledge your letter of ———, and remain your obedient servant, ———."

33^o, entreats us to prevent "Chaos" from coming again, by a timely exhortation to the Grand Conclave of England to take the lead without delay. With all the glaziness of that supreme body, we yet prefer it to the phantasies which encourage the tinsel, but disregard propriety.

THE ASYLUM.

A reference to the advertising pages will show that a Ball will take place in January, and that the Festival is fixed for the 17th of June. Let a stirring appeal be made to the Craft, and surely they will not hesitate to repair the loss sustained by the Chancery suit, which has so happily terminated.—FLOREAT ASYLUM.

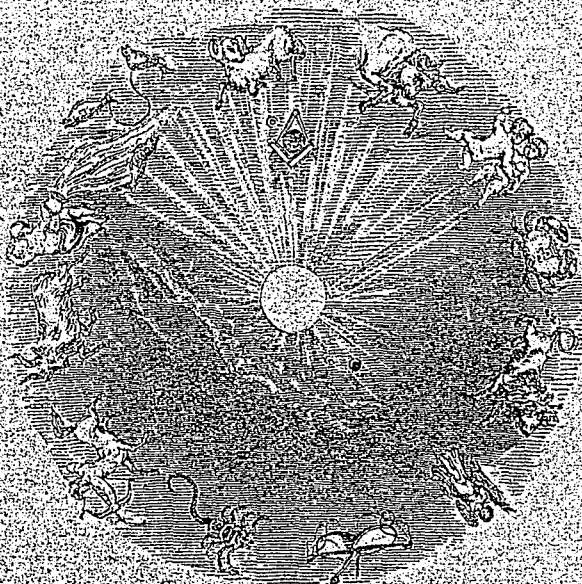
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THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES.

No. XII.—DECEMBER 31, 1845.



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Dessert Spoons 12 6	11 0	1 10 0	1 10 0	Sugar Tongs 1 6 each	1 6 each	1 6 each	1 6 each
Forks 12 6	11 0	1 10 0	1 10 0				

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SECOND SERIES.—No. XII.

DECEMBER 31, 1845.

FREEMASONRY.

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GRAND MASONIC BALL.

The Annual GRAND MASONIC BALL, in aid of the above Charity, has been fixed to take place at FREEMASONS' HALL, on TUESDAY, the 20th of January, 1846, under the direction of the following

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JOHN WHITMORE, *Secretary*.

125, Oxford-street, Dec. 18, 1845.

The GENERAL COMMITTEE of this Institution respectfully announce that all proceedings in the Chancery suit have terminated. They consider it desirable to announce the fact, and the appointment of the new Trustees—viz., The Right Hon. the Earl of Aboyne; the Right Hon. the Lord Southampton; the Hon. Col. George Anson, M.P.; Benjamin Bond Cabbell, F.R.S., &c.; Robert Thos. Crucefix, M.D., LL.D.

The expenses contingent on the suit in Chancery have been very serious, and the General Committee trust that they shall not appeal in vain to the generosity of the Brethren for a contribution to defray the charges that have been rendered necessary. By timely aid the funds of the Institution may be preserved in tact, and the principles of the Charity maintained in their purity. The General Committee, hopeful of the future, refrain from reflection on the past.

Subscriptions and donations will be thankfully received by Post-office orders, payable in London, or personal payment, by Messrs. Prescott, Grote, and Co., 62, Threadneedle-street, London; Dr. Crucefix, the Treasurer, Grove, Gravesend; Bro. R. Spencer, 314, High Holborn; and Bro. J. Whitmore, 125, Oxford street.

JOHN WHITMORE, *Secretary ad interim*.

125, Oxford-street.

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TO THE MASTERS OF LODGES.

AT A MEETING of the GENERAL COMMITTEE, held at the SCHOOL HOUSE, on THURSDAY, April 24, 1846,

Bro. A. W. Mills remarked upon the unremitting care and assiduity of Mrs. Frances Crook, the Matron of the Charity for more than forty-three years, during which long period she had never been absent from the great and arduous duties appertaining to her appointment, and which have tended in the highest degree to advance the character of the Institution, and promote the welfare of those committed to her charge.

About eighteen years since the late Illustrious Grand Master, His Royal Highness the Duke of Sussex, aided by subscriptions from the members of the House and Audit Committees, presented to her a Silver Tea Service as a Personal Testimony of their opinion of her merits; and Bro. Mills now suggested, that in order to preserve and hand down a Public Memorial of the esteem and gratitude felt by the Governors at large for her increasing exertions,

A PORTRAIT OF MRS. CROOK

be painted, and placed in a suitable situation in the School House, and for that purpose a subscription should be entered into by the Governors and Subscribers in general; which suggestion met with the unanimous concurrence of the Brethren present.

The following Brethren were appointed a Committee to carry the above objects into effect (any three to be a quorum), viz.—Bros. W. H. White, Grand Sec., Grand Secretary's Office; E. H. Patten, 3, Great Tower-street; J. P. Oldershaw, Park-terrace, Highbury-park; C. H. Harman, 4, Winkworth-buildings, City-road; A. W. Mills, Cerey-street, Lincoln's Inn-fields; J. P. Acklam, 138, Strand; L. Chandler, J. G. D., 133, St. John-street; and F. Crew, 27, Lamb's Conduit-street, Secretary, and Secretary to the Institution.

The President of the Charity, the Earl of Zetland, M. W. G. M., requested his name might be placed on the list of subscribers, with such amount as should be considered desirable, and stated that the measure contemplated had his warmest approbation and best wishes for its success. The Committee, however, considering that the Memorial would be more valuable and complimentary, in proportion as the number of subscribers was large, requested his Lordship to limit his subscription to One Pound; and at a subsequent Meeting, held at the Grand Secretary's Office, the Committee resolved—

“That the amount contributed by any subscriber be not less than one, nor more than ten shillings.

“That Bro. W. H. White, Grand Secretary, be the President and Treasurer of the Committee.

“That Bro. Francis Crew, Secretary to the Institution, be Secretary to the Committee.

“That subscriptions be received by the Treasurer, at the Grand Secretary's Office, Great Queen-street; by each member of the Committee; by Bro. R. Spencer, 314, High Holborn; and by the Secretary, F. Crew, 27, Lamb's Conduit-street.”

If it should be your wish to support this Testimony, you will be pleased to forward to me, or any member of the Committee, the sum you wish to subscribe, in order that your name may be duly enrolled in the list of subscribers.

FRANCIS CREW, Secretary.

FREEMASONRY.

NOTICE.—Bro. J. HARRIS begs to inform the Craft, that his New TRACING BOARDS will not be ready for a few weeks, in consequence of the great care required, in the Engraving and Colouring. Due Notice will be given previous to the day of publication.

January 1st, 1846.

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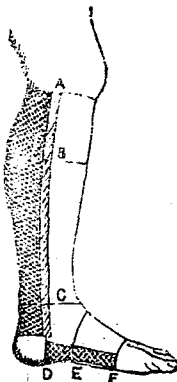
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	£ s. d.	£ s. d.		£ s. d.	£ s. d.
20	1 0 0	2 0 0	20	0 18 0	1 16 0
25	1 2 2	2 4 4	25	0 19 7	1 19 2
30	1 4 11	2 9 10	30	1 1 9	2 3 6
35	1 8 6	2 17 0	35	1 4 11	2 9 10
40	1 13 3	3 6 6	40	1 9 2	2 18 4
45	1 19 6	3 19 0	45	1 14 10	3 9 8
50	2 7 9	4 15 6	50	2 2 6	4 5 0
55	2 18 10	5 17 8	55	2 12 9	5 5 6

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Annual Premiums payable during					
Age.	1st Five Years.	2nd Five Years.	3rd Five Years.	4th Five Years.	Remainder of Life.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	1 1 4	1 5 10	1 10 11	1 16 9	2 3 8
30	1 6 4	1 12 2	1 19 1	2 7 4	2 17 6
40	1 16 1	2 4 4	2 11 6	3 7 3	4 3 4
50	2 16 7	3 9 4	4 5 5	5 6 3	6 13 7

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The introduction of railway communication into British India has been justly regarded as one of the most important undertakings, both as regards the government and community, which has yet been submitted to public notice, calling forth, as it will, the dormant energies of so multitudinous a people, and the resources of a country, which, though long buried in obscurity, are unparalleled, both as regards mineral and agricultural wealth.

The proposed line, which will be about 250 miles in length, has for its object the connection of the wealthy and populous city of Madras, at which nearly the whole trade of the Coromandel coast is concentrated, with the equally, rich, populous, and important districts of Nellore, Cuddapah, North and South Arcot, Vellore, &c., and the mountainous districts called the Eastern Ghauts, lying to the north-west, and will afford increased facilities for the export of cotton, coffee, sugar, tobacco, silk, opium, gum, senna, dyewood, cassia, &c., Iac, Betelnut, spices, saltpetre, rice, firewood, charcoal, iron, copper, coal, hides, corn, and various sorts of grain, wood, indigo, &c., and the imports of treasure, salt, ice, manufactured, and other goods.

The population of the city of Madras, the second in India in importance, amounted to 462,051, in 1822. In 1842, it had increased to upwards of 7,000,000. This increase, so considerable for so short a space of time, has arisen from various causes—chiefly political—many of which have tended to reduce the importance of the cities of the interior, and centralise the population on the cities of the coast. The population of the capital of the Arcot districts may be estimated at 72,000. That of the districts which

are among the most wealthy and populous in India, are severally as follows:—North Arcot, 559,000; South Arcot, 620,000. The population of the remaining territory, through which the railway will pass, may be further estimated at 1,500,000; while that of the adjacent districts (not to mention the mountainous countries beyond) to which, so far as it went, the railway would be either the great highway, or with which it would have a more or less intimate connexion, may be computed at 550,000, which will give a total of upwards of 4,000,000.

This line of railway will unite (in its course) the city of Madras with Palava, Chencemoor, Goompooly, Akkermappett, Nyaarpell, Survapelly, and Nellore, from whence a branch will proceed along the left bank of the Pennair to the mouth of that river. The other towns, &c., which it will either skirt—or afford accommodation for—on its course from Madras to Nellore, are Peripollium, Pulicat, Calastry, Droorajapatam, and Kadoor. Proceeding to the westward from Nellore, it will pass along the valley of the above-mentioned river, direct to the important town, collectorate, and military station of Caddapah, where it will be connected with Hyderabad, by means of the line promoted by a separate company to that capital; from Cuddapah it will communicate, in a southern direction, with Dinnapaud, Rachootee, Gunnymitta, Chittoor, Annanpilly, Vellore, Walajanuggur, and Arcot, besides accommodating the towns, &c., of Raupoor, Cullvai, Chittavai, Nundaloor, Golapully, &c. At Arcot, the line will be connected with Madras by means of the proposed railway (promoted by a separate Company) from that place, via Wallajanuggur, to Arcot. It will be united, also, by means of the branch line (projected by a separate Company), from that place to Pondicherry, with the Madras, Sadras, and Pondicherry Railway, as well as with that from Pondicherry, via Tanjore, to Cape Cormorin, and the proposed line from Negapatam, via Tanjore, Trichinopoly. With the country to the S.S.W., including Tringricotta, Salem, and Trichinopoly, the country to the S.W., including Bangalore, Seringapatam, Mysore, &c., it will be connected, by means of the railways promoted by the Madras Railway Company, which will tend to render the important town of Arcot the centre, from whence (with few exceptions) every railroad in the presidency of Madras will radiate, and increase, beyond calculation, a traffic that is already considerable.

The last Indian mail bears full testimony to the interest excited in India (and not the least in the Madras presidency), with reference to this topic; and the desire expressed by natives, no less than Europeans, to obtain the benefits which a railway would bestow.

The promoters of the present scheme, without professing to have the minute knowledge which can be obtained by actual survey and local investigation alone, have convinced themselves, by means of satisfactory data, that the existing traffic along the line (more especially from the north, via Chittoor and Vellore to Arcot, and from Madras, northward), would, alone, realise a profit for this undertaking of 6 per cent. per annum, excluding passengers, mails, troops, military material, &c. The minimum rate of the carriage of merchandise in India is found to be 3d. per ton per mile; the maximum 8d. per ton per mile. Assuming 4d. per ton as the charge to be made by the Company, the per centage above-mentioned is arrived at.

The estimate for passenger traffic is calculated at the extremely moderate rate of 6d. per head per annum for each native (which will by itself yield the sum of 100,000*l.*), and 5s. per head per annum for each European (who would be able, by means of this railroad, to reach the mountains in four or five hours from Madras), which, from a population of 10,000 Europeans, will yield the further sum of 2,500*l.*

With respect to the cost of construction, the promoters are able to add, from satisfactory data, and the report of the engineer, that the proposed line will be without a parallel in India, as regards cheapness of construction, labour being plentiful, and land being able to be procured at a trifling cost.

The neighbourhood of Madras abounds also with excellent iron, which might, if necessary, be rendered useful to the Company; and coal is to be found in the surrounding districts. Wood of the hardest nature, and suited for rails in a dry country, like India, can be procured in any quantity, and without the slightest difficulty.

The management of the affairs of the Company will be vested in a Board of Directors in London, who will appoint a local committee selected from among the most respectable and influential parties in India, to whom they will delegate such powers as may be necessary for the purpose of effectually performing the duties imposed upon them.

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November 4th, 1845.

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