

THE
FREEMASONS'
QUARTERLY REVIEW.

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

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

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

THE MASONIC JEWS AND THE REPLY FROM THE ROYAL YORK GRAND LODGE OF PRUSSIA, TO THE LETTERS OF THE GRAND LODGE AND GRAND MASTER OF ENGLAND.—As we are bound to discountenance all impostors to Freemasonry, we shall follow the example of the Most Worshipful Grand Master, and the Grand Lodge held on the 3rd of June, by severing connection with the Prussian *soi-disans* Freemasons, and treat them as a secret society unconnected with pure Masonic doctrines,

“Until they own their fault, and grace be granted.”

We shall not identify ourselves with religious or political societies, and presume the list of the Grand Officers of the Royal York Lodge of Berlin, will disappear from the Freemasons' calendar until such time as they may think proper to return to *their admitted Landmarks*. We should, after what has passed, not have considered it necessary to say one word more, but that the reply of the Royal York Grand Lodge of

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

Berlin, to the request of the Right Hon. the Earl of Zetland, is so absurd that we will end the subject by one or two remarks upon that letter.* They admit that they received the warrant and subsequent recognition from England, and that the Book of Constitutions, as used in England, was their guide; yet now state that "forty years ago, they made an alteration," affecting the first principle of Freemasonry. They had no reason for doing so, except as a matter of courtesy to another Grand Lodge in Berlin, "and it remained so until 1836, thirty years, without any stir being made upon the subject," as if any one could make a complaint of what was not known—as if thirty years of injustice constituted a right. As soon as it became known, remonstrances *were* made, and the Royal York Grand Lodge *RESCINDED THE LAW*. Here was, at once, an admission of their having done what was highly improper and contrary to the law of the Fraternity; but they were not sincere, they trifled and deceived—postponed and promised; and, in 1845, said, "that the Prince of Prussia would not allow it;" but, in 1806, they had no Prince of Prussia as their patron—even in 1837 the Prince was *not* patron; wherefore, then, such idle excuses—why, as the M. W. G. M. stated, send such "apologetic letters?"—why pretend that the Prince said, "he would continue Freemasonry as he received it?"—How did he receive it? In 1840 he became the protector, but, in 1837, the obnoxious law was altered; consequently, he became the head of the Order *after* it had become publicly known that an anti-Masonic law had crept in—had been found to exist, and *had been abolished by a majority, 3rd September 1837*. What sophistry to put into his mouth!—we are surprised that they should attempt such flimsy deception. But how great was our surprise to find them writing "EVERY LODGE IN GERMANY, EXCEPT THE PRUSSIAN, HAS DECIDED UPON ADMITTING JEWS." What are we to understand from their extraordinary letter; the whole appears to us to be a contradiction, and an attempt to conceal, under mis-statements, a something that will not bear publicity, and the fear of publicity prevents them admitting *authorized Freemasons!* The letter itself, occupying four pages, is not worth recording, and we have no wish to promulgate so unmasonic a document; nor do we wish to place upon record that which we know the Prussian Freemasons are ashamed of, and which we hope they will, by returning to their "ancient charges," soon make worthless and unnecessary. Thenceforth we shall devote our time and space to more Masonic subjects than the exclusive society which has taken the warrant and name of Freemasonry, yet, regardless of all moral obligations and common honesty, turns them to some hidden object which we can neither participate in nor countenance.

We certainly cannot altogether compliment the Grand Lodge of England on the position they have placed themselves in—within two years to be entrapped into voting a congratulatory address to the head of a society, the only result of which has been, to be compelled to withdraw the representative they formerly had at that society's meetings, and to be obliged to request the representative here to withdraw likewise; in fact, to undo much more publicly what had been almost privately carried, and stultify its own precedents by much more impor-

* We believe that the Grand Lodges of England and of Hambro' may consider themselves highly favoured by receiving any reply to their requests to have their members admitted. The Grand Lodges of New York, the Grand Lodge of Holland, the Grand Orient of France, the Lodges of Lille, Bordeaux, Lyons, Equality of Sounon, the Friends of Truth, Metz, the Stars of Bethlem, the Commanders of Mount Lebanon at Paris, &c., have altogether been disregarded.

tant contradictory acts. Let them, in future, listen to and think upon subjects of grave importance.

Notwithstanding the untoward aspect, we have no fears for Freemasonry; it has stood the test of ages; and, even as regards the delinquent Grand Lodge of Berlin, we have no doubt of being enabled, at some future time, to publish the recantation of the Prussian Freemasons. In the meantime, it affords us great pleasure to be able to state, that the members of the Pilgrim Lodge of London, No. 289, which works in the German language, and of which the late Prussian representative, Bro. Hebel, was Master, have, since the publicity given to the anti-Masonic Prussian doctrine, *altered* their mode of initiation, *and do not* now compel the candidate to make a declaration of his religion previously to his being admitted; we were surprised at its not being altered before, considering the immediate Past Grand Registrar of England is a member of the Lodge. The Most Worshipful Master's determined conduct has already produced a good effect. All honour to him, as well as to Bro. Henry Faudel, the stalwart champion of the Jewish Freemasons.

THE RECENT OUTRAGE.—In the year 1735, the Grand Lodge of England, to mark their sense of the great services rendered to the Order by those Brethren who had from time to time conducted the ANNUAL FEAST (as it was then called,) in their capacity of Stewards, embodied them into a separate Lodge, granted its members the distinction of a red apron, and even confided to their honour and integrity the distribution of its monthly benevolence. The "Stewards' Lodge" was, in fact, the governing body, and, subsequently, to render this constituency respected by the Craft at large, the Board of Stewards were entitled GRAND STEWARDS, and the Lodge as the "Grand Stewards' Lodge." Nay, more, it was afterwards enacted, that "no Brother" should be promoted to the dignity of Grand Officer, unless he was a Member of such.

With the Union came those alterations that changed the state of things. The Grand Officers were no longer selected from the Grand Stewards' Lodge, which, in fact, was only saved from extinction by the perseverance of the late Bro. W. Williams, P. G. M. for Dorset, but into these circumstances we shall not at present enter.

Eighteen Lodges received the privilege of annually nominating each a Grand Steward, to be approved by the Grand Master. Their duty is to regulate the Grand Festival under the direction of the Grand Master—to assist in conducting the arrangements made for the quarterly communications and other meetings of the Grand Lodge, and to so regulate the Festival, that no expense whatever may fall on the Grand Lodge, &c.

For such services and such expenses the Grand Stewards are permitted for the current year to rank as Grand Officers, and to wear the red apron in perpetuity.

We propose at some future time to enter fully into the Grand Stewardship—to point out some mode of rendering its utility more evident, and its position more honourable; at present it is an anomaly.

But now, as to the cause of our touching on the outrage. On the 29th of April last, the Grand Festival of the Order was held in Freemasons' Hall—the occasion was sanctified by the circumstance of its being the day on which the statue of the late revered Grand Master, H. R. H. the Duke of Sussex was unveiled to the Order, when it seemed

as if the grave had given up the dead, purified as it were by resurrection, to appear for the time amongst those with whom, when living, he had passed so much of his useful and eventful life. Yet scarcely had the silence in which his sacred memory was received passed away, than a tumult arose and some Freemasons, *for none other* were present, forgot their dignity in the social scale, and converted the Temple of Friendship into a chaos of indiscipline! The Grand Master, his Grand Officers and Grand Stewards had no authority; mischief presided, and the scene was disgraceful; perhaps what was the most to be regretted was, that the gallery was filled with elegantly dressed ladies, the wives, daughters, sisters and friends of the assembled Brethren.

The subject has been taken up by the Board of General Purposes,* and their censure has been passed on the late Board of General Purposes in very unqualified terms. Owing to the alarm of fire in the Hall at the last Quarterly Communication, which rendered it necessary on the instant to close the Grand Lodge, the report of the Board could not come under consideration, and the members of the late Board have to endure their penance without the opportunity of public explanation or appeal.

On referring to our copy of the report of the Board of General Purposes, we find that the following words (*in italics*) have been inadvertently omitted; and as they are most important to the case, as affecting the conduct of the late Grand Stewards, we now supply them:—"That it is the opinion of this Board, *that the arrangements by the Board of Grand Stewards at the late Festival, were totally inefficient for the purpose of preserving order,*" &c.

It is with the previous arrangements made, and their probable power to meet the serious difficulty of the moment that the Board had to deal; and while thus adverting to the power, we may enquire whether, as by Art. 17, page 108, they, as a Board, being directed to cause *necessary preparations* to be made for the *days of Festival*, did they themselves actually perform such duty? If they did *not*, surely they themselves incur a portion of the censure they have so largely inflicted on others. But the case has not been met. Better that the members of the late Board of Grand Stewards had been altogether suspended from their Masonic functions pending examination into their conduct; which examination having ended, they might either have been amerced in Masonic punishment or have been honourably acquitted. Such is the course adopted in the *profane* world. When will Masons cease to be wise in their own conceit.

At the Grand Festival in 1845, the President of the Board of Grand Stewards felt it necessary to speak out strongly against the want of order; in 1846, the evil has come to the worst; let us hope that in 1847, things may mend. We postpone further observations until after the next Grand Lodge.

THE NEW GRAND OFFICERS.—On the appointment of the higher grades it may be unwise to enter either protest or approbation. The Brethren filling them do not come sufficiently in contact with the general body to excite much attention; and from the recent resignations of two successive Deputy Grand Masters, it may be that the office of Deputy

* *Vide* page 191.

Grand Master is not at a premium. The Wardenships of the present year are doubtless filled by estimable Brethren : the one is a most liberal contributor to all the Charities, the Asylum not excepted—the other is a barrister of high attainment and leading practice, but a Mason of very *brief* standing. The resignation of the late Grand Registrar left the office open to the acceptance of Bro. Dobie, and seldom has an appointment been welcomed with greater sincerity. The other new appointments are conferred on Brethren of sufficient merit in themselves, but they must be naturally sensible that their own preferment has been secured at the cost of many elder Brethren, who have long and faithfully served the Craft, and who feel that the sentiment written in the Constitutions, “that all preferment among Masons is grounded upon real worth and personal merit only,” has been again in their case most unworthily disregarded. In the case of Dr. Rowe there may be some exception ; but it is questionable whether the exception was not owing to the solicitation of *private* interest rather than to his own unquestionable merit. The appointment of Bro. Wm. Tucker, of Coryton Park, to the Provincial Grand Chair of Dorset, has no other drawback than inexperience ; but as he brings with him zeal, activity, and industry, what will not youth accomplish in its endeavour to promote the objects of Freemasonry ?

THE CASE OF MRS. FIELD.—The petition of this amiable Lady—the widow of Bro. Robert Field—which was recommended to the Grand Lodge almost unanimously, by the Lodge of Benevolence, for a grant of Fifty Pounds, was brought under consideration at the last Quarterly Communication, and was referred (on an amendment by the Grand Registrar) to the Board of General Purposes, for further consideration as to its merits. The plea offered was, that such was the practice in similar cases. Such is not the fact. The practice has invariably been to deal with the question in Grand Lodge, and Grand Lodge only. The Board of General Purposes is not a Lodge of Benevolence. Let any one deliberately examine into its powers, and it will be seen that unless in cases requiring an examination into matters that Grand Lodges cannot, for want of time, enter into, the Board can have and ought not to have any jurisdiction. We had hoped that the uncalled-for interference of the Board into the affairs of the Lodge of Benevolence, some time since, and which was so significantly and successfully opposed, would have taught a different lesson ; but we find that there is amongst certain members of it much of the old leaven. We regret, for the widow's sake, the delay that has been caused, but we regret more that the mover of the grant should have given way ; he, of all others, should have known better ; he may probably plead that the alarm of fire led him to adopt the suggestion—still we cannot and do not exonerate him. The recommendation was according to law—sanctioned by the Lodge of Benevolence—and if any objection could have been taken, it should have appeared in Grand Lodge, and not be left, unconstitutionally, to a secret conclave. At this rate, we may have the high office of Grand Master dwindle into that of “puppet,” and the Board of General Purposes and the members of Grand Lodge realise the fable of the Fox and the Gcsc.

ELECTION OF THE BOARD OF GENERAL PURPOSES.—The “scratching” (the term is not our own, but appears on the printed paper,) for the Board has taken place, and it was right merrie to observe the earnestness with which certain advocates for certain parties pressed their suit. To such an extent was it carried, that one member, high in office, in open Grand Lodge, scratched his paper from a scratched list handed to him for the purpose. This we say was done in open Grand Lodge, and it compels us to remark, not merely on the indelicacy, but on the impropriety of the Grand Officers voting at all for the Board of General Purposes, being themselves, as a class, so over-represented—viz., by the Grand Master, Deputy Grand Master, the Grand Wardens, and eleven other Grand Officers, while the entire body have the power to return only fourteen members. What would the *profane* world think of these things? Aye, but would they believe it possible that besides this enormous influence of the Grand Officers, the body at large is *not* left entirely to its own choice in the election of the fourteen members, but is controlled by the votes of the purple? And look at the result. The elevations to the purple, it is pleaded arise out of the Board. No doubt it has been so frequently; but from what class of that Board,—from the independent supporters of public principle, or from those who oppose it? This year may prove an exception, for it has so happened that the members of Grand Lodge below bar have not only returned their fourteen entirely independent of purple influence, but have elected a “non-purple” as their Vice-President. Yet, alas! for the Widow Field, her case is deferred for further information.

THE FIRE IN FREEMASONS' HALL—ARREAR OF BUSINESS.—The alarm caused by the fire in the Hall was very serious, and the Grand Lodge on the sudden closed its meeting. This fire was speedily extinguished by the Fire Brigade. It arose from a large gas tube, which having become red-hot, ignited a beam nearly facing the newly-erected statue of H. R. H. the late Duke of Sussex, on which the stream of gas was made to shed a brilliant light. It was providential that no further damage was sustained than what a very few pounds will replace. But we tremble as we think of the probable devastation which might have been made had one hour longer elapsed. The magnificent Hall—unequaled—unsurpassed—to have become a ruin, together with the adjacent property. And now that the danger has passed, we may, without offence, express our surprise that so large a stream of gas was allowed so near the beams—to say the least it was incautious—and does not reflect much credit on the foresight of those on whom the responsibility devolved. Thankful, sincerely so, that it is no worse. We say no more.

And next as to the arrear of business, which, in consequence of the sudden closing of Grand Lodge, is great; and which, in addition to the business of the current quarter, will make it altogether impossible to be concluded at the next sitting. We presume that an especial Grand Lodge will be convened; indeed nothing can be clearer than that if it be found necessary to have further aid in the Grand Secretary's Office on account of increased duties to perform, it must necessarily follow that there must be an increased business in the Grand Lodge itself, which will render it necessary not only to hold, occasionally, an especial Grand

Lodge, but to meet at an earlier hour—say six o'clock—which will give time to read over the dull prosy matter—requiring an hour or more—and thus permitting the fair and deliberate consideration of important subjects. This may interfere with the dinner club of the Grand Officers, but that is a secondary matter, and may readily be dispensed with—the club may meet on other days.

COMING EVENTS CAST THEIR SHADOWS BEFORE.—It is some time since we predicated that our time-honoured Grand Secretary required additional aid; the subject was under the consideration of the late Grand Master, but “the pear was not ripe.” It was renewed some twelve months since by the late Bro. Ramsbottom, still “the pear was not ripe.” We are aware that our opinions are somewhat ahead of those in authority, but it is no less true that from first to last those opinions have ultimately prevailed; it was clear to us that the only way to preserve the judgment, experience, and mind of our venerable Grand Secretary, for our advantage as long as possible, was efficient assistance. Why has this been so long delayed? We will explain.—In the first place, the party to whom attention was, and is directed, could not with full convenience enter on an uncertain duty, but lately he has become differently circumstanced, and is willing to undertake the office of Deputy Grand Secretary; but it was previously necessary to gild the pill for a party who was to be praised and paid but not promoted—hence the additional salary—so fully discussed in our last; and so “the pear being at length ripe,” and the late Board of General Purposes having settled their *job*, the coast is clear for an assistant Grand Secretary. Had such office been first appointed, he of course by taking his proper share of duty would have relieved the first clerk, and thus rendered a large increase of salary unnecessary. The Deputy Grand Secretary must have his salary—and a handsome one too. It is said that King Solomon exclaimed, “Wonderful Masons!” we may make a similar exclamation now. We cannot refrain, however, from suggesting to the incoming Deputy Grand Secretary, that what the Craft may have borne with, patiently, from an old and faithful servant, viz., much delay, inattention, and even frequent neglect, they will expect to see in him amended—while, at the same time, we recommend to his observance the example of the good temper, kind manner, and above all, what we know to have been the private practice of the Grand Secretary, that of Charity in cases innumerable.

GRAND COUNCIL OF THE THIRTY-THIRD DEGREE FOR ENGLAND AND WALES.—The unusual press of events compels us to limit our observations on this the highest degree of the “*Hauts Grades*” to the simple announcement of its organization. In our next we purpose to enter upon the subject at some length.

FREEMASONRY PAST AND PRESENT.—Having inserted in our number of December last, a paper by “*Sit Lux*,” we felt bound to insert also a reply to such paper, the more especially as the name of the party replying was thereto appended; but here we consider the subject should end.

Our pages are not intended for* the conducting of controversial points on matters of religion any more than on those of politics. Freemasonry in its pure essence is our creed.

If we were to admit any more of the papers we have received on the subject, we should in honour be bound to allow all points of controversial policy to find a place, and we may not fall short of the mark, if, in such case, we predicate that not only an uncongenial feeling would result, but that we should be accessory to, and responsible for the consequences, not simply as might regard the interests of the *F. Q. R.*, but the welfare of the Craft at large. Again, we doubt the policy of continuing the subject of controversy on matters of theological dispute; no one is likely to be converted; for in the heart of man there will ever be a tendency to adhere to those views his forefathers have impressed on it. Our advertising pages, at mere *cost price*, will, however, be open to all.

THE MASONIC CHARITIES.—Few words will speak much—all are flourishing—nearly eleven hundred pounds were reported at the Girls' Festival, and nearly six hundred at that of the Aged Masons' Asylum; on the latter occasion it is but justice to state, that Bro. J. B. Byron presided, in the absence of Lord Combermere, with the highest credit. Among the most interesting compliments paid to the cause was the presence of the Rev. Erskine Neale, who visited London for the express purpose of generously supporting the Asylum, and presenting a liberal subscription.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

CHAPTER II.

INTRINSIC EVIDENCE OF THE ANTIQUITY OF FREEMASONRY—ITS SPIRITUAL ORIGIN—THE ANCIENT MYSTERIES—THEIR CONNECTION WITH THE SYSTEM.

IN the previous Chapter I have endeavoured to shew the Masonic student, that as a preliminary step in his researches, he must take a most comprehensive view of the term "Freemasonry," in order that he may be directed into a proper course of study, and his investigation pursued to a full elucidation of a subject so deeply interesting. This is indeed most essential, and I trust that in the former observations I have rendered myself sufficiently intelligible. The subject is one of a somewhat complicated nature,—much comparison and reflection are necessary,—and the study must be pursued in a true spirit of Masonic perseverance.

On a further consideration of the subject, the view previously taken appears to be supported by the *intrinsic evidence* which is afforded by the *internal structure of our institution*. It must be clearly apparent from its very nature that it is not a system of modern origin, and when we regard the various objects which it embraces, it is equally manifest that no new Institution could possibly be substituted, sufficiently comprehensive to embrace with distinctness all its manifold purposes. Let us here pause for a moment to consider these purposes still further. What are they? To promote the feelings of universal brotherhood and impress the doctrines of human equality and mutual dependency, without interfering with any of those social or political distinctions which are essential to the stability and well-being of society—to lead to the true knowledge of the Great Architect of the Universe—to teach a reverence for his most Holy name, and thereby minister to the cause of true religion without interference with the tenets, doctrines, or prejudices of any particular religious sect—to promote the practice of virtue and encourage all intellectual investigations, and particularly to *impress the stamp of morality and religion* upon every department of science—so that each scientific truth may not only be rendered available for human purposes, but made to furnish additional proof of the wisdom, power, and goodness, of the GREAT CREATOR.

Now, if we minutely consider the *means* by which these ends are sought to be accomplished, I think it will be readily admitted that it would be scarcely possible at the present day to establish an Institution having so wide and luminous a range.

The world has witnessed at various periods many societies instituted for particular purposes, bearing externally some resemblance to our Fraternity. But what were their purposes? The maintenance of some political principle—the propagation of some peculiar religious tenet—or probably the diffusion of irreligion or error.

And where are those societies now? Wanting the true quickening

spirit and bond of union possessed by our Order, they have vanished from existence, whilst our fraternity subsists in all its pristine purity, and is diffusing its beneficent influence throughout every portion of the habitable globe. It is quite clear, then, that the system of Freemasonry could not have been formed and perfected after the manner of ordinary societies (directed as they invariably are to one particular object,) and it is further abundantly manifest that the *specific means* by which its purposes are accomplished *must, from their very nature, have had an origin most remote.*

It is thus, then, I call in aid the *intrinsic evidence* which I think our Institution affords in corroboration of the views taken in the former Chapter; and I am the more particularly anxious upon this point, because, even to the Initiated Brother, *the true purposes of our Order are not at first sight clearly perceptible.* The beautiful spirit of Brotherhood is indeed at once felt and its influence immediately acknowledged, but the other great purposes to which I have alluded are only gradually developed, and cannot be fully appreciated without much study and deep reflection.

In tracing out this course it will be seen that a consideration of the various purposes and objects of Freemasonry, affords the most ample scope for the exercise of the highest powers of the intellect. The whole material Universe is brought within the range of Thought—all created beings, from the highest to the lowest, afford a constant theme for reflection, and shew the Glory of their maker—whilst the contemplation of the moral virtues sheds a mild and softened halo round the mind, which thus becomes truly impressed with the idea of the beautiful—an idea holy, and pure, and spiritual, which invests all created things with its own bright images—sees *order, perfection, and harmony*, in every work of Nature—gives rise to thoughts too eloquent for words, and wraps the soul in silent adoration.

These speculations naturally lead us to the next step in our enquiries—namely, the true origin of Freemasonry. Having divined its purposes and become imbued with its spirit, we would naturally endeavour to trace the source of that abiding principle, which for so many ages has refreshed the world, and is equally blended so mysteriously with all that is pure and noble in the mind of man, and sublime and symmetrical in the works of nature. The learned Preston says,—“From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms, our Order has had a being.” This is precisely the view at which we shall arrive, if the subject be considered in the manner previously pointed out.—

“When first the golden morn aloft
With maiden breezes whispering soft,
Sprung from the East with rosy wing,
To kiss the heavenly first born Spring;
JEHOVAH then from hallowed earth
Gave Masonry immortal birth.”

Masonic Ode.

The true spirit of Masonry then, considered in its most exalted character, will thus be shewn to be an emanation from that Divine Essence whose attribute is “*LOVE*,” and from whence arose that order which is visible in the celestial spheres, and that harmony which every where pervades creation. No metaphysical speculations are necessary to support this view, for, admitting Freemasonry in its highest character

to be part of the great and eternal system of UNIVERSAL CHARITY,* it is apparent to our reason that the love of God to his creatures must be coeval with the universe, and that the love of our brethren must have originated with the earliest necessities of society.

In illustration of this part of the subject I use the argument in reference to universal charity, that the love of God to his creatures from their creation is a fact apparent to our reason—but though so self-evident, the operation of this beneficent influence is nevertheless one of those mysterious energies which our imperfect intelligence cannot fully understand. The mysteries of space and eternity are in like manner veiled from our comprehension, and yet it is equally manifest even to our unaided reason, that space can have no limits, eternity no end. We know that the Great Architect of the Universe is both omnipotent and omnipresent, but yet these divine attributes are to our limited faculties dark and incomprehensible. The operations of that active, all-pervading, and eternal power, which alike suspends the stars in space, renews the seasons, and causes the blade of grass to grow, are equally hidden from our finite understanding. These are mysterious secrets, “which the eye of human reason cannot penetrate,” and into which we can only be initiated by passing through the valley of the shadow of death, when the *genuine* truths shall be revealed, and when, in the sublime language of our Lecture, we may hope that eternity shall burst upon us in “full effulgence, and all the glories of absolute perfection encircle us for ever.”

But to return more immediately to our subject—having thus considered the spiritual origin of Freemasonry, it may be as well to observe that its exalted character should be constantly borne in mind whilst pursuing our subsequent investigations, as a sure guide will thereby be afforded for tracing our way through devious and intricate paths—dim and obscure—and which without such light would be enveloped in thick mists and impenetrable darkness.

In the next stage of our researches the *ancient mysteries* will more particularly claim attention, and here again it is important we should clearly understand that Freemasonry is not a mere relic of the mysteries, but a *renovation* of that system of purity and truth upon which the mysteries themselves were originally founded. In investigating the antiquities of Freemasonry, we find most unquestionably that the system was in some manner connected with the mysteries; and, regarding it as we do, in a character so highly exalted, but which could not fail to be contaminated by such communion, this is a part of our subject which demands especial notice, and requires much patient investigation. The solution of the question, however, serves to dissipate much misappre-

* The term Charity, it will be observed, is here used in its *exalted and Masonic sense*, which is well explained in “The Star in the East,” wherein, at p. 114, it is thus eloquently expressed:—“Charity is the distinguishing characteristic of the Deity. All other virtues are mortal; charity alone is immortal. It will beam resplendent rays through all eternity, and like the CENTRAL STAR of Heaven shall utterly extinguish all inferior lights by its unfolding lustre. ‘Charity never faileth,’ says a great Christian teacher, ‘but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.’ These gifts being adapted solely to the imperfect state of human nature, their utility will cease in a state of absolute perfection. Even the glorious habits of *faith* and *hope*, though essential qualifications in this mortal state, will have no part in the heavenly life, because they are but earthly virtues; for *charity* is the only *step* which penetrates the clouds, even to the throne of God. The time will come when, seeing the things which are now unseen, we shall not need the evidence of faith; possessing the rewards now hoped for, we shall not want the assurance of hope. But when faith and hope shall have had their perfect end and consummation, charity will exist, covered with all its brilliant glories, and overshadowed with a radiance which can suffer no diminution.”

hension, as the result of the inquiry clearly demonstrates this important fact, *that the mysteries in their origin were pure.*

Let us here shortly regard the *original intention* of the mysteries. Their intention in the first instance was to shadow forth a spiritual regeneration—to typify a death unto sin and a new life unto righteousness. The forms at first were no doubt of a simple nature, consisting of a mere lustration, or the performance of some rite similar in nature to baptism; but, after the deluge, other forms were added in order to embrace various points which then became essential articles of religious belief. The general deluge is particularly alluded to as impressing a peculiar form upon the mysteries, because it will be found that in all the forms which they subsequently assumed, an allusion to this great event formed a prominent ingredient in their ritual, and this leading fact, with other analogous circumstances which a patient investigation will develop, tend clearly to show the common origin of these institutions, and prove to demonstration that the peculiar mysteries of each nation of antiquity, however varied in their ordinary forms, emanated from the same primeval system and had but one common source. This fact is the more clearly apparent from the circumstance, that the nearer we can trace the mysteries to their source in each nation, the purer we find them—more free from superstitious usages, and better adapted for manifesting the great purposes they were originally intended to embrace.

If, therefore, we find (and to a certain extent it must be admitted) that Freemasonry has a relation to the mysteries, it must be borne in mind that the relation was such only as the mysteries themselves assumed, when, as at their first institution, they were pure and undefiled.

The mysteries were so far truly Masonic only when they bore the impress of their original character. Deviating from truth they became spurious and false.

We must, however, endeavour to lead to the investigation of this subject still more closely. Let us, therefore, revert to the origin of the mysteries, or rather to their renovation after the deluge, and consider more fully the particular points to which, after that period, they were more especially directed. But let it be borne in mind that it is intended here to speak generally—such general view of the subject is, however, necessary to enable us to comprehend clearly its full meaning and bearing—*what then were the objects of the mysteries?* To impress certain moral and religious truths forcibly upon the mind—to impart a knowledge of the practical sciences—to perpetuate the remembrance of those great events which interested the whole human race, particularly the destruction of the world by water and the preservation of Noah and his family in the ark—to teach resurrection from the dead and the immortality of the soul—the nature, perfection, and attributes of the Most High—the declension of the human species from a higher state, and the necessity of mediatorial atonement—the recognition of the triune principle—and the conservation of a sacred name or word which was deemed ineffable. Such were amongst the essential objects of the mysteries—the knowledge of these facts was imprinted on the mind by expressive symbols, and sublime truth taught through the medium of allegory. The instruction to be gained was imparted gradually, and the novice, for obvious reasons, was solemnly bound to secrecy.

Having thus explained the *objects*, let us next regard the *machinery* of the mysteries and consider the *mode* by which the knowledge adverted to was communicated. In tracing this part of the subject, it

will be found that certain peculiar and striking rites and ceremonies were adopted, which may be generalized under the description of due preparation, both mentally and bodily—confinement within an ark or *pasos*—*processions* having astronomical reference—an emblematical wandering in darkness, and the revelation of light or knowledge—a figurative resurrection from the grave—the final reception into a select assembly—and the investiture with a white garment, as an emblem of a renewed life of purity and innocence. The particular end in view being to purify the mind, teach a knowledge of sublime things, and impart personal holiness.

Now, if we attentively consider these objects and the means by which they were obtained, and compare them with the principles inculcated, and the peculiar forms adopted in Freemasonry, the initiated Brother who has been exalted to the Royal Arch degree, will clearly perceive the nature of the relation subsisting between Freemasonry and the mysteries, and will at once see that our institution is not a bare continuation of those mysteries as they appeared at their suppression, but rather an illustration of that superior and comprehensive scheme of primitive purity, which the mysteries were originally intended to perpetuate.

The true source from whence the mysteries were derived—having been thus ascertained—and the relation which they bore to our system correctly manifested, it will next be necessary to trace their gradual declension. We shall here see how the restraints imposed by a pure system were gradually superseded by ceremonies of human invention, and find that the mysteries in every instance degenerated into superstition and error.

It will throw further light upon the subject, if we examine somewhat more minutely the principal causes of their decline. Being, as they unquestionably became, the depositories of all human knowledge, and containing all the elements of government and power—the mysteries were gradually profaned for selfish purposes—their original purity was sullied by almost imperceptible degrees—fable was substituted for truth, and idolatrous practices superseded the true worship. The first departure from original purity was in deviating from spiritual matters, and rendering institutions intended for the benefit of the human race, subservient to the mere purposes of human ambition, aggrandisement, and dominion. Keys of knowledge and depositories of power, the mysteries acquired so great a celebrity, as to wield for centuries the destinies of the world—their influence was so great, as to hold the masses in awe, whilst the most powerful monarchs trembled beneath their sway. But this very power so unduly exercised, so different in spirit from the simplicity of the original institution, contained in itself the elements of decay. And thus the mysteries eventually were banished from the earth; but let us remember whilst tracing this result, that in all human institutions we can plainly perceive the tendency to corruption: constant reformation is necessary in order to preserve their pristine purity, and prevent them from degenerating from their original intention. This is one of the inscrutable laws of nature, and every institution, unless purified and reformed from time to time, will unquestionably become corrupt and eventually fall. Passing over merely political topics, the history of the Christian Church alone affords abundant evidence of that tendency to decay, particularly when an institution pure and simple in its origin becomes perverted to purposes foreign to its original institution.

It was thus with the mysteries—power abused, and a perversion to superstitious usages became the chief elements of corruption. Accordingly we find them gradually degenerated. Idolatry superseded the primitive forms of worship, and sanguinary rites usurped the place of solemn ceremonies.

Having investigated the causes of that decline, we must next follow the mysteries through the different nations of antiquity, and, when perverted from their original purity, trace those mutations in their application, which is indicated by the fate of empires. It will also be interesting to remark the various phases they presented when influenced by the national peculiarities of different people. We shall see the bright and poetical forms they assumed amongst the lively and imaginative Greeks, and their sombre character whilst assimilated to the gloomy creed of the Scandinavians. Thus, through various changes, we shall be enabled to trace the progress of the mysteries, and mark the powerful influence they exercised over the destinies of the world, until the rising of the Star in the East dispelled the mists of superstition, silenced the voice of the oracles, and restored the degraded system to its pristine lustre.

END OF CHAPTER II.

ADDRESS OF SIR CHARLES LEMON, BART.,

PROVINCIAL GRAND-MASTER FOR THE PROVINCE OF CORNWALL, TO THE MEMBERS THEREOF AT THE ANNUAL MEETING IN MAY LAST.*

“BRETHREN,—It is needless to remind you that we sprang from Operative Masons and Architects who practised their art through a long succession of ages. We are no longer such. We boast that we are good men and true, but I fear not very skillful Masons. It may do very well for the late Rev. Sidney Smith to ascribe to Lord John Russell such courage that he could undertake to build a Cathedral like St. Paul’s at a day’s notice; but courage of this kind is not to be met with amongst us. Few of us I think would wish to spend a wet day in a house roofed by our tiler, and fewer still to cross a deep and rapid river over a bridge constructed by our Brethren of the Royal Arch. To confess the truth, we are no Masons at all, but our existence is merely representative: and what do we represent?”

First and foremost, that deep-seated principle which began with the human race, and probably rose up in the breast of every individual whom I see now before me, as early as he was conscious of any impulse at all—I mean the desire to associate. This is no mere instinct like that which gathers animals into flocks and herds. Perhaps fear is their motive, the mere instinct of self-preservation, entirely divested of all notion of Brotherhood. Men, on the contrary, associate where no fear is, and simply, because they are men, born with the impress of that Divine image of which Love is the substance. In the earlier stages of society this sentiment binds men into tribes and nations; but in the lapse of time, when populations become large and crowded, the same sentiment tends to break up the mass which it had formed, and to gather us into those smaller alliances, of which our Brotherhood is an

* *Vide Provincial Intelligence.*

example; closer and more intimate ties are thus formed, for which the simple desire to associate is often the only assignable motive. Our motives are more complex; but undoubtedly our association does represent this amongst other principles which govern men's actions.

The next principle which I think we represent, is the love of antiquity, and the desire which is natural to man to connect himself with that venerable name. How powerful this principle may become, we may judge by the struggles which so many nations of the earth have made to devise fables to account for their origin, and sum up their history far beyond the limits of authentic record.

Perhaps we, too, may have our fabulous history. I do not by any means intend to deny the justice of the claim to our almost primeval existence, which our excellent Chaplain has this day made for us in that sermon, the piety and eloquence of which has so much delighted us. Possibly it may be true that we had a hand in the construction of King Solomon's Temple, but it would be very difficult to prove the fact by the ordinary means of historical criticism, as difficult as to prove that Cadmus sowed dragons teeth in the plains of Thebes, or that Brute the Trojan, founded the English Monarchy. Possibly Hiram, king of Tyre, was a Mason true and accepted, possibly also he knew no more of our rites and mysteries, than he did of railways and steam engines, and of that difficult problem which now occupies us, the comparative merits of the broad and narrow gauge. But we may let that pass—it is a bone for the learned to pick; and we plain men may be content to dwell within the region of real history, and mark with pleasure the traces which are there found of our continuous existence, more ancient than that of any institution now to be found in Europe, the institutions of Religion alone excepted. This claim to antiquity is our own, and we have reason to be proud of it.

Now for the proof:—From the commencement of Gothic architecture, down to the period when it ceased to be original and became imitative, that is down to the latest characterised style, belonging to any particular period (that of the Tudors,) the most indisputable evidence exists that Freemasonry accompanied it throughout its whole course. This evidence is first documentary, then from facts of a kind to which I will presently allude, and both these branches of proof are amply supported by tradition. The documentary evidence is to be found in the archives of many of our Cathedrals. In those of Salisbury for example, the actual contract made with a company of Freemasons, *ex nomine*, is still preserved; and innumerable instances might be quoted where companies of Masons, who could be no other than Freemasons, were brought from abroad to apply their art in the construction of our Churches. But supposing that every fragment of this paper or parchment were destroyed, we have still remaining a set of imperishable records attesting the fact, that all the sacred architecture of Europe (at least) was in the hands of an associated body of architects who acted together in the closest concert, and imposed their own rules on all who practised their craft.

Tradition tells us that a body of this kind existed under the name of Freemasons, and I never yet heard it surmised that there was any other society capable of producing its effects, and sharing in its honour and reputation. Had there been any, history must have noticed it. The concert of which I speak, is proved by the marvellous uniformity of style which prevailed in different places, but at the same time.

Why did the Saxons and Normans always build short heavy columns, surmounted by cushion-like capitals and round arches, with the zig-zag mouldings of which we have many examples in this country? Why did the race which followed pass to the other extreme of lightness, make their windows lancet-shaped, and introduce their peculiar ornament, the shark's tooth? Why did the architects under our three first Edwards, use wider openings with flowing tracery, and heavy crockets and frials? And why at last did all these styles give way to the minute and elaborate ornaments of our Sixth and Seventh Henry? There is but one answer to all these questions, and it is this:—

That these results are not mere coincidences of thought, the accidental agreements of different minds, in different places, nor are they the steps of regular progress in the art itself, gradually developing its resources. If it were so, we should not find at a very early period, so perfect a structure as that of Salisbury, than which there exists nothing which so forcibly shews the skill and daring of the architect. Let any one stand immediately under that stupendous spire, and then look about for the supports on which it rests, he must be struck with the extraordinary courage of the mind which could conceive such a project, and the skill and science which executed what appears to be so vast a design.

Then if the succession of styles to which I have alluded was not the effect of chance, nor the progress of art, there remains I think but one conclusion, that there existed all along some great corporation presiding over the architecture of each period, and teaching authoritatively the lessons of its own science, that it possessed the confidence of kings and nobles, and gave the impress of its own mind to the sacred edifices of its time. If no claim to this position can be set up by any other body, it follows that that corporation was no other than that which we jointly and feebly represent; and those who regard antiquity will esteem Freemasonry for the share which it has had in some of the greatest achievements of very remote times. The examples which I have given are all taken from our own country; but the argument need not stop here. Professor Whewell has shown that the architecture of France and Germany partakes of the same characteristics as our own; there have been at certain periods slight deviations of style, but they were transient, and the agreement was sooner or later restored.

The last topic on which I shall trouble you with any observation relates to our representative character, in connection with architecture itself, *as an instrument of civilisation*, and on this I will be very brief. If we have a claim through our forefathers to some connection with the architecture of the middle ages, we stand in the same relation as to the sentiments which belong to it. We all know how much arts and science have contributed towards the improvement of mankind, and that the sense of beauty either with respect to the external or moral world, has been a powerful agent of refinement. I do not mean to infer that taste is virtue, or that arts and science and literature are in themselves morality, but they soften the mind, and prepare it to receive the lessons of virtue, and finally lead it on to better and nobler impulses. I dare say there may be men so constituted that they can stand before the portico of St. Paul's, and look up at its dome without emotion; but I would fain believe that they are exceptions to the common run of mankind, and certainly they are aliens from our Brotherhood. No, my Brethren, we are not so framed. We, I trust, relish the great productions of our art. We know that amongst the guides which have led on the human race

from the semi-barbarism of the middle ages to the refinements of the present time, architecture has a place; and it has been so much the more a trustworthy guide, because all its noblest aspirations have been devoted to the service of Him who is the Great Architect of the Universe. In his works we read his wisdom, his power, and his benevolence; in His temples made by men's hands, we read the piety and devotion of souls which He has warned with his love, and enlightened with His fire, to do Him honour. These men were our founders: on us has fallen the task, however faintly and inadequately we perform it, to shadow out their past history, and never let us forget the duty which we owe to their Fame and their Memory."

In the course of the speech of Sir Charles Lemon on the subject of Masonry, he gave the following interesting statements. It happened last year that, travelling in Poland, the worthy P.G.M. was induced to visit a very ancient Jewish Temple, built in the year 600 A.C., and which is now preserved in the same state in which it was originally built and ornamented. On examining the ornaments inscribed on the various parts of the building, the worthy Baronet discovered that the greater proportions of them were the same as the Masonic Emblems now in use among the fraternity. On being introduced, the Chief Rabbi of the Establishment, recognised the sign of the worthy P.G.M., and acknowledged the same. This is another proof of the antiquity of the Order.

ADDRESS OF BRO. W. TUCKER.

SENIOR GRAND DEACON,* AND W. M. OF THE LODGE OF VIRTUE AND HONOUR, NO. 725, ON THE OCCASION OF THE PRESENTATION OF HIS PORTRAIT BY THE BRETHREN TO THE LODGE, ON THE 12TH MAY, 1846.

"Brethren,—Allow me in the first place to thank each of you individually, for the very kind and flattering manner in which you have come forward to place this permanent testimony to humble services, on the walls of our Lodge. To me indeed, it has been most gratifying to find that my labours in the formation of this Lodge, now just two years ago, have been crowned with such success; and that I can look round and count more than twenty of the Brethren who have first seen the light within these walls. But few other Lodges can boast a similar success or a more fair name in the Masonic world. These circumstances have most amply repaid me for the time and attention which I originally bestowed; but I want words to express the debt of gratitude which I feel towards you for having thus erected a monument to my services, which will last even when all our bodies shall be received within the bosom of the cold earth. I have hitherto laboured with considerable energy, but I trust that for the future I may be enabled, if possible, to redouble my endeavours to promote the good of the Order in general, and of this Lodge in particular. So handsome a compliment—so great an incentive to increased zeal—has but seldom fallen to the lot of any Brother; and I

* Since appointed Prov. G. Master for the Province of Dorset.

trust that nothing may ever occur to shake, even in the smallest degree, the confidence and harmony which now exists between us. To ensure so desirable an object, to retain our fair name, must therefore be the chief care of each; and I know of nothing which is so certain to promote this, as the constant remembrance and full practice of those various Masonic virtues, the observance of which has been so frequently impressed on your minds within the Lodge. Let us shew to the world that Masonry is more than a name; let us force even those who are sceptical to look on our Order with kindly eyes, by quietly and steadily treading in the paths of virtue, and thus bidding defiance to all unfounded and uncharitable attacks. Let us look around our Lodge, and can we fix our eyes on a single thing which does not inculcate an excellent moral lesson; aye, the purest of all morality, that which is drawn from the only fountain of truth, *the V. S. Q.* The lessons of Masonry must ever tend to make us all better subjects, better fathers, better husbands, better children; for, as I have on a former occasion remarked—"Obedience is the basis, the groundwork, the superstructure, the capstone of our Order; and its golden rule is to do unto others as we would they should do unto us." But there is a vice, which generally has a small—a minute beginning—which still, when once implanted in the human breast, grows with a rapidity that is almost inconceivable, and which carries with it, in its growth, a train of consequences the most baneful and malignant of which human nature is cognizant; and yet, it is a vice which I doubt much if there is a man in the whole world to be found, who has not at times discovered symptoms of its rising within him. This vice is Jealousy. To what horrid crimes has not jealousy impelled men! and yet, how mean a passion is it, for a man to be jealous of his brother's success or promotion. Jealousy has ruined more societies—has destroyed the peace of mind of more men—than perhaps any other vice that could be named. Of every evil passion of the human heart, none can be so thoroughly opposed to the true principles of Masonry as jealousy. Does not jealousy comprise within it envy, hatred, malice, and all uncharitableness? indeed it does. Let us, then, the more carefully guard the secret passages of our hearts against its first entrance therein. I may be deemed to be here unnecessarily dwelling on this point; *we* have never been infected, and may the G. A. O. T. U. grant we never may. But it is a fact well known to every Mason of wide experience—a fact on which I have had most serious conversations with some of our leaders and rulers—that jealousy does creep in, even to our best regulated Lodges, and, when once there, is hardly ever to be eradicated. I may be asked, How can this be? To this I have a ready and a quick answer: a want of obedience to the lawful and constituted authorities of the Lodge, is certain, sooner or later, to produce internal jealousies. For instance, a W. Master, when appointed to the chair, has the sole right of appointing his various officers; in doing this he exercises his best judgment, both as to the present state of his Lodge and also its future prospects; he may or may not think it advisable to seek the counsel of elder and more experienced brethren. After being installed into the chair, he proceeds to the investiture of his new officers, and this is the time, I say it with regret, when often every evil passion of the human heart is stirred up, and jealousy takes possession of the before tranquil breast. It is then that Masonry is distorted and disfigured—that her principles are openly violated—that every thing sacred within her sanctuary is defiled. Such, my Brethren, never has

been *our* case, and I trust never will; and, on this account, I will venture most boldly to predict the permanent stability of this our Lodge. I have spoken by way of caution; I have laid before you the possible effects of this most common but still most mean and detestable vice. We are free and unsullied, consequently we are happy, we are flourishing; may the Most High assist us in our endeavours ever to remain so! Let us now turn to the fair side of the picture, and look on a Lodge living and working together in Brotherly love and harmony, let us consider of what this is an humble emblem; and shall we not at once see that it is a foreshadowing of our future happiness, a model of the Grand Lodge above, where the world's Great Architect himself reigns and rules in glory? Such a reflection must, I feel convinced, animate the minds of us all, to strive ever to remain as such. The formation of a Lodge, the appointment of the various officers, must always put us in mind of the duties and requirements of our most sacred Christian religion. Our lodge is holy, sacred, and universal, for reasons which have been often explained and impressed on you. Our officers are appointed by threes, which must constantly imprint on our minds the sublime doctrine of the Triune Jehovah. Our eyes are as continually directed to the point which is placed in the centre, in the third degree, the initial letter G in the second, and the blazing star in the first; these as forcibly point out to us the Divine doctrine of the Unity; and these two combined teach us the truth, which as Christians we hold most sacred, that the "Trinity in Unity and Unity in Trinity is to be worshipped." But we still have remaining another and a most important point, and this is in the Star which illumines the Master's Chair, in the third degree; where our blessed Saviour is alluded to in plain and direct terms, such as cannot be mistaken or evaded. Happy have I always felt in seeing around me Brethren in this Lodge, who have never attempted to fritter or explain away these most self-evident conclusions. We have chosen for a name Virtue and Honour, let us continue to act virtuously and honourably; the Masonic definition of both virtue and honour is well worthy our study as well as practice, and then we shall be able to maintain that which is also most valuable, "the tongue of good report," which will teach us to speak equally well of a brother in his absence as in his presence, and, should it be unfortunately the case that we can say nothing good of him, to maintain the peculiar maxim of our Order—silence.

Brethren, I have somewhat diverged from my original intention, in going thus far into the principles of our Order, but I feel I have not done wrong, even on the present occasion; our principles cannot be too often explained, cannot be too often impressed on you. Allow me again to thank you for your constant marks of affection and esteem; and particularly for the one this day shewn; and at the same time to express a hope that, as years roll on, we may be even still more closely cemented together in all Masonic affection and the bonds of brotherly love."

THE FREEMASONS' LEXICON.

(Continued from page 36.)

Harmonic Order, oder Plaisir sans chagrin. Order of Harmony or Pleasure without chagrin.—This Order existed in Germany in the years 1750 to 1780, and consisted of males and females; they called their meetings Lodges, had only one Degree, a Grand Mistress, and a Chancellor. Another Harmonic Order was known in the year 1788, but did not extend itself, and existed nearly alone with its inventor, Franz Rudolph von Grossing, who shortly after founded an Order of the Rose. This "Harmony" was to be a place of refuge to persecuted innocence and oppressed truth, where the afflicted should never apply in vain for relief. To accomplish this object the members were required to give liberal pecuniary subscriptions, but it is probable that the Herr von Grossing did not receive many, for we shortly after find him imprisoned in Austria for those and similar impositions.

Haydn Joseph.—Born in the village Rohran, in Austria, 31st March, 1732, and died as Kaiserl Oesterrichischer Capellmeister, at Vienna, 31st May, 1809. Haydn is known as one of the first composers, and a Lodge at Vienna had the pleasure of enrolling his name among its members.

Hebraeische Mysterien. Hebrew Mysteries.—The ancient Hebrews came from Egypt, where they abode four centuries. They adopted many of the manners, customs, and opinions of the Egyptians, and many of their gods. Moses, who delivered them from this yoke of bondage, was brought up at the court as an Egyptian, and initiated into all their wisdom, and we have therefore reasonable grounds for supposing that the sublime doctrine of one God, which the Egyptians had in their mysteries, was adopted from thence into the Mosaic religion. This doctrine was very cautiously communicated by Moses, and they thus had mysteries. According to their custom they must have a sacred Patron or God, whom they could call by name. Moses rejected their ancient gods, and made them acquainted with another God, whom he called Jehovah (a self-existing or self-created being), the God of their fathers Abraham, Isaac, and Jacob. This God they accepted by degrees. Purification, circumcision, and a linen dress, were united with his worship. It is probable that their sacred vessels were derived from the Egyptian Hieroglyphics. The Ark of the Covenant in the Tent of the Tabernacle, referred to their covenant with Jehovah, and we find sacred coffers in all the ancient mysteries. After this followed the Cherubim, animals which have never been seen among mankind, and these were, according to their rank, the first objects which were found behind the curtain of the Holy of Holies. The place of Jehovah was over those cherubim.

Heilig. Sacred.—We call that sacred which is separated from common things, and dedicated either entirely or partially to the Most High. The ideas of truth and virtue; the feeling of a pure love and friendship are sacred, for they elevate us above common things and lead to God. The tenor of sacred thought and feelings is towards religion, and therefore all things are sacred which are peculiarly dedicated to religious services, and carefully guarded from being applied to profane uses, or which, by means of their religious importance and value, are especially honoured and considered indispensable to our spiritual and moral welfare. According to these ideas of what is sacred, the Freec-

mason can call his work sacred, and every Brother must acknowledge it to be so. Our labours are separated from the outward world, and are founded upon truth and virtue, require brotherly love and philanthropy, and always elevate the spirit to the Great Architect of the Universe. But true inward sanctity every Brother must have in his own breast, and not have it to seek in the Degrees of the Order.

Heilige Zahlen. Sacred Numbers.—We consider the number 3, or 3 times 3, as a sacred number; and in all the mysteries of the ancients, the number 9, or 3 times 3, was most important. Whether we, as Christian Freemasons, still have an ancient explanation of the sacredness of this number, or whether we derive its sanctity from the Holy Trinity, we cannot here determine. The number hath, it is said in a tract published by Bro. F. Heine, even in arithmetic, something peculiar, which no other number, at least in the Arabic system of numeration, can boast. It is, the most perfect and the highest of the single numbers, for if we wish to count higher we must employ mixed numbers. But it has still a peculiar property, viz., we may multiply it with whatever number we will, the product will always be such a number that its parts being added together will produce 9. A few examples will explain this:—2 multiplied by 9 is equal to 18, and 1 added to 8 is 9, &c., through the whole examples.

$$2 \times 9 = 18 \text{ and } 1 + 8 = 9$$

$$3 \times 9 = 27 \text{ and } 2 + 7 = 9$$

$$4 \times 9 = 36 \text{ and } 3 + 6 = 9$$

$$5 \times 9 = 45 \text{ and } 4 + 5 = 9$$

$$6 \times 9 = 54 \text{ and } 5 + 4 = 9$$

$$7 \times 9 = 63 \text{ and } 6 + 3 = 9$$

$$8 \times 9 = 72 \text{ and } 7 + 2 = 9$$

$$9 \times 9 = 81 \text{ and } 8 + 1 = 9$$

$$57 \times 9 = 513 \text{ and } 5 + 1 + 3 = 9$$

$$248 \times 9 = 2232 \text{ and } 2 + 2 + 3 + 2 = 9$$

$$56914 \times 9 = 512226 \text{ and } 5 + 1 + 2 + 2 + 2 + 6 = 18 \text{ and } 1 + 8 = 9$$

A person may take any number he chooses, and the product will always be 9. Another property of the number 9 is as follows, viz., take any number you choose, as—

$$865374254$$

Invert their order and subtract them

$$452173568$$

$4 + 1 + 2 + 6 + 8 + 6 = 27$ and $2 + 7 = 9$ 412900686 The remainder when divided by 9 will always run out without a remainder. If the number in the top line is so small that the bottom line cannot be subtracted from it, then take the top line from the bottom, and you will have the same result, for example—1579

$$9571 \text{ cannot be subtracted, but take}$$

$$8172$$

the top line from the bottom and you have the same result. Some have endeavoured to connect the number 9 with J, as the ninth letter in the alphabet, but there is no good ground for doing so, or 9 would also mean Johann, John, Jahr, year, or any thing else.

Hermes Trismegistus.—Was honoured as a god by the ancient Egyptians, and considered by them as the discoverer of the alphabet, arithmetic, mensuration, and other sciences. In later ages the discovery of many magical, theosophical, alchymistical, and other supernatural sciences, have been attributed to him. We have many books of this

description with his name as the author, but which are probably the invention of more modern visionaries. From him is derived the hermetical art, as well as the expression to seal any thing hermetically. Others call Hermes Trismegistus also 'Toy Teut or Taaut, and give him out for the most ancient Egyptian philosopher, who lived about *Anno Mundi, 2544*. But of the truth of this there is no certainty.

Hessen-Cassel.—Freemasonry has flourished for many years in this state, and its Regents have never been opposed to it. When this State was annexed to the kingdom of Westphalia and the new French court took up its residence in Cassel, the French founded a Grand Lodge there which ceased to exist with the fall of King Jerome Napoleon. After the political alterations which followed the peace of 1815, the Grand Lodge, Royal York, at Berlin, founded a Provincial Grand Lodge of Curhessen, in Cassel, which elected itself to a Grand Lodge in 1817, and has Daughter Lodges in Cassel, Eschwege, and Marburg.

Hesse Darmstadt.—For many years Freemasonry was inactive here, and it was only in Giessen that there was a Lodge in activity. In the year 1816, in the city of Darmstadt, a Lodge was solemnly opened under the protection of the Regent, and the other Lodges in Giessen were again in full activity.

Hieroglyphen, Symbole oder Bilderschrift. Hieroglyphics, Symbolical, or Picture Writing.—Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects were represented invisible things and ideas, which could not have otherwise been delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. The real meaning of the hieroglyphics was a mystery of the ancient Egyptian priests, and could only be explained in the greater mysteries. The key to the most of these hieroglyphics has been lost, especially because that in the third and fourth century of the Christian era they were applied to theurgic, magic, alchemy, and astrology. Even since the discovery of the alphabet, new hieroglyphics and symbols have been invented, and the bread and wine taken at the sacrament of the Lord's Supper are only to be taken as symbols. The picture of a lamb represents patience, a dog fidelity, &c., &c. Hieroglyphics must always be understood to be pictorial representations, and a symbol can be both a pictorial representation and an action, for example. The chain which unites us as Masons, and of which every Mason is a link; the journies,* &c., &c. From what is here said the Freemason will be able to perceive which of the Masonic objects he has to consider as hieroglyphics and which as symbols.

Hierophant oder Mystagog.—This was the chief priest of the Eleusinians, and he could only be chosen from the tribe of the Eumolpides, whose ancestors were considered the founders of the mysteries and the first hierophants. His outward appearance both in person and clothing must be such as to proclaim the dignity of the exalted post he filled. He must be past the prime of life, and, if not handsome, at least without any bodily defects; and possess an extraordinary fine and powerful voice. His forehead was adorned with a diadem, and his hair fell in natural and graceful ringlets about his neck and shoulders. His course of life must be without spot or blemish, and in the eyes of the people he must be encircled with the glory of holiness. It was his duty to main-

* Masonic journies in search of instruction, &c., &c., every Brother ought to know how; when, and where, they are performed.—*Translated*.

tain and explain the laws according to which the calumniator of the gods and the mocker of their mysteries were punished. At the lesser mysteries he had to introduce the candidate into the Eleusinian temple, and to initiate those who had gone through the last trials into the greater mysteries. At those mysteries he represented the Demiurg or Creator of the World, clothed in appropriate attributes. He explained to the candidate the various things which were presented to his view in a powerful and impressive voice. At the greater mysteries he was also the sole interpreter of the secret which was preserved in the most sacred place, viz., that secret instruction which was the chief object of the whole institution. It was for this reason that he was called *Mystagog*, conductor of the candidates, or also prophet; and no one was allowed to pronounce his name in the presence of an uninitiated person.

Hoehere Grade. High degrees.—Ancient Freemasonry only ordained three degrees; but in modern times more have been discovered, made, or become necessary, and those which are numbered from the fourth are called high degrees. The fourth degree is the Scotch, which was originated in the year 1664. Many German Lodges work to the seventh degree; none, however, but very select brethren can receive them. The French, partly from these seven degrees and from other sources, have no less than thirty-three degrees, and it is not in the least difficult to obtain them; but it is difficult, and very much so indeed, to perceive the utility of them.* Until about the year 1740, the high degrees had not come out of France and England. Soon after, and especially through the seven years' war, they were known in Germany; and since that time have been in use. Many Lodges which formerly wrought in the high degrees have abandoned them, and substituted in their places degrees of knowledge or further instructions for Master Masons, which may also be called Scientific Freemasonry.

Horus or Horupollo.—An Egyptian philosopher of unknown antiquity, who wrote in the Egyptian language a work with the title *Hieroglyphica*, in which was explained the sacred pictures which the Egyptians used to represent things. We have a Greek edition by T. C. van Pauw. Utrecht, 1727. We have also by Professor Wunsch, in Frankfort on the Oder, a work with the title—"Horus, or Astrognostical or Final Judgment of the Revelation of St. John, and on the Prophecies of the Messias, as also on Jesus and his Disciples. With an Appendix of Europe's new Explanation of the Destination of Mankind by God. A Reading Book," &c., &c. Ebenezer (Leipsig), 1783.

Hospitalieur. †—An office which is commonly given to a physician or a surgeon who is a member of the Lodge, having charge of the sick who are supported by the Lodge. To support sick Brethren whose pecuniary means are not sufficient to enable them to procure proper medical attendance is a most important duty.

Humanitaet. Humanity.—What it is and how variously it can be explained, is not necessary to be stated here. To the Freemason it must be a thing of the heart. All Lodges must exercise it towards each other, as also must every Brother, not merely in, but also out of the Lodge.

* May not the same be said of some of the English degrees? Is there a Mason in England who can explain the utility of the higher degrees? As far as I am concerned (I know nothing of them but as I have remarked the conduct of those who profess to possess them), I consider they destroy the good effects of the three first degrees.—*Translator.*

† We having no such officer I have not translated this word, but think the English Lodges might take a hint, and if they did not entirely support their sick members, might have a sick fund in each Lodge.—*Translator.*

V. Hund und Allen-Grotkau, Carl Gotthelf Freiherr, Roemish Kaiserl, wirklichen Geheimrath, Kammerherr, Ritter. Proprietor of many estates, &c.*—Born in 1722, in Oberlausitz, and died in Meinengen, 8th Nov., 1776, has made himself extraordinarily conspicuous in the Order. In his twentieth year, on the 21st March, 1742, he was initiated into the Order at Frankfort on the Main, and conducted through the three first degrees in a quarter of a year; from thence he went over Holland and England to Paris, there he received new degrees and also became a member of the Mops Orders. Here he became acquainted with Brethren who taught that Freemasonry was merely a continuation of the Order of Templars, in which only unknown chiefs were in possession of the greatest Masonic secrets. It is true that in Paris he could not receive full light upon this subject, but in the mean time they continually endeavoured to perfect him. In Sept., 1743, he travelled over Brabant to the French army, with recommendations to some great chiefs (who, as they assured him, possessed the whole secrets), and here he was not only initiated into the Knights Templars' system as far as possible, but he was also empowered to extend the system into Germany. For this reason he was recommended to the Bro. von Marshall, in Naumburg, who was already instructed in it, and with whom he jointly endeavoured to bring the new system into use. He called himself and his followers Freemasons of the Strict Observance (strict or rigorous Order), and as the Bro. von Marshall before his death had recommended him to the Brethren as a good and expert Mason, he obtained great renown. He granted Patents and Warrants, rectified Brethren and whole Lodges, and in Lausitz and Saxony brought into motion several Mops Orders, but could not introduce any of those things generally into Freemasonry. French officers who were taken prisoners during the seven years' war also extended the Knights' Templars system into Germany, and thus at the conclusion of the war the Freiherr von Hund was better enabled to extend the work he had commenced. At different times between 1764 and 1775, several Convents were held at Altenburg, Kohlo, Brunswick, and other places, at which he appeared in all the pomp of the Order, and with the titles *Frater Carolus Eques ab Ense, Magister Prov.*, made Knights, called Members, in *Equites Socios* and *Armigeros*, and many Brethren and Lodges joined him. But he soon had opponents, and especially some who appeared in 1767, and called themselves *Clericos ordinis templi*, who maintained that they knew and understood more of Freemasonry than the Knights Templars did. He nevertheless would rather depend upon unknown chiefs, and would not acknowledge these new reformers, at whose head stood the chief court chaplain, Stark. Many of the Brethren of the Strict Observance became mistrustful and discontented, and recommenced their ancient Masonic labour. But as long as he lived, he continued by his agreeable conduct and great liberality to keep a few dependants. He never did any harm wilfully in Freemasonry, we may much rather say that he was fanatically attached to it. Others who possessed less wealth than he did probably abused and deceived him.

Huth, Hat.—The Hat is a symbol of equality in the law, and when every one is covered, is a token of equality. An equality of opinions and actions is especially signified when all the members remain covered.

* These titles are nearly untranslatable, and if they were translated are not easily understood; for instance, *wirklichen Geheimrath*, real Privy Councillor. What Englishman ever heard of an imaginary Privy Councillor?—*Translator.*

Yet let no high officer of the state or very rich person think that he has shewn sufficient equality when he allows a person of an inferior rank to approach him covered. He who giveth his hat in pledge for anything, pledges much.*

Jacob der Zwete.—James II., king of Scotland, died in France, 16th September, 1701, distinguished himself much in Freemasonry. At the death of his brother, Charles II., as the only remaining Stuart, he ascended the English throne in 1685. He was zealously attached to the Roman Catholic religion, and neglected the rights of the nation; the consequence of which was that the Protestants of England called on James's son-in-law, William, Prince of Orange, for assistance. He landed with a body of troops, and James II. fled to France. Many Scotchmen afterwards followed him, and thus introduced Freemasonry into France; but neither these Scotchmen nor Louis XIV., king of France, could re-establish him nor his son upon the English throne.

Jacobsleiter. *Jacob's ladder.*—Either resting upon the floor-cloth or upon the Bible: the compasses and the square should lead the thoughts of the Brethren to heaven. If we find it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope, and Charity. Draw Faith, Hope, and Charity from the Bible; with these three encircle the whole earth, and order all thy actions by the square of truth, so shall the heavens be opened unto thee.

Jahr Maurerisches. *Masonic year.*—Freemasons date their year according to the Mosaic chronology, or from the creation of the world, thus four thousand years more than the common calendar shows. The Masonic year does not commence on the 1st January, but on the 24th June. But this way of reckoning is only usual in the writings of the Order.

Ibis.—An Egyptian waterfowl of the stork species, was on account of its usefulness in destroying snakes, frogs, lizards, &c., worshipped by the ancient Egyptians as a god, and thus often appears in the ancient mysteries. The Egyptians also adopted the Ibis as a symbol of the greatest wisdom.

Jesuiten. *Jesuits.*—Freemasonry has been said to be derived from the Jesuits. They were founded by Ignatz von Loyala, 1539. Pope Paul III. confirmed them in their privileges, 1540. Pope Clement XIV. abolished them in 1773; and Pope Pius VII. renewed them in 1814. The Jesuits adopted many masks from the commencement of their order up to their first abolishment; and we may well admit that many of them may have used Freemasonry as a mark also. But that Freemasonry was ever concealed under the mask of Jesuitism, or that it derived its existence from that source, is proved by history to be a falsehood. Just at the time that Jesuitism flourished most, Clement XII. and Benedict XIV. laid Freemasonry under the ban of excommunication. Would the Jesuits not have laboured against the publishing of this ban if Freemasonry had been so nearly related to them, when they could accomplish so much in every court? In the year 1733, the first Popish excommunication against Freemasonry was published; and soon after, 1735, the Clementish system was known, in which there is said to be so much Jesuitism. Should Benedict XIV. not have known this in 1751, when he published the second bull against Freemasonry? If he possessed this knowledge, would not Jesuitism also have been

* "He who giveth his hat," &c., I do not understand Masonically.—Translator.

abolished, for he must have held them to be Freemasons? Or why in 1775, when the Jesuits were abolished, was it not thought of to abolish the Freemasons if they were disguised Jesuits? They remained undisturbed by the Pope, and in many Catholic states their lodges were not closed, but the cloisters and churches of the Jesuits were. Some casual resemblances in the first letter in various Masonic and Jesuitical words cannot be taken as a proof that both institutions are the same.

Illuminaten oder Erleuchtete. Illuminati or Enlightened. This order was founded by Adam Weishaupt in 1776, at that time professor of Canonical law in Ingolstadt: and the cultivation of pure morality among mankind waved dimly before him as his object. This society expanded itself first from Ingolstadt over Munchen and Gichstadt, principally in Catholic districts, and afterwards in some parts of Protestant Germany; and, at the time of its greatest bloom, counted above two thousand members, amongst whom were many men of acknowledged worth and distinguished talent. But afterwards in the year 1785, when the Bavarian Government apprehended and punished many of the members without going through even the form of a legal process, abolished the Order as dangerous to the State, and forbid it to be continued under severe pains and penalties: it was entirely extinguished. In 1783 the storm of persecution had already risen against it, and on the 24th June, 1784, appeared a Churfursterlich Bavarian decree, abolishing all sacred societies. Although the Illuminati as well as the Freemasons obeyed this decree, there still appeared private denunciations which the imprisoned in vain desired to be proved: they were denounced and punished without trial. A second interdiction followed on the 2d March, 1785, published by Pater Frank and Herr Kreitmair in the name of the Churfurst. At the same time they commenced without being able to prove a single instance of disobedience to the law, to punish some of the most just or upright members of the society. Weishaupt was deprived of his professorship, but found a refuge in Gotha with the Herzog Ernst. It was now for the first time that Utschneider, Cossandey, and Grüneberger, who had left the order and had long been the secret denunciators, were called before a secret commission in order to make known in writing all that they knew of the order, and to confirm their evidence with an oath. But before the oath was administered, Kreitmair published a third Churfurstlich interdiction. Notwithstanding the pardon which was therein promised, the persecution continued. Many otherwise worthy men were displaced, exiled, or imprisoned. The influence which the Illuminati were at that time said to have had upon the French Revolution has never been proved, and it is probable that it was all imaginary. Weishaupt himself, in speaking of the objects of the order, says:—"It should lastingly unite men from all parts of the world, of all classes of society, and of every religion. It should allow them perfect freedom of thought, notwithstanding their various opinions, passions, and prejudices. It should make them glow with the hope of possessing something of greater value—should make them feel, as though present at the greatest distance—as an equal, though in the most subordinate situation; so that the many might act as if moved by one mind, by one desire, and by one inclination, and that too from sincere conviction of the justness and purity of their action, and thus produce more moral good than compulsion has ever been able to do since the world and man were created." According to this account, the objects he had in view in forming the society were the

promotion of wisdom and virtue, and the moral cultivation of mankind; and in order to obtain these objects, and at the same time to provide security from outward oppression of every description. In this spirit Weishaupt devised the statutes for the members, whom before he fell upon the name *Illuminati*, he called *Perfecti-bilisten*. On the 3d May, 1776, the order was consecrated. It consisted of the following parts or degrees:—

First class. Plant school, *a*; preparatory maxims, *b*: noviciate, *c*; *minervalis*, *d*; *Illuminatus minor*, *e*; consecration of a magistratus.

Second class. Freemasonry, *1*; Symbolical, *a*; ritual of an apprentice; craft and *M*, *b*; constitution book, *2*; Scottish *a*; *Illuminatus major*, or Scottish novice, *b*; *Illuminatus dirigens*, or Scottish knight.

Third class. Mysteries, *I*; lesser, *a*; presbyter or priests' degree, *b*; princeps or the regent's degree, *II*; larger mysteries, *a*; magus, *b*. *Rex*.

But this constitution was never properly carried out. The good of which the *Illuminati* boasted was counterbalanced by the following evil: Weishaupt had at the formation of the society taken the order of Jesuits as a model, changing what was evil in one society into good in the other. Weishaupt required, what for want of compulsory means and the position of the members, he could not obtain, blind obedience from the subordinates to their chiefs; a sort of Catholic confession was introduced; the members were to exert themselves everywhere to attach respectable men of good connexions to them, and gain an influence in all public assemblies—to endeavour to obtain possession of all public posts and places, and not only to render a monthly account of their own progress in morality and knowledge, but also that of their neighbours.

Indische Mysterien. Indian Mysteries. The Indians have still their mysteries, which it is very probable they received from the ancient Egyptians. These mysteries are in the possession of the Brahmins, and their ancestors were the ancient Brachmen. It is only the sons of these priests who are eligible to be initiated. Had a grown up youth of the Brachmen sufficiently hardened his body, learned to subdue his passions, and given the requisite proofs of his abilities at school, he must submit to an especial proof of his fortitude before he was admitted into the mysteries, which proofs were given in a cavern. A second cavern in the middle of a high hill contained the statues of nature, which were neither made of gold, nor of silver, nor of earth, nor of stone, but of a very hard material resembling wood, the composition of which was unknown to any mortal. These statues are said to have been given by God to his Son to serve as models by which he might form all created beings. Upon the crown of one of those statues stood the likeness of Bruma, who was the same with them as Osiris was with the Egyptians. The inner part and the entrance also into this cavern was quite dark, and those who wished to enter into it were obliged to seek the way with a lighted torch. A door led into the inner part, on the opening of which the water that surrounded the border of the cavern broke loose. If the candidate for initiation was worthy, he opened the door quite easily, and a spring of the purest water flowed gently upon him and purified him. Those, on the contrary, who were guilty of any crime, could not open the door; and if they were candid they confessed their sins to the priest, and besought him to turn away the anger of the gods by prayer and fasting. In this cavern on a certain day the Brachmen held their annual assembly. Some of them dwelt constantly there; others came there only in the spring and harvest—conversed

with each other upon the doctrines contained in their mysteries—contemplated the hieroglyphics upon the statues, and endeavoured to decypher them. Those among the initiated who were in the lowest degrees, and who could not comprehend the sublime doctrine of one God, worshipped the sun and other inferior divinities. This was also the religion of the common people. The Brahmins, the present inhabitants of India, those pure descendants of the ancient Brachmen, do not admit any person into their mysteries without having first diligently enquired into his character and capabilities, and duly proved his fortitude and prudence. No one could be initiated until he had attained a certain age; and before his initiation, the novice had to prepare himself by prayer, fasting, and alms-giving, and other good works, for many days. When the appointed day arrived, he bathed himself and went to the Guru or chief Brahmin, who kept one of his own apartments ready in which to perform this ceremony. Before he was admitted, he was asked, if he earnestly desired to be initiated. If it was not curiosity which induced him to do so. If he felt himself strong enough to perform the ceremonies which would be prescribed to him, for the whole of his life, without the exception of a single day. He was at the same time advised to defer the ceremony for a time, if he had not sufficient confidence in his strength. If the youth continued firm in his resolution, and showed a zealous disposition to enter into the paths of righteousness, the Guru addressed a charge to him upon the manner of living to which he was about to pledge himself for the future. He threatened him with the punishment of heaven if he conducted himself wickedly: promised him on the contrary the most glorious reward if he would constantly keep the path of righteousness. After this exhortation, and having received his pledge, the candidate was conducted to the prepared chamber, the door of which stood open, that all those who were assembled might participate in the offering about to be made. Different fruits were thrown into the fire, while the high priest with many ceremonies prayed that God might be present with them in that sacred place. The Guru then conducted the youth behind a curtain, both having their heads covered, and then gently pronounced into his ear a word of one or two syllables, which he was as gently to repeat into the ear of the Guru, that no other person might hear it. In this word was the prayer which the initiated was to repeat as often as he could for the whole day, yet in the greatest stillness and without ever moving the lips. Neither durst he discover this sacred word unto any person. No European has ever been able to discover this word, so sacred is this secret to them. When the newly initiated has repeated this command several times, then the chief Brahmin instructs him in the ceremonies—teaches him several songs to the honour of God, and finally dismisses him with many exhortations to pursue a virtuous course of life.

Instructionen und Instructions Logen. Instruction and Lodges of Instruction.—Any person can be made a member of the Order by being initiated; but by so doing, he for the most part only learns to know the ceremonies; and the precise being or meaning of Freemasonry he must learn by being afterwards instructed. In many Lodges those instructions are written out as a commentary, and are given to the Lodge from time to time: at these times the W.M. or lecturer has ample room for explanatory remarks. In other Lodges it is left to the W.M. to instruct the Brethren upon Masonic subjects, according to his own views. These instructions must form a principal part of the labours of a Lodge and the candidate must pay great attention to them.

COLLEGE MUSINGS.

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

(Continued from page 40.)

CHAPTER VI.

ON the 1st of July, in the midsummer recess of 18—, I sailed from the Port of Whitehaven at 9 o'clock A.M. (nautical style), in a trading schooner, the only description of vessel at that period by which visitors could reach the island from that part of the opposite coast. Having no purser or steward on board, and each passenger being obliged to *victual* himself, according to the maritime language, and being no adept in catering, I was ill provided with *stores*; but I anticipated merely a few hours' sailing, and the circumstance therefore did not give me very great uneasiness. The cabin complement consisted of two, besides myself, a lady and gentleman, who were very conversible, particularly the male, who proved a most facetious and cheerful companion, always reducing every thing to a *figure*, from which I conjectured he was a commercial character; and dolefully regretting to me his neglect of a *classical education* when in conversation with our lady passenger. She decidedly claimed that rank by her superior deportment. From that pleasing *naïve* diction which the accomplished Irishwomen never relinquish, and which adds a peculiar charm to their always fascinating manners, I discovered that my fair *compagnon du voyage* was a daughter of Hibernia, and an officer's widow going on a visit to relations residing in the land of our present destination. The passage across the channel was tedious and irksome to all of us, occupying, from contrary winds, the incredible space of *forty-eight hours!* There being no comfortable accommodation owing to the size and class of the vessel, this delay would have been totally insufferable, and to myself rather inconvenient on the score of provisions, had not the good spirits of the rest of the party rallied me, and their stock generously supplied what my inexperience had not furnished. We were tantalised by a sudden calm, which obliged the master to cast anchor in sight of both coasts, but contrived, greatly to our relief and amusement, to disembark at early dawn, about 4 o'clock A.M., in Saxy Bay, a sweetly romantic estuary. The dilatory tedium of the passage, and the peculiar inconveniences of our bark, had been the means of introducing such *sociability* into our narrow circle, that it pained me to anticipate the hour of separation. We made an exchange of cards, and any unconcerned spectator would have imagined from the manner in which we took leave of one another, that our acquaintance had existed for *years* instead of *hours*. My fair friend very politely invited me when I came to Peel Town to take her uncle's retirement in my route, which I very readily promised to do. Not being able to procure any comfortable conveyance, I walked with my fellow-passenger, whose facetious humour had been a great source of amusement on board ship, and whom I subsequently dubbed, from his portly habit, Sir John Falstaff, to Douglas Town, five miles, no ordinary labour to the knight under a July's morning sun. In spite of the nauseating sickness produced by the see-saw motion of our lazy

vessel, I made a very fair breakfast on arriving at the hotel. I observed that this is no meagre unsubstantial meal in that "snug-tight-little island." There is a peculiar mode of conserving herrings, a fish that forms one of its staple articles of trade—which makes a most exquisite dish. Living of every description is remarkably cheap and abundant. Wines, spirits, and teas, which pay in England high custom-house and excise duties, being free from import here; and the privilege of protecting runaway debtors from the mother-country having been abolished, Douglas has become a great resort as a watering-place for visitors from the opposite shores of England and Ireland.

After doing ample justice to the breakfast, I strolled out to take a survey of the town and harbour. The quay, or more properly speaking perhaps, the pier, is the grand promenade. From its extremity, where there is a lighthouse to point out the entrance of the port, which is narrow and very rocky, you obtain a fine view of the beautiful bay, extending with a graceful sweep for three miles—the shore studded by elegant marine villas in detached terraces, and, on the slope of the hill which rises to a great elevation, stands in the dignified position of an ancient fabric, *Mona Castle*,* formerly the seat of the Duke of Athol, then sole possessor and feudal lord of the isle. It is a fine old mansion commanding a magnificent view of the bay and the channel; and when "kept up" in baronial style was no doubt a place of regal grandeur. It is now, with all the fiscal rights, privileges, and proprietorship in the soil of the whole island sold, I believe by the reigning duke, to government. But the immunities, from the operation of the excise laws, which render it so cheap a residence for families with a prescribed income, are still preserved. In the upper part of the town ascending from the harbour, new streets of private houses are erecting every season. Such is the alteration of the place; and towards the road to Castle-town, the capital of the island, the Nunnery, so called, where General —— resides, and another gentleman's residence, with the grounds and groves of each, form a finished ornament to the town. The hotels are remarkably good, and during the summer months want not for supporters, for every tide brings upon its bosom shoals of steam-packets from Liverpool or Dublin thronged with passengers. For "the study of mankind," I think I never obtained a better or more various collection of the *species*. I could reckon at the *ordinary* (to speak English) of my hotel, a poet, a painter, an actor, a physician, a lawyer, a sailor, a soldier, a merchant, in short, a host of every denomination, barring the *canaille*. The different sentiments of each upon any one given topic, if committed to paper, would have created a perfect Babel of opinions. It almost made me think there could not be found any two persons who would exactly agree on any one particular subject. This manly and sociable freedom of intercourse introduced me to the acquaintance of a *new arrival*, whom I quickly discovered to be a peripatetic like myself. He was many years my senior, but his manners, conversation, and sentiments so won upon my romantic fancy, that, when he observed he intended making a tour of the island on foot, I esteemed it a privilege to be admitted his companion in the same design. On the following morning, therefore, at five o'clock, whilst the greatest part of the inhabitants were buried in sleep, we found ourselves merrily pacing together the road to Castle-town, twelve miles to the south-

* This is now, 1846,—a first-rate hotel.

western part of the island, "sniffing the morning air," redolent of coolness and fragrance, and stopping at intervals to admire some pretty villa peeping out from its woodland enclosure. We were "congenial spirits," and nature had cast us in the same mould for similarity of taste and feeling. If he live, and ever reads these by-gone reminiscences of our pleasant travel, he will learn how much I valued his too brief acquaintance. He will remember how the execrable roads here and there excited our mutual ire; then again, how a sudden turn called forth our simultaneous commendation of the wild and picturesque scenery; how we devoutly examined some little indigenous plant, whose beauties hidden to the common eye lifted our admiring souls from "Nature to nature's God!" And, perhaps, it was as pleasant to him as it was to me, our literary and philosophical converse.

We got to Castle Town about 8 o'clock, where we were glad to indulge our hungry appetites in breakfasting. It is a dull uninteresting place, and excepting its very antiquated Castle, the theatre of several local acts of petty tyranny in "days of olden time," and now the jail of the island, possesses nothing worthy the tourist's notice. As our present destination was Peel Town, situated on the western side of the island, twelve or fourteen miles farther on, we had recourse to the map of the guide-book I had purchased at Douglas Town—an indispensably useful little manual—to chalk out our "line of march." Defraying our moderate breakfast-bill, therefore, onward we proceeded. The track from hence for many miles is very dreary, through a sterile and rocky country, looking naked of vegetation, and chilling in its general aspect, till you approach a pass called Hamilton Bridge. The country then assumes a cultivated appearance, undulating with hill and dale, and dotted with neat white kirks, as the churches are called there, although it is an Episcopal establishment, with their rural burial grounds. The Manx people are mostly a religious race, and great care and attention is bestowed upon their places of worship. The memory of their eminently good Bishop, Wilson, is not faded, and the influence of his truly pastoral acts is observable to this day. The dust and heat had half broiled us in crossing a mountainous ridge, without a shelter of any kind from the scorching rays of the sun; and it was with exhilarated spirits that we hailed in the distance a road-side *cabeen*, and quenched our parching thirst with a draught of the Irish landlady's *small-beer*; while her national vivacity and shrewd garrulity diverted our attention for a brief half hour from the fatigue we endured. In pursuing our route my companion enlightened me upon the reasons of the duke's disposing of his inheritance here, and thus discoursing, we overtook a group of the natives "decked in holiday suit," on their way, as they informed us, to St. John's fair; and as this place lay on our road, we joined company, amusing and instructing ourselves by asking them a number of questions connected with their agricultural pursuits, to which they gave us very intelligent replies, exhibiting none of the clownish stupidity or rudeness so generally conspicuous among the boors of other regions. Indeed, they were most necessary interpreters to us of the use and purposes of a small machine driven by a water-wheel, to which our attention was attracted by its noise, like that of a fulling mill. The object itself, without understanding at first its peculiar benefits, deserved the regard of the searcher and lover of the picturesque. The situation where the useful little machine was built merited pencilling. It was down in a silent glen, above which we were wending our footsteps, forming a

channel for a small mountain stream, whose dashing, as it rushed along the rocky bottom, echoed from side to side, uniting, with the din of the noisy mill. There is in that sterile pasture sometimes a great scarcity of green food for the cattle, and to remedy this parsimony of nature, they bruise, by the aid of this machine, a herb called goss by the natives, which forms a plentiful substitute for grass.

As we drew nearer to the scene of the fair, the groups of happy faces increased, and we were particularly struck by the simple beauty of the female peasantry. They certainly rivalled the far-famed fairness of their opposite neighbours, the Lancastrians, who for figure, complexion, and natural gracefulness, may compete with the Circassian of Eastern romance. On arriving at St. John's we (of course, as is usual on such an occasion and in situations,) found the whole locality in the hey-day of hilarity and such bustle; but, as there could not possibly be any thing there to interest *us philosophers*, we passed through the laughing throngs continuing our progress to Peel Town, which we reached time enough for an early dinner. The place itself is not fit to be mentioned after Douglas, but its celebrated ruins of Peel Castle, distinguished as a principal scene in Sir Walter Scott's *Peveril of the Peak*, its charming bay, in which the grand herring fleet was riding at anchor, and the surrounding cliffs and country rewarded us for our long and sun-burning ramble. There appeared to be a large concourse of visitors, but the brutal vulgarity of some of the people connected with the fishery is enough to drive away all civilised sojourners from the spot. We turned out after dinner to go over the ruins, which are very extensive and in good preservation. The Castle* in former times must have been a secure place of refuge, being inaccessible entirely at high water, and the only communication at all, even when the tide is out, is by a narrow neck of land connecting the entrance of the portcullis with a wooden pier, which conducts the traveller into the town. We closed our day's adventures with a debate on the probable causes of the very perceptible difference between the females we had observed at St. John's fair, and the "gude women" of this herring mart, who by no means realised the glowing picture I had sketched of their fair countrywomen not five miles off. It almost looked as if their charms ran in strata, like their lead mines. An intrinsic piece of genuine ore in one level, and only as it were a few yards further, it is adulterated with the impurities of the soil. On the following morning we scrambled together up to the summit of a very lofty hill which frowns upon the town and ruins below. On a bright clear day, the top of this peak commands a view of the three united kingdoms, England, Scotland, and Ireland; but the atmosphere being hazy from the vaporish heat, we could only discern the opposite coast of the last. The look out upon the channel is very expansive, and the effect was vividly heightened by the exceedingly interesting sight of the tiny fleet of herring smacks getting under weigh, their sails swelling with the morning land breeze. Climbing this hill is capital exercise for the dyspeptic and hypochondriac, sharpening the appetite and bracing the nerves. All such valetudinarians should covet the advantages of that muscular employment, and the very first summer season follow in our footsteps. Amidst all this admiration, and observation, and cogitation, I did not forget the address and invitation of my fair companion while on the bosom of the dangerous and treacherous deep. I therefore sallied out on a walk of dis-

* This Castle is now, 1846,—being fortified by Government.

covery *alone*, not venturing to take my new-made friend until I had first myself reconnoitred the feasibility of introducing a stranger when but a stranger myself, except to one amiable occupant of the abode I was now seeking. After trudging the distance of a mile I reached the cottage of Captain P——, the uncle of the lady I before mentioned. It was a snug little dwelling or cot, embosomed in trees, a very necessary protection I should surmise from the “wintry winds,” in that bold, bleak vicinity, and situated near a most romantic estuary or cove, the rear of the building facing a stupendous fell, with which I was informed many marvellous legends were connected by the wise gossips of the adjacent township. The widow quickly recognised me, and graciously conducted the ceremony of introduction to the veteran *capitaine* and his *cara sposa*, from both of whom I instantly received a truly cordial welcome. They had evidently seen what is commonly called “better days,” but, like the case of very many other brave defenders of their country, the “piping times of peace,” after many years’ hard service, had brought nothing but the effects of toil and waste of constitution in “battles fought and won,” with marchings and counter-marchings, and a half-pay pittance. His manners were particularly of that easy gentlemanly *degagé* caste which none but the well-bred military man possesses. Free without vulgar familiarity, bland without bluntness, and dignified without any affected stiffness or reserve. The only blot in the mental portrait I drew of him on the spot was a yielding to an irascible hastiness of temper, which I knew not whether to ascribe to a national trait of character—being born in the land of the Emerald Isle—or to the petulance of a testy humour. Perhaps I may take blame to myself in exciting an ebullition of *his foible*. My fair friend, Mrs. H——, had introduced me also to her cousin, a young lady of bewitching loveliness, on a visit there from the north of Ireland, and it was proposed *instantly* that we three, who never can meet again in this world, should stroll down to the aforesaid romantic cove. Wrapped in contemplation of the surrounding curiosities, and discoursing “honeyed words,” we took no heed of the fleeting moments that were passing on the swift wings of the sun’s chariot steeds. The consequence was we returned home *an hour too late for dinner*, which the host, punctilio and precision personified, resented by scolding his sweet nieces. I endeavoured to throw the *onus* of the mishap upon my own shoulders, but nothing would pacify the old gentleman before the cloth was removed and the decanter was put into circulation, and he had fairly launched himself into the horrors of the American war, wherein he had personally served. Peace was restored in the deeply absorbing events of an “oft-told tale.” I must not forget to mention as a mark of the veteran soldier’s good breeding, that during my absence with the ladies he had walked down to my hotel and insisted upon my fellow-traveller joining us at the dinner table, and I really think his sedateness and intelligence of understanding very much contributed to procure our return to the captain’s good graces. Our inattention to *punctuality* was a *disobedience of standing orders* not to be borne by one who had all his life been accustomed to command. But, perhaps, the most strange of all to-day’s strange events was my learning now, for the first time, my fellow-pedestrian’s *cognomen*. It arose from the occasion of introducing him to my friends. I suppose, but for this circumstance, I might have journeyed on with him a thousand miles and never once dreamt of making the enquiry. Conventional rules and customs have in general little to do, I think, with the habits of the children of nature and feeling.

I just this instant aggrandised our inn by surnaming it *hotel*, but, before I quit the town, which we did the following morning, let me remark for the benefit of all future ramblers, that the general accommodation and attendance is anything but comfortable—literally cheap and nasty.

On coming back again to St. John's Cross we left our former route to the right hand, and kept our course in a direct line across the southern range of the island-mountains, cheered by the prospect of arriving at our former luxuriant quarters in Douglas Town by nightfall. The face of the country in this direction abounds in vegetation, and shews evident marks of the careful husbandman's labours. Where the nature of the soil admits it, the small Mank's farmer is a very industrious creature, wringing out by dint of patient toil and economy what an ungenerous inheritance denies him; and the nearer you advance towards the suburbs of Douglas the more is the hand of civilisation and improved agriculture discernible. In short, from St. John's to Douglas is one continued valley, clothed in rich verdure and dotted with neat farm-houses and pretty villages. These we discovered to be the hives whence had issued all the smiling and handsome lasses who had attracted our particular attention at the fair some two days previous. What with the beauty of surrounding objects and the pleasure of intellectual talk, we almost imperceptibly stole upon the end of our pilgrimage; though, alas! ere twilight had begun to reveal the twinkling stars of the bespangled firmament, physical weakness obliged us each to confess that bed was the best resting place for our weary frames. My almost last thought was the image of the charming girl I had been introduced to at Captain P——'s. O thou roguish heart of mine, be not *again* entrapped! The following morning found me in company with my philosophic friend, the clever artist whom I had met in the coffee-room, and my facetious Sir John, rambling up the heights which overlook the town on the other side of the harbour. Upon the summit of these you obtain a complete dioramic view of the town lying at your feet, the bay, and the sea glittering from the refulgent rays of Sol's bright beams. On these chalky howe-heads, too, stands a lighthouse; on the descent into the town is the dempster's residence, the highest civil authority of the island; and to the right, commanding the harbour and the cape, is a strong fort, garrisoned by my uncle's old regiment, the 80th, a depôt of which was stationed there. In the evening we visited the theatre to see Miss Kelly, who was there with another Drury Lane *star*, performing in the *Jealous Wife* and *Miller's Maid*. The house, which is small but very chaste in its ornaments and commodiously arranged, was thronged from the orchestra to the ceiling. In the principal box shone conspicuous for their *distinguè* beauty and *bon ton* the ladies of the dempster's family. I wish I could speak as favourably for the churches. There are but two, and only one of them capable of containing a large and genteel congregation. Since, there has been founded a college, and therefore, perhaps, another church may have been built: it was certainly required. In the one my mentor and I, as I used to call him, attended on the Sabbath, the service was exceedingly well performed, and a great apparent devotion and decorum was manifest both in the ministers and the congregation. Having no poor-laws, they maintain the ancient custom of collecting "offerings" every Sunday, during the altar service, whether there be a communion or not. It was the peculiar and pleasing primitiveness of the thing that commanded my observation. Captain P—— had furnished me with a letter of introduction to some Irish relatives staying at Douglas. I

therefore took the first opportunity of calling upon them. My reception was most gratifying, and, understanding in the course of conversation my desire to see the *whole* of the island, they very politely invited me to ride with them to Bishop's Court and Ramsay, making that circuit of the country which I had not yet inspected. The remainder of this day was spent in overlooking a match at billiards for which there is a very good public table, enjoying a sail in the bay where boats and men are provided at a reasonable charge, and attending an auction of engravings which afforded excellent diversion. The following morning I was up early to keep my appointment with Mr. C— to breakfast with him and his newly married bride, and accompany them on a tour round the northern extremity of the island. I shall not readily forget the abominably hard trotting nag my landlord of the hotel furnished me. After losing sight of Douglas we wound up a remarkably picturesque defile through the heart of the fells, which run due north and south the entire length of the island. This steep and winding road, here and there jutting over yawning precipices, and presenting to the eye little else but barren crags and russet heath, among which a few straggling sheep were browsing, conveyed us to Kirk M—, an extremely interesting hamlet, with its humble whitewashed sanctuary. Here we called upon some friends of my conductor living in a lovely cottage buried in jasmine and woodbine. There is a very comfortable *hostel* here, and about a mile farther on is the palace of the prelate of Sodor and Man, called Bishop's Court. It appeared a handsome residence built in the Gothic style, and well shaded by shrubs and trees of every forest species, but my friends did not propose surveying the interior. I was afterwards told it is well worth the tourist's examination, and every facility is granted by the *housekeeper*. The Bishop himself, Dr. Murray,* was not then resident. Four miles farther on, between Kirk St. Michael and Ramsay, we pulled up our horses to look over a singularly Alpine residence, something in the form of Napoleon's prison, Longwood, in St. Helena. Such was its enticing situation, that a slight abatement in the proprietor's price would have made me an instant purchaser. The building consisted of a range of apartments on one story, lying on the declivity of a lofty fell, whose side was covered with trees and under-wood. In front were spread upon a gentle slope blooming orchards and a well stocked garden. The prospect from such an elevation extended over the champaign part of the island, which, in the form of a promontory stretched its neck the length of seven miles into the sea, bearing on its surface the yellow harvest ready for the sickle. Inconsistent as it may read, this being the northern latitude of the island, vegetation of every description appeared to be infinitely more abundant and luxuriant here than what I had witnessed in the southern end. Contiguous to Ramsay, on the other side of the road, is the villa of Colonel A—, on a larger scale, in the centre of groves and verdant meadows equally admirable for sight and prospect. Ramsay itself is a small sea-port environed on one side by the island Alps, and bounded on the other by a spacious bay, memorable for being the scene of a severe naval action, in which, as usual, British valour proved victorious. Here we halted for dinner at what may very deservedly be entitled the hotel, there being no deficiency of fish, flesh, or fowl—every thing that the most fastidious appetite could require or the season supply, being attainable, and, what is

* The present Bishop is Dr. Short.

not to be despised, at *very moderate expense*. Agreeably refreshed by our excellent repast, we remounted our horses and returned to Douglas Town by the coast road. Part of it runs along the edge of a precipice immediately overlooking the sea. There are strong fences erected to prevent accidents, so that the timid need not be alarmed; and the *view*, with all its combination of features, must be beheld to be imagined. Two hours' easy riding brought us to Douglas again, by a road running parallel with the shore of the bay, entering it at the point opposite the harbour, by a pass cut through the solid rock. The spectacle which breaks upon the eye as you descend towards the beach is most animating and enrapturing. The sun was fast embracing the far-off horizon of the blue waters, edge gilding the circumjacent clouds with golden hues. The "busy hum" of the lively town came wafted to the ear on the wings of the evening breeze, while all nature seemed to join with the gay and laughing parties gathered on the sands, to give effect to the enchantment of such a landscape.

KNIGHTS TEMPLAR.

The following document was copied by me from a part of a minute-book which belonged to the "Early Grand Encampment of Knights Templar of England," and bearing an early date in the last century, also containing an impression of their Seal, evidently of ancient date, both of which came into the possession of his late Royal Highness the Duke of Sussex, M.S.E.G.M. of K. T. of England.

JOHN PURDY.

A brief account of the most noble, sacred, and illustrious order of the Knights Templar, translated from an authentic ancient manuscript found in the year 1540, in a square oak box, under the high altar of the Templars' Church in London, immediately after the suppression of the Knights of St. John of Jerusalem, by Henry VI., the 25th May, in the above mentioned year.

I. C., ST. C.

The Knights of St. John were successors to the Templars after their expulsion by Edward II. in the year 1312, the time this manuscript is written and deposited. When found it was carefully conveyed to the hands of Jacob Ulric, St. Clair, of Roslyn, in Scotland, whose family had the honour of the hereditary Grand Mastership of that kingdom conferred on them, and in which it continued uninterrupted for upwards of two centuries. William St. Clair of Roslyn, in the year 1736, gave it to his nephew, John St. Clair, *M.D.*, of Old Castle, in the County of Meath, then studying at Glasgow, from whom and by whose assistance I took this copy in the year 1784. It was written upon a piece of skin, resembling our parchment, but much thicker; the letters, ancient Norman characters, found in the Doomsday Book of William I. Some had been gilt, but are now black, and chipped off; the whole seems to have been done rather with a painting pencil than any kind of pen; their colour mostly red, with some black. The entire would have been unintelligible to me, but for the assistance of the above mentioned Dr. St. Clair, who during his stay at Leyden, where he resided some years, and made the Celtic and ancient Norman languages his study for the better under-

standing several original papers preserved in the family library, brought from Roan, in Normandy, by Jeffries St. Clair, soon after the Conquest.

This curious manuscript begins with the following address to the Divine Being; it certainly must appear an odd one to a common reader, but those who are honoured with the sacred Order of the Temple will readily comprehend it:—"We, the trusty champions of the great Immanuel, in this our day of tribulation, having with reverence and holy fear renewed on this spot our awful and glorious ties and ceremonies, whereunto appertaineth such things as the eyes of man bath not seen, neither hath the heart conceived, save only those who have seen the Golgotha, who have tasted of thy bitter cup, even from the valley of death, think it meet to sit down and commit to the earth as a sepulchre some things which may hereafter relight that sacred fire, which for some ages we foresee must be hid in the hearts of a chosen few, as in a grave wherein resteth bones and rottenness in wonder and contemplation. Yet at thy good time those dry bones shall be clothed, and live, and arise even from the dust, and through a weary pilgrimage arrive at thy Holy City, even the Holy of Holies; so be it unto us. We will bear thy cross—we have drank before thee—we have tasted of thy cup, Jehovah, the cup of thine own workmanship. We have looked with our eyes, with wonder and astonishment—we have seen thy wonder of wonders, O Lord. Our Head remember us; shorten this our rough and rocky road—take this heavy burden from us. Simeon, we think upon thee—horror, awe, and silence. Oh quench not our glorious light, nor extinguish us as the evil flame that sold thee. We die this day thy soldiers—we all perish together as we lived. Death cannot part us. O! spare a remnant some where to lay up the sacred rules of the servant Bernadine; nor cut us clean off, that thy soldiers fall not from thee for ever, and thy Temple here on earth. Oh grant these our last wishes here deposited on earth, may hereafter come to light, and bring us who suffer this day to the knowledge of future faithful brethren and champions of thy Cross. Amen, amen, amen."

Here follows an historical account of the Order, their rise, progress, and sufferings, signed by Hugo de Pagimis, and Godfrey De St. Andermere, Grand Master, and one hundred and fifty-seven Knights.

As most of the historical particulars of this ancient and noble Order have been largely treated of by several authors, I shall here only set down, in as brief a manner as possible, the mere heads of what this manuscript contains, and some annexed to it by Jacob Ulric St. Clair, to whom it was at first delivered.

This Order was originally founded by Pope Galasius V., A. D. 1110. It is evident from certain ceremonies forming part of the rules of Knights Templar, that Galasius was a Freemason, who, in conjunction with St. Barnard, formed those rites and ceremonies which constitute the Order of Knighthood. There were originally but nine Companions, and those of the first men then existing in Christendom. During the Crusades these numbers were considerably enlarged as well as their business. The title originally given to this Order remains a secret to this day to all but those initiated; that which they commonly bear—namely, Templars—was given by Baldwin II. when he had subdued the Saracens. He appointed them a portion of land, and a house where the Temple of Jerusalem stood.

There were a number of poor Knights whose office it was to conduct pilgrims, at that time, safe through the Holy Land. The Council of

Trent, A.D. 1127, fully confirmed all the vast privileges, donations, honors, and lands, allowed by the several Popes and crowned heads to this Order. In the year 1186, Saladin having taken Jerusalem, the Knights were dispersed over all Europe, where they founded large seminaries, famous for learning, wealth, valour, power, and an invincible love and adherence to each other. The Grand Master fixed his residence in the island of Cyprus. Among the numerous houses founded at that time, that which is now called the Temple, in London, and where this manuscript was found, was one of the most noblest and most magnificent. Ireland, at that time, the seat of piety and learning, was not destitute of this Order. New Dublin, where the Royal Hospital of Kilmainham now stands, was a most superb edifice of the Knights Templar, which they inhabited until the reign of Henry VIII.

It is evident from various circumstances of history, how great were the powers and privileges this Order possessed. In signing Magna Charta, that great bulwark of English liberty, in the reign of King John, A.D. 1215, we find the name of the Grand Master of the Templars in London, Brother Aylmeric, G.M., &c &c. &c., I.C.M., immediately after the Archbishop, and Randolph, the Pope's nuncio, before any of the temporal lords, though ever so high and potent. During the civil broils and disturbances of those days, all the money, plate, and valuables of London and Westminster, were deposited with the Templars, as they considered the valour and probity of the Knights their greatest safeguard and security in those troublesome times.

About the year 1309, Philip the Fair, of France, and Pope Clement V. plotted the destruction of the Order, fearing them as too powerful, and finding them contrary to their political views. Three years after, viz. 1312, they succeeded so far as to condemn and abolish the Order, in general Council held at Vienna, when Dauphin Philip treacherously seized on the Grand Master, who had been seduced from Cyprus to France, and accused him and the Order of the most unheard-of and ridiculous crimes; such as worshiping an ass's head, trampling on the crucifix, and denying Christ. The Grand Master and one hundred and fifty-seven principal Knights were burnt on this extraordinary charge, because they would not reveal their most hidden and sacred secrets. Nor did the fury of Philip and Clement rest here. They threatened both temporal and eternal destruction to all who should harbour the Order; and prevailed on Edward II. of England, to put them to death, or banish them from his dominions.

It was on this occasion this manuscript was buried. Edward's prosecution was not so severe as Philip's, for he suffered some of the Order to remain in his dominions, but under another name—as Knights of St. John.

They held some lands and revenues until the suppression of monasteries by Henry VIII., after which they were incorporated with the Knights of Malta, the only remaining branch of this famous Order, except honorary members, who were formed in several parts of Europe, about the year 1540, and who still enjoy the secrets and mysteries of the Order, with all its mystic rites, though not its *former power and grandeur*.

A MASONIC ANECDOTE

FOUNDED ON FACT, AND CONVEYING A MOST INSTRUCTIVE MORAL.

SOME five years ago a certain Lodge in a certain province received a circular from head quarters denouncing the *Freemasons' Quarterly Review*, and prohibiting its perusal. The mandate was religiously obeyed. That Lodge has been gradually declining, in a great measure from the want of some intellectual impetus. Two other Lodges in the immediate neighbourhood have regularly subscribed to, and read the excommunicated and inhibited periodical organ of Masonic intelligence. Those two Lodges are in a particularly active and thriving condition. The inference may fairly be drawn in favour of a publication that visibly unites a widely scattered host by one wide channel of useful and interesting information, so peculiarly necessary to the Fraternity and so well adapted for the library of every Lodge.

A PROVINCIAL GRAND OFFICER.

THE STATUE AND THE DREAMER.

THE feast of 29th April, 1846, had ended—the song had ceased—the guests had departed. Revelry, even drunkenness, had yielded to sleep—all was still—the silence of night had succeeded to the misguided orgies which for the time desecrated the temple, wherein none remained but the dreamer, who unconsciously slept at the base of the statue.

His breathing was short and difficult; he thought he was in another world, where spirits free from “mortal coil” were sitting in conclave reviewing the late scene, wherein the main principles of Freemasonry had been endangered. Among the spirits the dreamer traced the figures of those whose pictures adorn the Masonic hall, and also the “statue” of the late Grand Master. At length the statue moved! the lips parted! all was mute attention in the grand Lodge of Shadows. Thus the statue spoke:—

“My Lords, Brethren by blood and by Masonic tie,—Behold this dreamer! mark his troubled breathing! well does it tell his sorrow at what has taken place: let us use caution, but yet be frank. He has been permitted by some unseen power to penetrate our mysterious passage and visit the Grand Lodge of Shadows, it may be for some great inexplicable cause, the effect of which the same power will doubtless make evident. You have been summoned to reflect on the conduct of the misguided Brethren who have converted the rational enjoyment of the annual holiday or feast of the Grand Lodge of England into a mockery and derision, and have shewn to the profane world that it is possible for Freemasons to be forgetful of their duty; both as regards their allegiance to the Order and their character as members of civil society. If we are removed from the ills that encompass mortality, we are not the less anxious for the happiness of those with whom we have been associated, and therefore lament most deeply the present dereliction from Masonic dignity. I implore of you, my Masonic compeers, to declare your sentiments on this ‘unhappy occurrence.’”

Here the dreamer became so startled as to create a fear lest he might awaken; the attention of the Masonic shadows was fixed upon him, but especially that of the statue, who observed—“Fear not, I know the dreamer; he may be trusted, although an enthusiast. Hereafter I will endeavour to bring to your recollection some by-gone days; our busi-

ness now is with the present moment. Shades of my Lord Moira and of my honoured uncle Cumberland, I pray you aid me by your opinions."

The noble forms rose, and mutually addressed the illustrious statue; they declined, however, to express any opinion, preferring to leave the question in the care of their beloved friend, whereon the statue resumed—

"I had myself once contemplated some revision in the formation of the Board, as necessary to render the office of Grand Steward more effectually serviceable as well as dignified. I had always in view to profit in due time by the suggestions of those who were competent to offer useful advice. Still the constitutions sufficiently direct the objects and office of Grand Steward, so as to have prevented this hapless occurrence. The point now to be attained is, to mark the circumstance well, and to endeavour by strict examination and impartial justice to prevent a repetition of such disgrace to the Order. I could hope that my noble successor would, on the instant, suspend the late Board of Grand Stewards—hold an inquiry into their conduct—and if, after such enquiry, it should appear that the disturbance arose from circumstances not to be controlled by them, they should, in such case, be honourably acquitted of all blame and restored to their Masonic rank and function. But if, on the contrary, it should appear either that the Grand Stewards acted with evident want of decision, with inefficiency, or in wilful neglect of duty, they should be visited by such penalty as should be found commensurate with the offence."

The statue ceased, and the dreamer felt as if he was regarded with complacency; while, however, thought was inspiring hope, a mist came over his senses and left him no other evidence of the Grand Lodge of Shadows than what emanated from a dream, impressing his mind with a consciousness of the strongest necessity of acting with justice, tempered, it may be, with such moderation as may increase its value.

Midnight, April 29th, 1846.

FINIS.

TO THE EDITOR.

Malta, May 14th, 1846.

DEAR SIR AND BROTHER,—You may remember, some months since, that a spurious Lodge was set up in Bristol, to which the attention not only of the Grand Lodge, but also of the judicial authorities, was directed. A notice eventually issued from the G.L., directed to the W.M. of all Lodges, cautioning them to *receive no brother* into his Lodge without a G.L. certificate (but more especially any one from Bristol), which reached the Lodges established in Malta.

Will you be kind enough to enlighten a few Brothers by replying to the following question, or by advising them how to act under peculiar circumstances?

At a distance of a few hours sail from this island are the kingdoms of Sicily and Italy, and daily communication is maintained. You are aware of the spirit which influences many natives of the latter country, and how many, called Italian refugees, have fled—how great are the persecutions they have endured—what privations they have borne to establish their rights, whether real or imaginary this is no time to inquire. Many of the refugees are Freemasons—but should a certificate be found on them, in their own country, perpetual imprisonment, if not death, would probably ensue, hence are they *never* provided.

Under these circumstances, a new Lodge, desirous of acting in strict conformity with the instructions of the Grand Lodge, requires advice.

1st. To admit men without a certificate is to violate a G. U. command.

2nd. Not to admit them, is to exclude good Masons, and to wound the feelings of the Brother who proposes them as members.

In this dilemma is there no mid-course by which foreign members may have the right of *entrée* to Lodges under a British charter, without being admitted as members, subscribing or honorary?

A few weeks since, a Mason of high and long standing (a refugee), was rejected as an honorary member for the simple reason that he had done nothing to the knowledge of the members to entitle him to such a mark of distinction; yet his proposer was advised to introduce him in that capacity, since by the order above alluded to, he could not, unprovided with a certificate, have been admitted as a member.

The Brother proposing him of course felt chagrined at his rejection—unpleasant discussion followed—hence this demand by

A MEMBER OF THE ZETLAND.

[There may be some difficulty in the case, but in the sense of honesty, not an insurmountable one. The Grand Lodge of England itself is not infallible. Some five years since, by a sudden and disgraceful *ruse*, it actually denounced a Masonic periodical as traitorous—for speaking the TRUTH!—yet, thank God, that periodical exists, and, we hope, with some advantage to FREEMASONRY UNIVERSAL. In the case of the spurious Lodge at Bristol, the Grand Lodge was quite *en regle*, nor could it well *direct* that Italian refugees should be received. But in the case of “*A Mason of high and long standing (a refugee)*,” we certainly are of opinion that an exception should be made in his favour. The course frequently adopted, where certificates cannot be introduced, is by testing the Brother on the Sacred Volume. Let the Brother take a moral obligation thereon, and if, after occasionally visiting the Lodge, his general demeanour as a Mason should be such as to entitle him to be balloted for as an honorary member, an exception might be made in his favour, *and with advantage to the Order*. Such a course is purely within the construction of Masonic courtesy, for even the English Masonic constitution, generally tolerant as it is, could hardly refuse admission to a Brother where allegiance to Freemasonry in his own country exposed him to the fearful penalty of DEATH! A virtuous Freemason thus circumstanced, is a *beacon-light*—a test of purity—and should be respected accordingly.—ED.]

TO THE EDITOR.

36, New Broad Street, City, 28th May, 1846.

SIR AND BROTHER,—In your last number, under the head of “The Reporter,” page 79, an article is inserted “Old King’s Arms Lodge, No. 30, Feb. 25th,” and proceeds with a copy of a circular sent from the Worshipful Master of that Lodge to its members, in which it is stated the Board of General Purposes decided “that the charges brought against various members by Bro. Gibbins, P. M., Bro. A. U. Thiselton, P. M., and others, were not proved.” But it omits to state a very important portion of the decision of the Board, viz.—“That Bro.

Gibbins (the then W. M.,) was fully justified in bringing the matter before the Board; in fact it was his duty to do so."

Presuming upon your candour and desire to do justice to all parties, I rely upon your inserting this communication in your next number, and that more particularly from the circumstance of the Board of General Purposes having thought it proper to severely censure the Worshipful Master of the Old King's Arms Lodge, No. 30, for having sent forth such a garbled statement of their decision on this case; by doing which you will oblige,

Your obedient Servant,

JAS. GIBBINS, P. M., No. 30.

[In compliance with Bro. Gibbins's desire we publish his letter, and with the greater pleasure, inasmuch as it confirms the general good sense of the statement complained of by him in the letter of the W. Master of No. 30, to the members of his Lodge. The terms "*garbled statement*" may or may not have been used by the Board; but the complimentary allusion to Bro. Gibbins in bringing a matter before the Board (*of which he was a member*;) that was not proved, conveys somewhat a sense of the ludicrous. Is Bro. Gibbins aware that since a certain member of the Board has joined the Lodge No. 30, there has been nothing but discord and quarrelling. Let Bro. G. advise the party alluded to, to depart in peace—Kindness and goodwill will resume their sway; but, by the very "*pillars of Hercules*," while such a member remains, farewell to peace and harmony.—E.D.]

TO THE EDITOR.

London, 1st June, 1846.

SIR AND BROTHER,—A long series of ill health and imminent danger of death, have been the reasons for suspending my pen until the present moment, in answer to your intimation, page 206, June 1845.

Although I am fully aware of the great difficulty of reaching the ear of the Court of Rome, I am equally conscious that this Court is not impervious to truth or impenetrable to reason. Every question submitted to Rome is laid before the properly constituted tribunal—most minutely weighed and considered in all its bearings, before being determined, according to the strictest rules of truth and justice.

I have, therefore, long entertained an opinion on the efficacy of a respectful and courteous address or remonstrance, signed by the members of as many Lodges as possible, in England, Ireland, and even the colonies, indiscriminately by Catholics and others, to be sent to us here for the purpose of transmission through the hands of our bishop, Griffiths, in London.

When I wrote some time ago, to enquire whether the Grand Lodge would be induced to afford their Roman Catholic Brethren any assistance on such an occasion, it was at a moment when a cardinal (Capacini, since dead,) was here on his way to Rome. His stay was short, and I was not sufficiently recovered in time to resume the subject.

These few words may, for the present, perhaps, be sufficient for the purpose of exciting attention upon a very important point, involving, in the estimation of many, if not the salvation, the peace of mind of many thousand "good Catholics."

A CATHOLIC.

TO THE EDITOR.

SIR AND BROTHER,—A few years ago an individual, a resident housekeeper in this town, ———, anxious to become a Freemason, made application to a Lodge in another town to be admitted there; he was proposed, balloted for, but blackbeaned.

The same individual, a few weeks ago, made application to the Lodge in this town, and was proposed for admission by a Brother of the Lodge, who, at the same time, was informed by several of the Brethren, that the proposed candidate had been blackbeaned at ——— some years ago; at the same time it was stated that there existed a *strong feeling* against the candidate, and, if persisted in for a ballot, that he would be blackbeaned. Notwithstanding these hints given, the candidate was proposed in full Lodge, *balloted* for, and, as was anticipated, he was *blackbeaned by five votes*. This has caused dissension and unpleasant feelings amongst the Brethren, and a breaking up or separation is talked of by some of the members in favour of the candidate.

Sir and Brother, will you be so good, and give your opinion in your next *Quarterly Review*, (to “*serve as a land mark*” and guidance, in future, for a similar occurrence), whether *it is constitutional to propose a blackbeaned individual?*—Whether that Brother who proposed him, having been warned of the result to issue, is justified in proposing a rejected candidate?—or can he have just cause to complain of want of respect or courtesy shown to him, or consider himself insulted by *not* admitting the individual he proposed? : A BROTHER.

[It is *possible* that the party desirous of entering the Order some years since, might have felt cognizant of the existence of some difference of opinion between himself and a member or members of the Lodge in the town wherein he resided, and that he therefore endeavoured to enter the Masonic portal elsewhere. Should this idea be correct, we see nothing therein but deference to propriety. It is better that one person should be refused entrance, than that the peace and harmony of many should be disturbed. Well, many years elapsed, and inclination still existing, his *amour propre*, probably revolted from seeking entrance where rejection had once followed. The party then tried his own town, and was *there* rejected—the former reasons possibly existing. The case is, we believe, an isolated one. If the party be respectable in character and courteous in disposition, his rejection is unworthy of the Brethren; if otherwise, while we still lament his rejection, his own good sense will doubtless supply the moral. Should, however, his rejection have resulted from mere ill-nature, (and Freemasons are but men), we can assure him that the door of Freemasonry will open freely to admit him. We have since heard that his first rejection arose from a most unworthy motive—ED.]

TO THE EDITOR.

DEAR SIR AND BROTHER,—I have much pleasure in informing you that the St. James' Lodge, No. 707, at Handsworth, have unanimously voted the sum of One Guinea annually to each of the *four* Masonic charities; a pattern this for the other Lodges under the English constitution. Let them do likewise, and the treasurer of each charity would, at the end of every year, be enabled to make a flourishing report of 762 guineas from this source alone.

Yours truly, A PROVINCIAL GRAND OFFICER.

COLLECTANEA.

TRANSCENDENTALISM.—“If you wish to know the origin of the word transcendentalism I will explain it, briefly and simply, as I understand it. All who know anything of the different schools of metaphysics are aware that the philosophy of John Locke was based on the proposition that all knowledge is received into the soul through the medium of the senses; and thence passes to be judged of and analysed by the understanding. The German school of metaphysics, with the celebrated Kant at its head, rejects this proposition as false; it denies that all knowledge is received through the senses, and maintains that the highest, and therefore most universal truths, are revealed within the soul, to a faculty *transcending* the understanding. This faculty they call pure reason; it being peculiar to them to use that word in contradistinction to the understanding. To this pure reason, which some of their writers call “the God within,” they believe that all perceptions of the good, the true, and the beautiful, are revealed, in its unconscious quietude; and that the province of the understanding, with its five hand-maids, the senses, is confined merely to external things, such as facts, scientific laws, &c.”

WHAT MAKES A GENTLEMAN?—“More than one correspondent asks us, “what makes a gentleman?” We cannot answer the enquiry in a word. A gentleman is sooner and more easily known than described. Nature must do something for him, education—we do not mean mere book learning—does all the rest. Many rich men are styled gentlemen by courtesy, and many poor men are denied the title, because they cannot afford to support it “after a fashion.” Both, however, are, in the main, correctly estimated. The money of the one commands insincere servility—that is limited; the character of the other insures consideration and respect—those are general. Gentility means honour and refinement. It is ungentlemanly not to pay a tailor’s bill as it is to repudiate a gambling debt “of honour”—in fact it is ungentlemanly to do anything that does not become an honest citizen and a Christian. The age of chivalry was an age of gentlemen—in *the rough*; the spirit of chivalry was purely gentlemanly; it professed all that is good, and gracious, brave, charitable, and pious. There is peculiar to a gentleman, a blending of delicacy and daring, modesty and manliness, truth and trustworthiness, candour and prudence, proper pride and becoming condescension, which belongs to no other individual: a blending of opposite qualities, which makes the perfect and harmonious whole. He learns to command himself, and is fit to control others. His self-respect is not so great as to blind him to the merits of his acquaintances. His acquired and occasional reserve agrees with his natural affability and condescension. It took Lord Chesterfield many pages to find out what is gentlemanly—nobody wants to be told what is *not* so. The greatest affront that can be offered to an Englishman, is, to be told that he is “no gentleman.” By such an accusation you wound him on every moral point, and he fires at the thought. The veriest “snob” quails beneath the charge—his self-love cannot withstand it. The vulgar railer against gentility, in its *proper* sense, is a hopeless outcast—the reviler of all that elevates human nature. There is a mawkish, spurious, and unwholesome state *termed* genteel; but in reality it is most contemptible. Whether it be exhibited in such individuals as Hotspur’s “certain lord,” who, “but for vile guns would have been a soldier;” or whether it shows itself in would-be fine people, it matters not; the fastidiousness

of one and the pretension of the other are equally ridiculous. True gentility cannot be "exclusive," any more than virtue. The needy man may aspire to become a gentleman—at least in mind and feeling. A king cannot be more—he may be *less*. Certain worldly advantages, which some are born to, others inherit, and many acquire, may, and in most cases *do* materially help to form and maintain the title and character of an English gentleman. Money has helped to make many men good and happy, others wicked and miserable: the want of it has been known to do the same. Neither of these consequences is certain. In the former case, a man fills his station, and disgraces or "adorns" it; in the latter, he merely fills his station, or *rises above it*. Personal distinctions are not as they were. Gentility is not Rank and Title, although it should always *belong to both*. Morality and intellectuality bring all men to their proper bearings, and all worthy men to a level. There is no legal standard for a gentleman, any more than for superiority in works of art. Fine clothes, and fine words, and even fine ideas, make, as it were, the gilt frame to a picture—setting off the whole, but apart from the intrinsic merit of the production. How many "mere copies" and wretched "originals" are elaborately framed and highly varnished? A man may claim his right to the title of Duke, or Lord or Baronet, or even Esquire, he may insist upon being *called* a gentleman, but by what means does he compel people to regard him as such?"

DE FOE AND HIS CREDITORS.—"They consented to compound his liabilities for five thousand pounds, and to take his personal security for the payment. In what way he discharged this claim, and what reward they had who trusted him, an anecdote of thirteen years later date (set down in the book of an enemy) will tell. While the coffee-houses raged against him at the opening of the reign of Anne, a knot of intemperate assailants in one of them were suddenly interrupted by a person who sat at a table apart from theirs. "Come, gentlemen," he said, "let us do justice. I know this De Foe as well as any of you. I was one of his creditors; compounded with him, and discharged him fully. Years afterwards he sent for me; and though he was clearly discharged, he paid me all the remainder of his debt voluntarily, and of his own accord; and he told me, that, so far as God should enable him, he meant to do so with every body." The man added, that he had placed his signature to a paper of acknowledgment, after a long list of other names. Of many witnesses to the same effect, only one other need be cited. Four years later, when the House of Lords was the scene of a libel worse than that of the coffee-house disputants, but with no one to interrupt it, De Foe himself made an unpretending public statement, to the effect that the sums he had at that time discharged of his own *mere motion*, without obligation, "with a numerous family, and no help but his own industry," amounted to upwards of twelve thousand pounds. Not as a matter of pride did he state this, but to intimate that he had not failed in duty. The discharge of law could not discharge the conscience. "The obligation of an honest mind can never die."

EXPEDIENT TO ESCAPE SLAVERY.—"On the 8th of June, a box labelled, "This side up, with care," marked, "To J. Bennett, Louisville, Kentucky," and, in another place "crockery-ware," was brought up to the wharf, at Memphis, preparatory to shipping. Soon after the box was landed on the wharf-boat, a strange noise was heard *within*, and upon its being opened, a live negro was taken from it. He had been almost suffocated in his confinement: hence the alarm. It seems that

this negro, who was a slave belonging to a gentleman in the vicinity of Memphis, had paid J. Bennett, a free negro, fifteen dollars to transport him to a free state, and he, according to contract, boxed him up, and would have set him at liberty had he been successful."

SEASONABLE ALLUSIONS.—"Leaves dropping from the trees in autumn, may well be compared to the friendship of this world; while the sap of maintenance lasts, friends swarm in abundance; but in the winter of need they leave the neglected naked."

MODESTY.—"Modesty is the appendage of sobriety, and is to chastity, to temperance, and to humility, as the fringes are to a garment."

BRIEF BELIEF.—"A sceptic once said to the learned Dr. Parr that he would not believe anything that he could not understand; to which the doctor wittily replied, "Then, sir, your creed will be the shortest of any man's I know."

OVER ANXIETY.—"Almost all men are over anxious. No sooner do they enter the world, than they lose their taste for natural and simple pleasures, so remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth and honour? and on they go, as their fathers went before them, till weary and sick at heart, they look back with a sigh of regret to the golden time of childhood."

LOVE AND HATRED.—"If I hate, I deprive myself of something; if I love, I am the richer by what I love. Pardon is the recovery of an alienated possession—human hatred a prolonged suicide—selfishness the greatest poverty of a created being."

CURIOUS EMIGRATION OF ANTS.—"In the month of June, says a correspondent of the *Aberdeen Journal*, my gooseberry bushes were infested with a very destructive species of caterpillar. and with a view of having them destroyed, I caused a bushel of the ants, *Formica Rufa* to be conveyed from Shin Glen and distributed amongst the bushes, which they perfectly cleared of the vermin in two days. At the end of that period, however, the little creatures appeared in deep contemplation, gathered together in groups, and on a sudden marched off in the most perfect order to a neighbouring ant-hill (which no doubt some of their scouts had discovered,) where a succession of defeats and victories occurred before they were admitted to the freedom of the burgh."

"A WISE man should not obstinately adhere to particular habits and customs, nor should he be like a weathercock to change with every wind of fashion."

"IF there be one habit more than another the dry rot of all that is high and generous in youth, it is the habit of ridicule. The lip ever ready with the sneer, the eye on the watch for the ludicrous, must always dwell on the external; and most of what is good and great lies below the surface."

"THERE is this difference between happiness and wisdom. He that thinks himself the happiest man is really so, but he that thinks himself the wisest is generally the greatest fool."

POETRY.

LINES.

Our noble craft is wisely based
 On well judged mysteries,
 And each advancing step is traced
 Progressively by threes.
 First is the opening glimpse of light,
 Then the more high award ;
 The third, in blest effulgence bright,
 Of both is the reward.
 So in the charities we claim,
 Exclusively our own,
 To feed and educate, our aim,
 Too long was only known.
 But in this great—this last degree,
 Our charity has made,
 A higher, holier, thought we see,
 THE nobler third displayed.
 The orphan and the penniless
 Right well our help demand,—
 What Mason ever knew distress
 And could withhold his hand ?
 From *them* we may expect return—
 From *these*, alas ! but one—
 The light from charity's pure urn,
 More brilliant than the sun.

June 17, 1846.

EDWARD RALEIGH MORAN.

THE ENCHANTED LAKE.

From "An Hour in Fairy Land."

THERE is in the west of Ireland a lake called the "Enchanted Lake," whose depths are the supposed habitations of the "Good people." In this lake many young men had at various times been drowned, and what made the circumstance more remarkable was, that their bodies were never found. People at length wondered at this, and at last it was believed that the drowned young men were not drowned at all, but that they were taken by the Fairies, and kept there for their sweet-hearts. I suppose—at any rate it was supposed—that they were endowed with perpetual youth, and the place is called the Enchanted Lake to this day. I was told of a poor Irish girl whose lover was upset in a boat and lost upon this lake ; I endeavoured to console her in the accompanying song :—

Ah ! linger not by that gloomy shore,
 The treasures beneath it come back no more ;
 I know the beloved of thy heart is there,
 That he sunk in the wave—but why despair ?
 They do not die who have sunk below,
 'Tis but to the fairy realms they go ;
 Then, Norah, dear, for thy lover's sake
 Mourn not—he dwells in the fairy lake !

Norah! thy Dennis was young and brave
 When his boat went down in the closing wave;
 But under that wave—as the old wives say—
 Is the land of youth, where's no decay.
 Then Norah think that his young bright form
 Shall never decay 'mid time and storm;
 And mourn no more, for his own dear sake,
 That he dwells below—in the fairy lake.

J. E. CARPENTER.

LINES

ON THE ARRIVAL OF THE FIRST STEAM MAIL-PACKET "THE THAMES,"
 COMMANDED BY CAPTAIN HASTE, R.N., AT NASSAU,* NEW PROVIDENCE,
 BAHAMAS.

"What will not man attempt," so sang the bard †
 Mæcenas lov'd, "when wealth is the reward?"
 What ought not man assay, when virtue's meed
 Prompts the bold task and consecrates the deed;
 When *universal* good, with smiling eye
 Invites to taste the sweets of ev'ry sky;
 And enterprise, ‡ subservient to the cause
 Of truth's best interest, forbids to pause;
 When distant shores, scarce visited by man,
 Sigh for instruction in Redemption's plan.
 And Albion's sons, as generous as brave,
 Bold to explore and ever quick to save;
 With hearts, which, while they scorn the foeman's fears,
 Can beat for *other's* woes—for *other's* tears.
 Dead to their *own*, alive to *other's* care,
 Find for themselves but cravings of despair?
 Oh, see where, dumb with grief, they thoughtful stand
 In useless woe, a melancholy band,
 The stalwart race of England, doom'd to feel,
 E'en worse than ocean's rage, or foeman's steel—
 Want §—with'ring ev'ry hope with canker blight—
 Want—dark'ning ev'ry joy with sorrow's night—
 Want—forcing those with ruthless hand to part, ||
 Whom *love* and *nature* make but *one* in heart;
 And *consecrated* ties have bound to share
 One common roof of happiness or care!
 Yet, cease, ye sons of industry, from grief;
 The First Great Cause of all supplies relief.
 Let suff'ring patience bear you up awhile;
 'Though hard your lot, hope brightens with a smile;
 Bids emulation other lands explore,
 And poverty at home bewail no more.

* The writer was then at this place, when the event alluded to occurred.

† Horace.

‡ In allusion to emigration.

§ Referring to the great distress amongst the poor classes some short time back, consequent on want of employment and low wages.

|| Whatever expediency or policy may advance in support of that system of poor law, which separates the wife from the husband, and the children from the parents, as the existing one in England now does, on economical and prudential motives; humanity, civil rights, and religion condemn, and ever must stamp it, as unworthy an enlightened nation.

Henceforth your patriot breasts may cease to mourn
 The pathless seas, which shut out all return ;
 No more, like exiles, banish'd from your land
 Which gave you birth, you quit Britannia's strand.
 Unwearied art with giant pow'r disarms
 Th' unmeasur'd deep of all its dread alarms ;
 Bids distance vanish to a pigmy scale,
 And triumphs over tide, and time, and sail !

See, taught by science, through the wond'ring tide
 In mockery of wind your vessels glide !
 The yielding waters own the magic pow'r,
 Which shortens space and circumscribes the hour ;
 Whilst angry Neptune, from his coral bed,
 Alarm'd, above the ocean lifts his head ;
 Views with affright his wide extent of waste
 O'erun by "*Thames*" and paddled o'er by "*Haste* !"^{*}
 No swelling sail is seen to woo the breeze,
 No sparkling oar to ply the measur'd seas ;
 Yet, bold and swift, as eagle, through the sky,
 The stately ships across the waters fly.
 Invention laughs, with all her novel train,
 Nor waits to fee the sov'reign of the main ;
 Yet, not to seem forgetful or unkind,
 Leaves a long legacy of smoke behind !

Wrath at the sight, the son of Ops † retires,
 And foams, and roars, to mark th' unhallow'd fires ;
 Proclaims unceasing enmity to steam,
 Which thus would make e'en trav'ling a dream ;
 O'er all th' opposing elements prevail,
 And even give Nassau a double mail. ‡

Nay, laugh to scorn the landsman's love of mining,
 And put to very shame the speed of lining ;
 Till, lost to all the ways of deviation,
 All lands and men become one common nation !

THOMAS EYRE POOLE, *A.M.*,
 Colonial and Military Chaplain,
 Sierra Leone, Africa.

March, 1846.

A SONG FOR SOMEBODY.

Naomi ! Naomi ! fair daughter of light,
 With gestures so graceful, and glances so bright—
 With accents so truthful, and fancy so rare—
 'Tis thine to enrapture, or drive to despair !

Naomi ! Naomi ! with youth on thy side,
 The richest, the noblest might make thee his bride ;
 And proud of thy beauty, thy worth, and thy love,
 All else that is lovely exalt thee above !

J. LEE STEVENS.

* The name of the steam packet which first went to Nassau was "*Thames*," and that of her commander "*Haste*."

† Neptune, son of Saturn and Ops, god of the sea, according to Heathen Mythology

‡ The mail-packet visits Nassau twice in the month.

WINE!

“Wine! wine! bring me wine, bring me wine,
Wine that is strong and old—
Fill thou thy glass, and I will fill mine,
Let the jest and the tale be told.”

Dost thou call for a tale of some beautiful deed—
Some timid one succoured—some friend helped at need
Oh, a tale of true feeling, or bright witty jest,
Cannot ever need *wine*—strong old *wine*—to give zest.

“Ale! ale! bring me ale, bring me ale,
Ale that is old and strong—
Hail, fellow! well met—I bid thee hail!
Come, sing us a drinking song.”

Oh, sweet music! thou joy of the good and the pure,
Must thou join in the revel and feasts of the boor?
No! ne'er let thy pinions for one moment rest
Where rude voices are shouting the tale and the jest;
But come, shed thy sweet gifts upon us who decline
To madden our senses with ale or with wine.

WATER!

Bright child of the fountain! bright child of the spring!
Thy beauties, pure water, fresh water, I sing;
While others are chanting the praises of *wine*,
To sing of thy virtues, fresh water, be mine!
When wearied and care-worn we sink down to rest,
With pain in our limbs, and with spirits opprest;
When we toss on our couches unable to sleep,
Oh! bring us *cool water*, and let us drink deep.
Chorus—Bright child of the fountain! bright child of the spring! &c.
What is't brings the glow upon childhood's sweet face,
Gives strength to his gestures, and spirit and grace?
'Tis the plunge in *fresh water* each morning and night,
'Tis the charm of *pure water* which makes him so bright.
The young bride is blooming so lovely and fair,
With *snowy-white garments*, and *flowers* in her hair;
Whence got the charm which bewitches our sight?
'Tis the child of the fountain sheds o'er her his light.
Chorus—Bright child of the fountain! bright child of the spring! &c.
Heart! hast thou no smiles to send forth to the lip,
Unless of strong wine we continue to sip;
And hast thou no flashes of fancy, oh, wit!
Save when with *decanter's* before us we sit.
We'll heed not such wit, and such smiles we'll despise,
And we'll laugh at the wisdom in *bottles* that lies;
We'll laugh and we'll talk, we'll dance and we'll sing,
Inspir'd by a *draught from the beautiful spring*.
Chorus—Bright child of the fountain! bright child of the spring!
Thy beauties, pure water, fresh water, I sing;
While others are chanting the praises of *wine*,
To sing of thy virtues, fresh water, be mine.

ELLEN ECCLES.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, MAY 6, 1846.

Present, *E. C. R. Alston, P. Thomson, C. Baumer, as Z. H. J.*, with other 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 announced that the balance in hand was £350.

A Charter was granted for a Chapter to be held at Fleetwood, under Lodge 533.

Comp. PATTEN stated that he should, at the next Grand Chapter, propose a vote of Ten Guineas to the Girls' School.

Comp. H. B. Webb gave a like notice in favour of the Boys' School.

Comp. R. G. Alston rose to move a like sum in favour of the R. M. B. A. F., but withdrew his motion on being informed that the Grand Chapter already contributed £25 annually.

The Grand Officers of the year were then appointed and invested.

COMMITTEE OF GENERAL PURPOSES.

Grand Officers appointed by the Grand Z.—E. Comps. Dobie, M'Mullen, and James Savage.

Elected by the Grand Chapter.—E. Comps. Gibbins (44), H. B. Webb (36), John Savage (34), Parkinson (26), Patten (26), Acklam (21).

ESPECIAL GRAND LODGE.

April 29th.—Present—The Right Honourable the Earl of Zetland, M.W.G.M. on the throne. Visitors—Sir Wm. Chatterton, Bart., Prov. G.M. for the Province of Cork, and other brethren.

Among the present and past Grand Officers, we observed, Bros. Lord Worsley, Col. Tynte, H. R. Lewis, R. Alston, R. G. Alston, Sir R. B. Phillips, Bart., D. Pollock, Dr. Granville, Dr. Crucefix Dr. Rowe, Adamthwaite, H. B. Webb, Cabbell, Henderson, M'Mullen, White, Bossy, Goldsworthy, Chandler, H. A. Hoare, L. Humfry, &c.

A letter from the Earl Howe to the Earl of Zetland was read, tendering his lordship's resignation as Deputy Grand Master.

The following new appointments were then announced:—

R.W. Bro. Lord Worsley, Deputy Grand Master.

” Henry Arthur Hoare, Senior Grand Warden.

” L. Humfry, Junior Grand Warden.

V.W. Bro. Alexander Dobie, Grand Registrar.

W. Bro. William Tucker, Senior Grand Deacon.

” George Robert Rowe, M.D. Junior Grand Deacon.

” H. Foreman, Grand Sword Bearer.

The other appointments remain as last year.

GRAND STEWARDS.—F. Salmon (1), J. B. Byron (2), L. Vigers (4), J. Havers (5), A. Tanqueraz (6), C. Tudway (8), J. B. Gibson (14), W. Marchant (21), L. L. Dietrichsen (23), C. Parish (27), — (30), A. Arcdecken (32), F. Vink (66), J. Hodgkinson (72), J. Pennington (108), R. Gillespie, jun. (116), E. H. Baily (233), General James Caulfield (324).

THE FESTIVAL.

About four hundred Brethren sat down; the Earl of Zetland, M. W. G. M. in the chair.

After the usual loyal toasts were given, the memory of His Royal Highness the late Duke of Sussex, for upwards of thirty years the Grand Master of the United Grand Lodge of England, was given, and drunk in solemn silence. The Grand Master prefaced the sentiment with many appropriate remarks on the well known character and gratefully remembered services of the illustrious dead; which remarks were received with mute and reverential respect. On the conclusion of the address, the members of the Statue Committee, Bros. Cabbell, Crucefix, Hardwick, Jennings, and White, drew aside the curtain, and the statue of the illustrious Duke was unveiled, and thus solemnly delivered to the admiration and respect of the assembled Brethren.* At the moment, an effulgent stream of light poured forth on the Statue, caused by the sudden admission of gas from a tube concealed from observation, and revealed its colossal form in dazzling splendour—the effect was electrical—a pause of some minutes ensued.

The routine business of the social hour was then resumed; but we regret to state that we must here close our account of the remainder of the evening. The apple of discord was too successfully thrown; all was confusion; no respect was paid to the Grand Master, who, for a long time, in vain endeavoured to gain a hearing; he was, by many Grand Officers solicited to leave the chair, but his lordship fortunately yielded to the entreaties of other Grand Officers, and with great difficulty concluded the arrangements of the evening. The most painful part of our duty is to report that the ladies unfortunately witnessed the disgraceful scene. Bro. Cabbell, in returning thanks for the toast addressed to the Charities, commented with deserved severity on the tumult. Thus ended the Grand Festival of the Grand Lodge of England, on the memorable 29th April, 1846!

* INSCRIPTION.—His Royal Highness Prince Augustus Frederick, Duke of Sussex, K. G. Born, 27th January, 1773; died, 21st April, 1843. The United Grand Lodge of Freemasons of England, over which he presided thirty years, erect this Statue as a memorial of their respect and affection. 1846.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

May 27.—Present, Bros. Chandler, Crucefix, Goldsworthy, Savage, P. Thomson, Rule, &c.

A MESSAGE was delivered from the Grand Master, that he should move that Bro. H. B. Webb, the late Grand Sword Bearer, should be entitled to the permanent rank and privilege of past Grand Sword Bearer.

The CORRESPONDENCE between the Grand Master of England and the Grand Master of the Royal York Grand Lodge of Berlin was read.

The first letter dated September 18, 1845, was addressed by Bro. W. H. White, Grand Secretary, to the Grand Secretary of the Grand Lodge of Prussia. Its purport was to enquire whether any law existed in that Grand Lodge authorising subordinate Lodges to refuse admission to a Jewish Brother on account of his religion—if producing a certificate from the Grand Lodge of England—and whether there was any distinction between the Lodge and Banquet.

The reply to this letter, dated 14th October, 1845, was to the effect, that a law does exist to the exclusion of Jews and Mahometans; and that if a Tyler should inadvertently admit any not professing the Christian religion, any Brother having cognizance of such fact, may denounce such Brother in open Lodge, who must retire accordingly.

The Earl of Zetland, still desirous to preserve harmony, then directed Bro. W. H. White to write in his name to the Grand Master of the Royal York Grand Lodge of Berlin, a letter dated 15th December, 1845, in which it was observed that there existed two Lodges in Germany holding warrants under the Grand Lodge of England, who admitted Jewish Brethren producing English certificates; that information had reached his Lordship that two Jewish Brethren, producing the certificates from England, were refused admission into the Prussian Lodge on account of their religion, in which the Grand Master, the Earl of Zetland, hoped there has been some mistake. The questions mooted in the previous letter of Bro. W. H. White, were repeated on the part of the Earl of Zetland.

A reply to this letter, dated 2nd March, 1846, was received about the 20th May, from the Grand Master of the Royal York, which letter, together with the previous correspondence, would be laid before the Grand Lodge on the 3rd of June proximo.

That letter observed, that for upwards of forty years none but Christian Brethren were admitted into the Grand Lodges of the Royal York, the three Globes and the Provincial of Germany; and no complaint was ever made until 1838, since which period the question has been continually agitated in all the German Lodges, and it has been settled to admit Jewish Brethren by all but the Prussian. That the Prince of Prussia is the protector of Freemasonry, and, as by the renewed statistics the result has been declared, that the Prussian Lodges have determined to exclude Jewish Brethren, the Prince feels himself bound to act with strict deference to such law. The Grand Master of the Royal York, under these circumstances, trusted that the Earl of Zetland would accept his most sincere regret that any misunderstanding should prevail, and hoped that amity would prevail with the Grand Lodge of England.

REPORT OF THE BOARD OF GENERAL PURPOSES.—The balances in hand were very considerable. The funded property of the Royal Masonic Benevolent Annuity Fund is 3,500*l*.

“In the matter of the disorderly conduct at the Grand Festival on the 29th April, and in particular the assault on Bro. Leonard Chandler.”

May 18th.—The Officers and Members of the late Board of Grand Stewards were summoned to attend the Board of General Purposes, together with other Brethren who had witnessed the disturbance; when the Brother who had especially misconducted himself by insulting Bro. Leonard Chandler made a very ample apology to that Brother and to the Board. His apology was accepted, and he was admonished accordingly.

The examination of the late Board of Grand Stewards and other Brethren was entered on, and after maturely considering the evidence, it was resolved unanimously, “That it is the opinion of this Board that the tumult which took place on that occasion was highly disrespectful to the Grand Master, discreditable to the Craft, and calculated to bring it into contempt.

That the conduct of Brother Charles Vink, of Lodge No. 66, and William Bullmore, one of the Grand Stewards, and of Lodge No. 23,

was very unmasonic, and highly reprehensible, and such as to require the severest censure of the Board, and such as would merit a temporary suspension of those Brethren from their Masonic Privileges. The Board, however, are disposed to feel that, inasmuch as the great object is to prevent a recurrence of a scene so disgraceful and prejudicial to the interest and welfare of the Craft, it may be advisable not now to proceed farther than to pass this censure, it being manifest that the parties acted under wrong impressions and excitement.

Resolved unanimously, That a copy of the preceding Resolutions, signed by the Grand Secretary, be transmitted to Brother the Reverend Dr. Bowles, President of the late Board of Grand Stewards, with a request that he will make them known to the other Members of the said Board.

Extracted from the Minutes of the Board of General Purposes.

(Signed) WILLIAM H. WHITE, G. S.

NOTICES OF MOTION.

BRO. SCARBOROUGH—That 20*l.* should be annually expended in the purchase of scientific works for the Library.

BRO. BISGOOD—That certain words in the report given by the Board of General Purposes, as to the arrangements of the late Board of Grand Stewards, be expunged therefrom.

OTHER BRETHREN—Appealed against the decision of the Board of General Purposes as to the late Grand Stewards.

BRO. CRUCEFIX—That the sum of 300*l.* be allotted annually from the funds of Masonic Benevolence, and applied to the payment of annuities to the widows of Freemasons, under such regulations as the Board of General Purposes shall hereafter submit for the approval of the Grand Lodge.

A very lengthy report from the Royal Masonic Benevolent Annuity Fund was read.

SCRUTINEERS for admission to Grand Lodge—Bros. Grimstone, Muggerridge, and Richardson.

SCRUTINEERS of Ballot for Board of General Purposes—Bros. W. H. Carlin, Jaggars, Rickards, and Robb.

At the Lodge of Benevolence, among other votes, was an almost unanimous recommendation to the Grand Lodge, that the sum of 50*l.* be granted to Mrs. Eliza Field, the widow of the late Bro. Robert Field, whose obituary was reported in our last Number (vide p. 86.)

QUARTERLY COMMUNICATION.

June 3.—Present, The Right Hon. the Earl of Zetland, M. W. G. M. on the throne.

R. W. Bro. Lord Worsley, Deputy Grand Master.

„ H. A. Hoare, Senior Grand Warden.

„ R. G. Alston, P. J. G. W., as J. G. Warden.

V. W. Bro. Rev. — Heyes, Grand Chaplain.

„ A. Dobie, Grand Registrar.

„ W. H. White, Grand Secretary.

„ W. Tucker, Senior Grand Deacon.

„ R. Jennings and T. Chapman, Gr. Dirs. of Cer.

„ H. Foreman, Grand Sword Bearer.

„ — Hobbes, Grand Organist.

. Past Grand Officers, W. Bros. Shadbolt, Gascoign, Crucefix, McMullen, Goldsworthy, Chandler, Thomson, Norris, &c. &c.; also several Grand Stewards—the Masters, Past Masters, and Wardens of the Grand Stewards Lodge, and the same of many subordinate Lodges.

The minutes of the past Grand Lodge and of the especial Grand Lodge were read and confirmed.

The Grand Master then stated that the R. W. Bro. Eliot had resigned his office of Provincial Grand Master for the province of Dorset, and that he had conferred the appointment on Bro. Wm. Tucker, the present Senior Grand Deacon. A vacancy having been thus caused in the Grand Deaconship, his lordship directed that Dr. Rowe, the Junior Grand Deacon, should become the Senior, and that Bro. Thos. Parkinson, should be the Junior Grand Deacon; that Brother was then introduced and invested accordingly.

The Grand Master then moved that Bro. H. B. Webb, the late Grand Sword Bearer, shall be entitled to the rank and privilege of past Grand Sword Bearer—the motion was carried unanimously.

The Grand Master then directed the correspondence between the Grand Secretaries of England and of the Royal York, of Berlin, as well as between himself and the Grand Master of the said Grand Lodge Royal York, to be read;* which having been done, his lordship expressed his regret that he was compelled to move that his representative at the Grand Lodge of Berlin should be withdrawn from such appointment, and that the representative of the said Grand Lodge should withdraw as such from the Grand Lodge of England. At the same time his lordship observed, that in their private relations as Masons, those brethren were entitled to every respect, esteem, and regard; and he trusted that they would always be received with due honour. On the motion being put,

Bro. FAUDEL rose and addressed the Grand Lodge. He felt deeply impressed with the importance of the subject involved in the motion of the M. W. Grand Master, to whom he respectfully tendered his unfeigned thanks for the very courteous manner in which his lordship had treated him, both as regarded correspondence and personally in the Grand Lodge; he would also tender thus humbly the thanks of many absent Brethren, who confided to the impartiality of their Grand Master their interests and their hopes; he would boldly declare that the entire Masonic body, irrespective of country, were under the deepest obligations to the Grand Master of England, whose firm untemperizing conduct had saved the Order from a most dangerous and threatening position. The course adopted by that noble Brother was the only one that could with honour have been taken. As Freemasons of England, while presided over by so distinguished a ruler—associated with noblemen of equal honour and ability—we need not fear any apprehension of being mistaken in our position, if we were not in haste to retaliate for unprovoked injury. It was the consciousness of our moral strength that induced him (Bro. Faudel) to implore of the noble Grand Master to make yet one effort more in the hope of conciliating those who had so grossly mistaken the construction of pure Masonic principles. The step he would humbly recommend would be to direct a third letter to be written to the Grand Lodge at Berlin, pointing out that they themselves must ultimately be the only sufferers by their own folly, inasmuch as instead of causing the expulsion

of Brethren not professing the Christian religion from other Grand Lodges, they would possibly themselves become excommunicated from all. He asked this favour as a Mason, believing it to be a paramount duty to endeavour by conciliation, and even by delay, as far as justice permitted, to win the Prussian Brethren back from error to the right path. For his own part he feared no misinterpretation of his motive; at the commencement of the disunion he was opposed to the vote of thanks to the Prince of Prussia, because he knew at the time of the misguided views both of his Grand Lodge and the prince; but at that very time, he (Bro. Faudel) was met by a most equivocal explanation; and now it was perfectly clear that the information given by him at the time was true to the very letter. His lordship's reputation and the character of the Grand Lodge of England were of too exalted a nature to suffer by an act of Masonic condescension; on the contrary it most probably would gain over those, as proselytes to truth, who now were acting from misguidance and error. Freemasonry was an universal bond—not a sectarian compact—and excluded no man on account of his religion. This was the fundamental basis, and having so declared it, we were bound to maintain it; and as the original system of Prussian Masonry derived its existence from that of England, we were bound to call the Brethren of that country back to their natural allegiance. The refusal to admit our certificates on the plea stated, was offensive, and contrary to Masonic law. The humble request he thus made to the Grand Master, for in no other terms could he shape it, might not be approved, but this would not prevent him from moving that the grateful thanks of the Grand Lodge be most respectfully tendered to the Right Honourable the Earl of Zetland, the M. W. Grand Master, for his uniform support of the principles of Freemasonry, but more especially for the protection thereof in the recent correspondence with the Grand Lodge of Berlin, by which the dignity of the Order has been maintained and proved.—(Bro. F. sat down amid general cheering.)

Bro. Dr. CRUCEFIX briefly seconded the motion of Bro. Faudel, observing that he fully concurred in every observation that had fallen from that Brother. With regard to the conduct of the Grand Lodge of Berlin, it was not merely indefensible, but merited what it most surely would receive—the denunciation of the whole world; it struck for the annihilation of Freemasonry—but even the popular world would see therein nothing but narrow prejudice. The discussion so far from injuring the Order, would only display its purity.

Lord WORSLEY (D. G. M.) then put the motion, which was carried by acclamation.

The GRAND MASTER returned thanks in a short but fervid address.

The minutes of the Board of Benevolence were then read; among them was a recommendation for a grant of Fifty Pounds to Mrs. Eliza Field, the widow of the late Brother Robert Field.

BRO. CRUCEFIX rose and stated, that as the mover of this grant at the Board of Benevolence, he became the *pro-formâ* advocate thereof in the Grand Lodge. It was wisely provided for by the Constitutions that the Board of Benevolence could not grant more than *ten* pounds—that even the Grand Master could not exceed *twenty* pounds, and that higher grants should abide the approval of Grand Lodge. By this regulated scale, the immediate impulse of excited feeling was prudently checked, and it gave a farther opportunity for consideration. He should confine

himself to two facts. First, that the Lodge of Benevolence was nearly unanimous in their recommendation, and next, that the merits of the deceased Brother, conspicuous and comprehensive as they were, were reflected with additional grace in the character of his amiable, bereaved, and afflicted widow. Were he to say more, he should weaken the justice of a case which he conscientiously believed was never exceeded. He moved that the recommendation be acceded to.

BRO. W. WRIGHT seconded the motion.

BRO. DOBIE differed from the mover, and moved an amendment, that the case should be referred to the Board of General Purposes, as was the course he always adopted when such large grants were suggested. He thought the most ample investigation should be made, and that the Grand Lodge should not be appealed to *ad captandum*. The amendment being seconded,

BRO. CRUCEFIX replied. His experience in the transactions of Grand Lodge compelled him to observe that the objection was mistaken altogether on a point in precedent; and it was too much tacitly to agree with Bro. Dobie that his amendment was according to the practice of the Grand Lodge. In the case of the Widow Barnett, an aged lady, nearly ninety years of age, whose husband had deceased upwards of thirty-five years, the Grand Lodge certainly referred the case to the Board of General Purposes. But why? Because the Board of Benevolence could not deal with it constitutionally. The phrase *ad captandum* was not graceful, and he regretted it had been used. The case of Mrs. Field was brought forward in the most constitutional manner.

At this moment the alarm was given, that the gas-pipe from which the stream of light proceeded, by which the statue of the Duke of Sussex was irradiated, had burst, and the dread of fire was sensibly affecting the meeting.

BRO. W. L. WRIGHT requested Bro. Crucefix to allow the case to go to the Board of General Purposes, which request, under the serious emergency, was consented to. The original motion was withdrawn, the amendment adopted, and the Grand Lodge was hastily closed.

All other business was of course suspended. The following return of Members elected on the Board of General Purposes was returned to the hands of the Grand Master, duly signed by the scrutineers, viz. :—

MASTERS.			PAST MASTERS.		
Charles Lee . . .	No.	9 (79)	John Savage . . .	No.	19 (101)
F. T. Gell . . .	"	12 (74)	Fred. J. Marillier "	"	21 (84)
John F. Archer . .	"	108 (99)	Thomas Tomblenson "	"	25 (108)
John Hodgkinson . .	"	113 (106)	Thomas Scrivener "	"	30 (85)
R. Cross	"	234 (100)	John Bigg	"	109 (110)
Mark Tomkins . . .	"	275 (100)	Andrew Gardiner "	"	118 (72)
J. W. Mountain . .	"	318 (102)	A. Andrew Le Veau "	"	463 (80)

Before leaving the hall, we ascertained that the danger had been most imminent. The gas-pipe had become red-hot, and had ignited the beams and rafters of the gallery to a fearful extent. The fire had smouldered during the whole of the business of Grand Lodge; and it was the opinion of the fire-brigade, that had it been previously on fire; and assuredly had half an hour longer elapsed, this magnificent hall would have been burnt to the ground, and probably all the premises. We have

heard it rumoured, that had such been the case, there would have been no recovery from the fire-offices, as no notice had been given of the recent alterations with the introduction of gas. Thus far good comes out of evil; but we must enter a protest against that lamentable want of forethought, which, but for a fortunate accident, might have amerced the Grand Lodge in a most fearful loss of property. Where the probable blame rests, it may not be prudent at present to state; but justice requires the strictest enquiry and the most ample explanation.

GRAND CONCLAVE OF ENGLAND AND WALES.

INSTALLATION OF THE M. E. AND SUP. GRAND MASTER SIR KNIGHT
COLONEL CHARLES KEMYS KEMYS TYNTE.

April 3rd.—This august ceremonial was conducted in the new temple, Freemasons' Hall, London, with much solemnity. Sir Knight R. T. CRUCEFIX, *M.D., L.L.D.*, officiating as Grand Director of the Ceremonies.

It being of the utmost importance that due order and decorum should be observed, lists of the Masonic Knights, members of the Grand Conclave, were prepared; as also lists of the Visiting Masonic Knights, not members of the Grand Conclave, stating the encampment and rank of each individual: these lists were respectively signed.

The encampments under the roll were represented by their members. Many also attended as Visiting Knights.

The number present were about one hundred.

The temple presented a very appropriate appearance. The decorative arrangements were made by Sir Knights Burckhardt and Goldsworthy.

The Grand Director of Ceremonies having seen the Sir Knights placed under their proper banners, retired and reported to the Grand Sub-Prior that every thing was arranged for the opening of the Grand Conclave.

The Grand Sub-Prior, preceded by the Committee, then entered the Temple, the Sir Knights respectfully rising; the organ playing an anthem. The Grand Conclave was opened in form.

The Grand Chancellor then read the minutes of the last Grand Conclave, relative to the election of Sir Knight C. K. K. Tynte, as Grand Master, which were unanimously confirmed.

The Grand Sub-Prior then intimated that Sir Knight Colonel Tynte had considered it to be for the welfare of the Grand Conclave, that the following offices should be created, in addition to those named in the statutes, viz. :—Grand Prior, Chamberlain, Hospitaller, two Aides-du-Camp, Sword-Bearer, and Banner-Bearer.

On which a motion was made, seconded, and carried unanimously, that such offices be created accordingly.

The Grand Director of Ceremonies then mustered the following escort for the introduction of the Grand Master-elect, viz. :—The Grand Equerry, with drawn sword; the Grand Director of Ceremonies, with wand; Grand Chamberlain, with cushion; Grand Prelate, with Holy Gospel on cushion; Grand Standard-bearers, with banners; *Heralds*. The escort marched within the lines of the Grand Conclave and retired.

The Grand Director of Ceremonies having announced to the Grand Master elect, the unanimous confirmation of his election, his Eminence

signified his great pleasure thereat, and desired to be introduced to the Grand Conclave forthwith. The escort then conducted the Grand Master to the Grand Conclave; on his entrance the organ pealed forth a solemn strain. The Grand Master and escort then marched up the north—paced the east—traversed the south, and west, and north, and arrived again at the east. During this march the Sir Knights were in order, and their swords elevated in a slanting direction; the escort passed under a canopy of steel.

The Grand Prelate then approached the altar, and, having placed thereon the cushion with the Holy Gospel, resumed his seat. The escort then divided right and left, leaving the Grand Master in front of the altar, and in full view of the assembled Sir Knights; the organ playing an anthem.

The Grand Sub-Prior addressed the Grand Master, directing him to kneel and join in a solemn invocation to be pronounced by the Grand Prelate; during which invocation, most impressively delivered by the Rev. Sir Knight Fallofield, the Sir Knights stood to order, and the standards were reverentially lowered: at the conclusion, the organ again pealed forth a solemn strain.

The Grand Sub-Prior then demanded of the Grand Master if he was willing and prepared to take the required solemn obligation, which being assented to, the Grand Prelate administered the obligation. The organ again played, and the Grand Master was raised and invested with the cordon and mantle of the Order.

The Grand Sub-Prior then retired from the throne, into which he then formally inducted the Grand Master, and presented him with the baton of Office. The Grand Conclave then rose and unanimously saluted their newly obligated Grand Master.

The Grand Director of Ceremonies then proclaimed the Grand Master from the east, and directed the first Herald to do so from the body of the encampment in the following manner:—

“Sir Knights of the Order of the Holy Temple and Sepulchre of St. John of Jerusalem, our Brother and Companion Sir Knight, Colonel Charles Kemys Kemys Tynte, of Halswell, Provincial Grand Commander for the Masonic Province of Somerset, has been installed Most Eminent and Supreme Grand Master in the Kingdom of England and Principality of Wales. Whom God preserve!”

The organ was then played.

The Grand Sub-Prior next called on the Sir Knights present to join him in a solemn promise to pay strict obedience to the supreme authority of the Grand Master, and to express their readiness to co-operate with him in maintaining the laws, rites, and ceremonies, of the Order; and as a pledge of their fidelity invited them to lower their swords towards the Holy Cross.

After a brief address to his eminence by the Grand Sub-Prior on his exalted position, the Grand Master entered on his official duty.

The GRAND MASTER addressed the Grand Conclave at some length, thanking them for their unanimous consent in having placed him in so distinguished a situation, and assuring them that his unceasing exertions should be employed in endeavouring to repay their confidence by cultivating their good opinion, and, if possible, gaining their esteem by a strict observance, on his own part, of the laws and regulations of the Order. In particular, he thanked them for their having so unanimously passed a resolution, (founded on his suggestion), that additional offices

in the Grand Conclave should be created. The necessity for such offices arose thus:—On looking for the first time at the statutes, he thought it impossible to be enabled to fill up all the offices therein stated; but, on reconsideration, he felt that the provincial encampments deserved their share of the honours; and that, therefore, instead of there being too many offices, he found they were insufficient for his views. In the appointment of the Grand Officers he must solicit the forbearance of the Sir Knights—it was easy to please, but it was a difficult task not to offend; even some of those of whom he was about to request the acceptance of office under him might not be pleased with the rank he should assign to them—they would please to bear in mind that he was himself, although a veteran Masonic Templar, as yet but young in office, and therefore hoped they would overlook his too prominent defects.

The GRAND MASTER then intimated that, pursuant to the statutes, a Grand Treasurer should be elected; whereon a ballot was taken and Sir Knight JOHN VINK was elected by a considerable majority.

The GRAND MASTER then nominated the following as the Grand Officers for the ensuing year:—Sir Knight W. Stuart, Deputy Grand Master; Sir Knight B. B. Cabbell, Prior; Sir Knight J. C. Burckhardt, *ad vitam*, Sub-Prior; Sir Knight Rev. W. Fallofield, *M.A.*, Prelate; Sir Knight Frederick Fowke, *Bart.*, First Captain; Sir Knight — Robb, (*Major*), Second Captain; Sir Knight W. H. White, Chancellor; Sir Knight — Claydon, Vice Chancellor; Sir Knight T. H. Hall, Registrar; Sir Knight J. Vink, (elected by Grand Conclave), Treasurer; Sir Knight H. R. Lewis, Chamberlain; Sir Knight T. F. Savory, Hospitaller; Sir Knights J. H. Goldsworthy and C. Baumer, 1st and 2nd Experts; Sir Knights W. Tucker and J. Ellis, 1st and 2nd Standard Bearers; Sir Knight Rev. Jos. Senior, *LL.D.*, Almoner; Sir Knight R. T. Crucefix, *M.D.*, *LL.D.*, Director of Ceremonies; Sir Knights R. G. Alston and — Howe, 1st and 2nd Aides-du-Camp; Sir Knights H. B. Leeson, *M.D.*, and — Francis, 1st and 2nd Captains of Lines; Sir Knight James Wyld, Sword Bearer; Sir Knights J. P. Acklam and Laurence Thompson, 1st and 2nd Heralds; Sir Knight F. N. Crouch, Organist. Noviciates—J. Barton, Equerry; and J. Dalton and J. Nicholls, Assistant Equeries.

The Grand Officers were severally introduced by the Grand Director of Ceremonies, and were addressed by the Grand Master, who very cordially shook hands with all.

Sir Knight CRUCEFIX moved that, in addition to the numbers stated in the Statutes to form the Committee of General Purposes, that the following be members thereof *ex officio*, viz.—The Grand Master, the Deputy Grand Master, Grand Prior, Grand Chancellor, and Grand Vice Chancellor, which resolution, having been seconded, was carried unanimously.

The Grand Master nominated on his part as members of the Committee, Sir Knights Dr. Crucefix, Dr. Leeson, and J. H. Goldsworthy.

Sir Knights Henry Udall, — Wackerbarth, Thodey Smith, and James Gibbins, were elected by the Grand Conclave as the four members of the committee provided by the statutes.

The Grand Conclave was then closed in ample form and with solemn prayer.

At half-past six o'clock the Sir Knights sat down to banquet. The M. E. Grand Master in the chair, supported by Sir Frederick Fowke, *Bart.*; Sir Knights Stuart, D.G.M.; — Robb; Michael Furnell,

Provisional Grand Commander for North Munster; the Rev. W. Fallofield; W. H. White; R. T. Crucefix; R. G. Alston; — Ellis, (Palmouth); — Pearce, (Penzance); — Fowler, (Bristol), &c., &c.

The graces before and after dinner were delivered by the Grand Prelate in the Latin language.

The usual loyal toasts were given, viz. :—The Queen, the daughter and niece of Masonic Templars; her Majesty the Queen Dowager and the female branches of the Royal family; Prince Albert, the consort of her Majesty, and the male branches of the Royal family, and may they in due time become members of the Order; the memory of his late Royal Highness the Duke of Sussex, (in solemn silence). The Grand Master prefaced each toast with appropriate remarks; in offering the last, to the memory of his Royal friend, he was visibly affected.

The DEPUTY GRAND MASTER, in a very neat address, proposed the health of the Grand Master, and congratulated the Order on the happy recommencement of its proceedings under so distinguished a Masonic chief—(great applause).

The GRAND MASTER acknowledged the compliment, and recapitulated the sentiments he expressed in Grand Conclave, expressive of his deep sense of obligation, and his anxious hope that he should discharge the duties of his office to the satisfaction of the Order; and concluded his address by proposing the health of the Deputy Grand Master and the other Sir Knights who had done him the honour to accept office under him. (Cheers.)

SIR KNIGHT STUART, D.G.M., returned thanks on the part of himself and the other Grand Officers.

The GRAND MASTER next gave "Lord Glenlyon and the Masonic Knights Templars of Scotland."

SIR KNIGHT CRUCEFIX regretted that some native born Sir Knight from Scotland was not present to acknowledge the toast; but he could hardly be out of order in rising as a Knight Grand Cross of that kingdom; and he felt certain that the Masonic Knights who held allegiance to that body, would hail the announcement of this day's proceedings as a most auspicious omen. It was true that some novelties had recently been introduced into the Order on the other side the Tweed, which must abide the test of experience; but of the election of Sir Knight Colonel Tynte, to the elevated position of Grand Master, there could be but one opinion. There was a legend connected with the family of the Grand Master, which, with permission of the company, he would relate. The field of Ascalon was remarkable in history for deeds of valour. Christian and Saracen blood gushed in awful deluge. Richard Cœur de Lion and the Saladin vied with each other in deeds of arms—the battle axe and the scymitar dealt with death in equal carnage—the earth was strewed with the victims of war—the noble war horse and the gallant rider—Templar, Paladin, Saracen—all yielded to the grim tyrant. During the heat of the battle, the Lion King—often in danger and as often hewing his way out of it with his enormous battle-axe—remarked a youth, a mere boy, who, in spite of all opposition, maintained his ground near his person. Boy as he was, the king observed him strike down no less than six of the Saracens; at length the carnage was stayed, and the battle ended. Richard's first order was to bring before him this stalwart youth, who, that day, had so awfully fleshed his maiden sword—"Well hast thou gained thy spurs, gallant boy," said Cœur de Lion. "Dyed with Saracenic blood. Rise, Sir Knight! and, in future, bear the name of Tinctus!"

In that flower of chivalry, the gallant boy, (continued Sir Knight Crucefix), we find historical proof of the ancestry of our present newly elected Grand Master, Sir Knight Colonel Tynte. Had the Grand Conclave been actuated by a spirit of enquiry into these circumstances, it would have reflected a credit on them to have elected the descendant of such a hero. But the legend is not the less valuable, that its identity with the present meeting has been entirely fortuitous. Long may our gallant Grand Master live to enjoy his dignity and maintain our principles—(great cheering).

The GRAND MASTER then gave—The Duke of Leinster, the Grand Master of Masonic Knights Templar, and Sir Knight Michael Furnell, the Provincial Grand Commander for North Munster—(cheers).

Sir Knight M. FURNELL expressed his gratitude for the honour done to his noble chief and himself, and assured the Grand Master that the proceedings of the day had so deeply impressed him, as to lead to the conviction that from this moment he dated the resuscitation of the great moral power derivable therefrom; its influence would spread with energy, and dignify the sister Grand Conclaves with a spirit of emulation—he was about to visit the continent, and should be proud to be the messenger of joyful tidings—(cheering.)

The GRAND MASTER next gave—"The Provincial Encampments and their Commanders." (Much cheering.)

Sir Knight ELLIS (of Falmouth) was the first to reply, in an address remarkable for its neatness and point; he took a pleasing range of the transactions of the day—adverted to the long dormant state of the Order—and paid a well-merited tribute to the qualifications of the Grand Master for the office. Sir Knight Ellis was much cheered.

Sir Knight FOWLER (of Bristol,) followed. He deeply regretted that the Order had slumbered in London for thirty years; but hoped that, as the M. E. Grand Master had so eloquently declared his determination to rally the Masonic Knights under their proper banners, that his efforts would be crowned with success. (Cheering.)

Sir Knight TUCKER (of Coryton,) briefly expressed his accordance in the views of his Brother Provincial Commanders—assuring the Grand Master that the allegiance of his encampment to the Grand Conclave was most sincere. (Cheers.)

The next toast was—"Knights from foreign Encampments." Acknowledged by Sir Knight Beniowski.

The GRAND MASTER proposed the health of all Knights Templars wives, widows, and orphans, which was received with acclamation. Some other toasts followed. At length the concluding one to—"The Poor and Distressed" ended the list; when the Grand Master retired amid the affectionate applause of his comrades, and the meeting separated.

We cannot conclude our account of this most auspicious meeting without apologizing for the meagreness of the report, which is entirely from memory. That the meeting, both in Grand Conclave and at the banquet, was every thing that was desirable and much more than was hoped for, is generally understood to be the case. In the previous arrangements and ceremonial of installation, there were no references to precedents; for it is to be lamented that all the records and books of the Grand Conclave were destroyed by the fire that took place in the house of the late Sir Knight Gill, the Grand Registrar. So that the

ceremonial was limited in its effect; but it derived a high moral influence from the very consistent forbearance of a very numerous meeting, who justly felt that the circumstances under which they met were most important, and their knightly construction of the necessity of strict obedience to the discipline ordered for the occasion, was as remarkable for its propriety as it was serviceable to the cause.

At the banquet, the gallant Grand Master shone with all his social power—there was nothing left unsaid or undone—and he was rewarded by the unfeigned and sincere acknowledgments of every one present. Nor must we forget to observe that Sir Knight Crouch, and the veteran Charles Taylor, delighted the company with their rare and accomplished singing. The former gave us the sweetest melody of the present day, and the veteran Knight brought back to our memory the recollection of our boyhood, in some of the rarest specimens of the past. Should any one be forgotten? No! and we say to our host Brother Bacon—let all banquets be like that of the 3rd April, and you need not fear competition.

A few last words—aye, there was a symposium. Some gentle Knights did adjourn elsewhere, and “fought their battles o’er again”—but what will Sir Knights Ellis, Crucefix, Pearce, and others, say to this—*verb. sap.*

Since the above meeting, the Grand Conclave has thought fit to become again *endormant*—all is mute silence. We have a Grand and a Vice Grand Chancellor, who, with a magnificent cortège of Grand Officers, are—“All noddin, mid-nid noddin!”

SUPREME GRAND COUNCIL 33° FOR ENGLAND AND WALES.—ANCIENT AND ACCEPTED RITE.

DEUS MEUMQUE JUS—ORDO AB CHAO.

We had hoped to have given a full account of the active operation of this highly important body, the sphere of whose utility is likely to become manifest. The “*Hauts Grades*” in this country have, hitherto, had no rallying point—no governmental discipline; but this was not the worst part of the subject. To seek for diplomas of degrees without the attainment of knowledge, was not considered unbecoming—to grant them without sufficient discrimination was not held to be *infra dig.*; consequently, in these piping times of railroad speed and economy, it is not to be wondered at that the mania had extended into Masonry, and that many a Mason scarcely fledged from the nest, has taken wing, and returned home a full grown 33°! Not but that there are very honourable exceptions; but, we fear, they only prove the rule. It has been long a desirable point that English companions should be enabled to find in their own country the means of attaining the highest possible qualifications, and the names of the following Brethren having transpired, we give them without hesitation, as a guarantee that they may be fairly said to possess a competent knowledge, and that they are not likely to confer any of the degrees without due discrimination; thus the honour of the diploma will be enhanced, and a character for consistency obtained by finding in England the means of qualification. The highest offices of the Grand Council are thus filled:—

M. P. I. S. Grand Master, *ad vitam*, Robt. Thos. Crucefix, *L.L.D.*

I. S. Lieut. Commander, Geo. Oliver, *D.D.*

I ——— Henry Udall, *Barrister-at-Law.*

I ——— Henry B. Leeson, *M.D.*

I ——— Richard Lea Wilson, *D. L. City of London.*

The above are all of the 33rd, or Sovereign Grand Inspectors' General degree.

Other Companions are under qualification, and the Constitutions are preparing with the most careful attention.

It is hardly necessary to remark that, in the exercise of these important functions, the Supreme Grand Council do not trench on the privileges of the Grand Conclave, which is constitutionally limited to the degree of Masonic Knights Templar. The jurisdiction of the Grand Inspectors General commences with the Sublime Grand Lodge, and ends with their own, including all the intermediate degrees.

We congratulate the Order on the organization of the Supreme Grand Council, and heartily wish it success and perpetuity.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

QUARTERLY GENERAL COURT.—*8th April.*—Present, Bro. B. B. Cabbell, Treasurer, in the chair; Bros. Lewis, Crucefix, Bossy, and many other Governors.

The four vacancies were filled up without election by the four approved candidates.

Dr. Granville, whose resignation had been tendered and accepted some time since, was unanimously elected Consulting Physician to the Institution, in grateful acknowledgment for twenty-five years' service as one of its medical officers.

It appears by the minutes of the House Committee, that the Grand Secretary, Bro. W. H. White, some time since had sent in his resignation as a member. The auditors report was read, and gave general satisfaction.

THE ANNIVERSARY FESTIVAL was held in the Freemasons' Hall on Wednesday the 20th of May.

The Right Hon. the Earl of ZETLAND, M. W. G. M., in the chair. About two hundred and forty Brethren sat down to Banquet. Among them a more than usual number of Grand Officers, who were for a time inconvenienced for want of proper seats at the Cross Table, arising, however, entirely from their not having given notice of their intention to be present.

The musical arrangements were conducted by Bro. Jolley and his pupils, assisted by the Misses Williams, the veteran Bro. Blewett, and other vocal friends. The programme of the songs, &c., was circulated, and among other very effective pieces was the following hymn, written for the occasion, by one of the best friends to the charity, whose tearful eye as the hymn was sung by the children gave proof of his estimable heart. Brother, we envy thee! Let the reader judge the effect, as the children sung the following beautiful hymn, composed by Bro. T. Jolley, jun. :—

HYMN SUNG BY THE CHILDREN.

Written for the occasion by a Brother Mason, and composed by Brother T. Jolley, jun.

God, the great Architect of heaven,
With one almighty word,
Call'd forth this world from chaos wild,
Whilst angels round ador'd.
He formed man with heart as pure
As scraps in his sight ;
But sin with loathsome guile crept in,
And cast o'er earth a blight.

Then 'gan the herbage of the field
To wither and decay,
The flowers to hang their fainting heads,
To droop and die away ;
And man now heir to grief and woe,
Forgot his Maker's praise,
Till He was sent who conquered sin,
Man's heart once more to raise.

So we the children of your care,
Were left to pain and woe,
But now are brought to know the source,
From whence our blessings flow.
For FAITH, and HOPE, and CHARITY,
With kindly influence mild,
Has led your hearts with one accord
To bless a Brother's child.

To God our praise, to you our thanks
For ever shall be given,
And with united voice we'll sing
Hallelujah loud in heaven.
Hallelujah, Praise the Lord.

The children then walked in procession round the hall. At first they gleaned smiles and gratulations, but as those of the tenderest age brought up the rear with the excellent matron Mrs. Crook, the heart overflowed and the sensation became almost painful. The company rose as a Brotherhood, pledged to support the orphans of the departed or the unhappy, and the thought was a determination to redeem the moral pledge. Enough—upwards of one thousand guineas were collected. The Grand Master was all condescension and kindness. He addressed the child who received the medal in so affecting and benevolent manner, as drew tears from many an old Mason. Where so many contributed with ready liberality, it would be invidious to mark out any ; but we cannot pass over the Treasurer and Bro. Petit, the President Lord Suffield, and Members of the Board of Stewards, who were liberal contributors, nor Bro. Parvicini, who last year gave fifty guineas. Bros. H. A. Hoare, Goldsworthy, and General Cooke of the United States, each gave fifty guineas.

The ladies in the gallery shed a halo over the meeting, appearing like angels opening wide the gates of Charity. The Stewards did their duty,

and were rewarded by the merited praise of their fair friends—all was happiness and delight. Was any happier than all the rest? Yes. Brother Francis Crew! there was one happier than all, and *THOU* wast that one.

FINANCIAL STATEMENT.

1845.	<i>Receipt.</i>	£.	s.	d.
Jan. 1.	To Balance (at Bankers)		187	2 8
	Product of Children's Work,		60	10 10
	Dividends on Stock	£500	18 5	
	Less Income Tax		2 11 4	
			<hr/>	498 7 1
	United Grand Lodge		150	0 0
	Amount of Donations and Subscriptions, as per List, less Light Gold, 1s.		1201	1 9
	Legacy of the deceased Brother, Edward Walpole, late of Lodge of Friendship, No. 6		100	0 0
			<hr/>	£2197 2 4

1845.	<i>Expenditure.</i>	£.	s.	d.
By	Provisions for Matron, Assistants, and Children		550	12 1
	Rent, Taxes, and Insurance		102	15 11
	Furniture, House Utensils, &c.		55	14 8
	Linen, Clothing, and Haberdashery		191	8 3
	Coals, Candles, Oil and Soap		59	1 2
	Salary to Secretary, Collector, Matron, and Assistant, and Wages to Servant		179	16 0
	Gratuities to Matron and Assistant	£37	16 0	
	Ditto to Secretary		52	10 0
			<hr/>	90 6 0
	Matron's Incidental Expenses		19	19 11
	Advertisements, Presentation Bibles and Prayer Books, School Books, Stationery, Printing, and Postage		48	19 1
	Commission paid to Collector		38	14 3
	Medicine		1	12 0
	Purchase of £100 Three per Cent. Reduced Annuities (Bro. Walpole's Legacy), added to the Building Fund	£100	7 6	
	Ditto of £20: 10: 9, being the Dividends on the Building Fund Stock		19	15 10
			<hr/>	120 3 4
	Purchase of £500 Three per Cent. Reduced Annuities, added to the General Stock		497	10 0
			<hr/>	1956 12 8
	Balance at Bankers		240	9 8
			<hr/>	£2197 2 4

JOSEPH TAYLOR,	J. GIBBINS,	} <i>Auditors.</i>
E. H. PATTEN,	F. B. B. NATUSCH,	
GEO. WACKERBARTH,	J. J. CLEGHORN,	

ASYLUM FOR WORTHY AGED AND DECAYED
FREEMASONS.

THE ELEVENTH ANNIVERSARY FESTIVAL

Was held in Freemasons' Hall, London, on Wednesday the 17th June.

Bro. JOHN B. BYRON, Grand Steward, in the chair.

STEWARDS.

Bro. Right Hon. Viscount Combermere, G.C.B., P. G. M., Cheshire
President;

Bro. J. B. Byron, No. 2, Vice-President;

Bro. J. B. Bellville, No. 1, Treasurer;

Bro. T. B. Barnard, No. 49, Hon. Secretary.

Bro. George Oliver, D.D., Past Deputy Grand Master, G. Lodge
Mass., U.S.; Bro. Robert Thomas Crucefix, LL.D., P.S.G.W., G.
Lodge Mass., U.S., and P.G.D., England; Bro. John Hodgkinson, G.
Steward; Bro. E. R. Moran, No. 1; Bro. Edward Brewster, No. 49;
Bro. John Corley, No. 49; Bro. Henry Meyer, No. 109; Bro. E.
Chappell, (*Capt. R.N.*), No. 108; Bro. B. Beniowski, (*Major*),
No. 113; Bro. R. R. Crucefix, No. 113; Bro. Edmund Phillips,
No. 113; Bro. Benjamin Webster, No. 183; Bro. John Watson, jun.,
No. 234; Bro. Z. Watkins, No. 318; Bro. Thomas Onions, No. 328;
Bro. J. H. Capper, No. 329; Bro. David Davies, No. 329; Bro. A.
Andrew Le'Veau, No. 674; Bro. E. G. Willoughby, No. 701.

According to the custom observed at this charity, the Brethren did
not appear in Masonic costume, by which they were enabled to receive
as visitors many gentlemen *not* members of the Fraternity.

The following address was distributed in the Hall, with the newly
published list of subscriptions, &c.:—

How slowly 'Time the human fabric rears,
Thro' careworn days which swell at length to years!
Complete at last, the stately structure stands
A living wonder from its Maker's hands.—
A form of beauty, perfect as a whole:
An earthly shrine for an immortal soul.
But brief, alas! the frail existence giv'n
To earthly temples, by the will of Heav'n:
A short-lived triumph—manhood's golden day—
But ushers in an evening of decay.
Poor scene of weakness, childhood's helpless hour;
Without that freshness of the heart, whose pow'r
Made strength unasked, unthought of, undesired.
So fair is life *in youthful guise attired!*
But o'er youth's bud, and manhood's perfect bloom,
Age casts the shadow of the coming tomb:
Sad cheerless season, like the closing year
That hangs a mourner o'er its Summer's bier.

If Wealth and Station can but *mitigate*,
Not *change* the aspect of our fallen state:
How must he suffer in whose wasting years
Want opens the fountains of an Old Man's tears!

OLD AGE and POVERTY ! what words so well
 The tale of human wretchedness can tell ?
 Can paint those wants embitt'ring life's last stage,
 Whose pangs *you've met to soften and assuage !*
 Blessed be thy efforts ! blessed the *Royal Art*
 Which guides thy hand and schools thy gen'rous heart !
 The greyhead's pray'r like incense will arise,
 And register thy bounty in the skies.
 Let others rear to Pomp the stately dome,
 'Tis thine to build the Aged Mason's home :
 To whisper comfort in the Old Man's ear :
 To soothe his wants and dry the gushing tear :
 To lead his tott'ring steps to peace, and o'er
 His bruised heart the balm of pity pour.

What ! tho' thy stream of bounty hath been stayed
 By adverse hands ! its course was but *delayed*.
 Checks are the spurs which goad the gen'rous heart
 To greater effort, and new life impart.
 So let thy kindnesses redoubled prove
 How Masons' labour in the cause of Love.
 But speak the word—and Labour's busy hand
 The Poor Man's Home will rear at thy command.
 A Temple from whose altars will arise
 A prayer will bring down blessings from the skies.
 For surely Heav'n a willing audience lends
 When Want implores a blessing for its Friends.

BRO. W. SNEWING,
Robert Burns' Lodge, No. 25.

The following ladies and gentlemen volunteered their gratuitous services in the concert, which was most admirably conducted ; we never witnessed any musical entertainment that gave greater delight :—

Miss Hill, Miss Turner, Miss E. Turner ; Signors Negri, L. Negri, Puzzi, (horns), and Brizzi ; the Distin family on the Saxe horns ; Herr Kallmarke, (grand piano) ; Messrs F. Chatterton, (harp), Jolley and pupils, N. Crouch, Collyer, Binge.

Mr. Broadwood also generously contributed the use of the pianos in the hall and the ladies' room.

The entire proceedings of the evening were in happy rivalry with those of former years.

Lord Combermere was, unfortunately, prevented from attending the meeting by a most pressing engagement ; the announcement was received with much regret, but the company received the Vice-President of the Board, Brother Byron, with a most cordial welcome.

Signors Fornisari and Correlli were also unavoidably absent, by the direction, as we understand, of Mr. Lumley. Madame Albertazzi and her sister were also absent, from domestic affliction and ill health.

About 130 Brethren and their friends sat down to banquet at six o'clock. Among the number, besides the stewards, were—Rev. S. Ramsay, Rev. Erskine Neale, Dr. Leeson (St. Thomas's), Dr. Cohen (St. Thomas's), Dr. Bainbridge ; Brothers Sangster, South, E. F. Leekes, H. Emly, Hughes, McKenzie, B. Phillips, Mordan, &c. There were also present several gentlemen connected with the public press.

The cloth having been removed, *Benedictus* was chaunted by the pro-

fessional visitors, assisted by the ladies and the pupils of Bro. Jolley. The business of the day then commenced.

CHAIRMAN—Gentlemen and Brethren, it is unnecessary for me to attempt to interest you by any remarks of mine in proposing the first toast in the list. I am sure that all of you anticipate any thing that I could say, and I will, therefore, at once propose—"The Queen and her illustrious consort, Prince Albert." Drunk with all the honours—"God save the Queen."

CHAIRMAN—Gentlemen, the next toast on the list is that of the health of her Majesty the Queen Dowager, who is a life-governor of the institution, and also the liberal patroness of the girls' charity. Her excellence is well known to all of you, and I hope that the kind interest which her Majesty takes in the girls' charity will be extensively followed by the ladies in the gallery, whose attention I beg to call to that institution; and, I am sure, if the ladies would but take the trouble to visit it, they would be of opinion that no institution could be better managed. In proposing the health of the Queen Dowager, I may mention that I saw her depart from the pier at Ramsgate yesterday. From some inattention, the vessel struck when she left the pier, but, fortunately, no damage occurred, and I hope her Majesty will soon return to this country in safety and in better health.—(Cheers). Drunk with three times three and one cheer more.—Glee.

CHAIRMAN—Gentlemen, I shall now give you—"The health of the Prince of Wales, and the rest of the Royal family." Drunk with the usual honours.—Glee.

CHAIRMAN—Brethren, I now particularly address myself to you, because the name I am about to mention is better known to you than it is to the visitors. I mean the Most Worshipful Grand Master of England, the Earl of Zetland.—(Cheers.) That name is justly endeared to you, because the conduct of that nobleman has always evinced an anxious desire to advance the interests of Masonry, and the urbanity, the kindness, and courtesy, of his manners, are additional inducements to admire and respect him. I propose, with all respect, "The health of our Most Worshipful Grand Master, the Earl of Zetland."—(Immense cheers.) Drunk with the usual honours.—Harp.

CHAIRMAN—Gentlemen, may I claim your silence and attention while I propose the next toast, for it is the toast of the evening, and I approach it labouring under the conviction that I shall have some difficulty in doing it justice. It is now eleven years since it was thought desirable that some means should be taken to afford an asylum to the aged and worn out Freemason in his days of adversity, and some members of the Craft, who were ornaments to it, set about supplying the deficiency. In the various roads round the metropolis, there was scarcely one in which some charitable institution did not attract attention, but nowhere did you see an asylum for aged Freemasons. This, I feel, is a disgrace to the Craft.—(Cheers.) If we, as Freemasons, possess such a splendid hall as this in which we are assembled—possessing, as we do, this splendid property—I feel it a disgrace that there is no home provided for our aged and worn out Brethren—that there was no asylum opening its doors to receive our old in misfortune, who needed the assistance of the more fortunate members of the Craft.—(Cheers.) I greatly regret the want of such an asylum, and I am surprised that, at the end of the eleven years during which we have been endeavouring to obviate the evil, we have so small a sum in hand—a sum not reaching

4,000*l.* It does not reflect much credit on us, that we have not, at least, ten times this amount. It is true that Freemasons subscribe to other charities as well as Masonic ones, but this is a peculiar charity and has peculiar claims on the liberality of the Brethren.—(Cheers). Misfortune, at one time or other, overtakes all men, and it was a disgrace that no asylum was provided to meet that contingency. Men might be unfortunate without being culpable. There were many circumstances which might bring a man to poverty without reflecting any disgrace on himself.—(Cheers). Let me not, therefore, call on you in vain. Don't leave this room under the impression that when a 1000*l.* is subscribed, your duties are performed; on the contrary, I hope you will continue to labour to promote the good cause. I hope you will come forward liberally to prove that you are fully sensible of the importance of the object we have in view.—(Cheers). I know there are strong prejudices entertained by some against this asylum; but those prejudices are unfounded. We have no wish to injure any other charity, but I do ask of you to give us your best support for our own. I shall not occupy your time longer, but merely express my hope that, if good sermons are always short, a short appeal to the heart will be effective on this occasion, and produce a triumphant result. I beg to propose—"Prosperity to the Asylum for Aged Freemasons."—(Long continued cheering).

CHAIRMAN—Gentlemen, will you allow me to do one thing that will be agreeable to your feelings, and join me in paying a well-merited compliment to one of our Brethren present—I allude to Brother Crucefix. If he possessed but one good quality, that quality alone—perseverance—which he possesses in so great a degree, merits your approbation—(cheers). He has persevered for a long while in this good cause, and I hope with success. In drinking the health of the Treasurer and the General Committee, I might almost say that our Brother Crucefix is himself the General Committee, for I happen to be a member of that Committee, but we are so satisfied with our Treasurer that we leave everything in his hands—(cheers)—and I am sure we could not have one more zealous; there are few more talented, and his energy is beyond all praise. I shall, therefore, propose to you the health of the Treasurer and General Committee of the Asylum—(much cheering). Drank with three times three.—Distin and his Sax band.

Dr. CRUCEFIX.—Bro. Chairman and Gentlemen, the evident sincerity of the compliment paid to myself and my colleagues, renders that compliment most gratefully acceptable to us all, and in return we offer our best acknowledgments, with equally sincere wishes for your health and happiness. If I am too brief deem me not disrespectful; but I have some points to bring before your notice, and will commence with the annual

REPORT.

"The Committee in making their annual report congratulate the patrons of the Asylum for Worthy Aged and Decayed Freemasons on the present state of affairs.

It has been their misfortune, certainly not their fault, that they have had to contend with difficulties of a most unusual nature, most of which have passed away, and what remains may safely be left to be removed by the justice and liberality of the Craft.

The Committee have to lament the decease of their well-beloved and amiable friend and Secretary Bro. Robert Field, a Mason of whom to speak as his memory deserves, would be to quote his character as an

example to others—faultless he could not have been—but as far as man seeth, he was just, upright, honourable, and benevolent.

The Committee have also to announce the decease of Bro. George Colcott, a venerable and much respected annuitant.

The Committee nothing daunted by the repulse they sustained at their first endeavour to effect an union with the Royal Masonic Benevolent Annuity Fund, have again renewed negotiations, and they trust not without success, for sub-committees have been formed, and the issue is hopefully abided.

The finances of the charity may be thus stated:—invested in the names of the new trustees, viz., the Earl of Aboyne, Lord Southampton, Col. the Hon. Geo. Anson, *M. P.*, Benj. Bond Cabbell, *F. R. S.*, and Robert Thomas Crucefix. *L. L. D*—

Consols	3353	18	11
Cripplegate Savings Bank	122	13	3
Dividend due in July	48	16	10
In Banker's and Treasurer's hands	275	9	4
	<hr/>		
Making a total of	£3800	18	4

The Committee having issued an explanatory circular forbear further remark, except to express their fervent hope that under all circumstances, their honest exertions to maintain the best interests of the institution will meet the approbation of its patrons."

It will be apparent that if our finances have not greatly advanced, they have at least become consolidated, and that notwithstanding the drag-chain has been attached to the vehicle during an uphill movement, yet such is the moral power of the Asylum that it has successfully contended with this difficulty, and without infringing on its funded property. More need not be said on this head—may the past be a lesson for the future!

Sub-committees from the Asylum and the Royal Masonic Benevolent Annuity Fund have met, and they have expressed their opinion, that it is desirable that the two charities should be brought into such an united operation as may not interfere with the legitimate objects of either; but there appears to exist some technical difficulty. Let there, however, be but a sincere determination to remove such difficulties, and they will not only disappear, but I prophecy that we shall, to use the parlance of the day, shortly announce that an extended grand junction line of charity will be in full operation.

The report, in prayerful solicitude, implores your aid in replacing those advances which delinquency, and consequent law expenses, have withdrawn, and we rely with hopeful confidence that you will meet this appeal by even more than usual kindness and liberality.

Well do I know, because it is pleasing to have yielded to its influence, the effect on the heart by the appeal of the girl and boy to the visible senses, and the great contrast caused by the absence of those objects for whom we supplicate your aid; but your justice to age, and the kindest consideration for its wants, must supply the hallowed influence.

Dr. Johnson well observes of charity, that "it could have no place if there were no want, for a virtue that could not be practised, the omission could not be culpable. Evil is not only the occasional but the efficient cause of charity. We are all incited to the relief of misery by the con-

sciousness that we have the same nature with the sufferer, that we are in danger of the same distresses, and may some time implore the same assistance."

Another writer thus speaks of an aged man—

*"Age sits with decent grace upon his visage,
And worthily becomes his silver locks;
He wears the marks of many years well spent
Of virtue, truth well tried, and wise experience."*

Old age! what awful words! yet has it not its golden types—does not the nightingale sing sweetly in the evening? do not the leaves of autumn, although they fall, show the foliage to be grand? and then look at the lustrous glory of the evening sun? Surely the sunset of life is in purest analogy with nature herself. Next to the mother's lesson that of the grey-beard grandfather is most pleasing to the girl and boy. It is sweet to see old men thus refresh themselves, and renewing as it were the graces of their once manly comeliness, follow out the direction of nature by tracing before youthful impulses the path of holiness up to nature's God! Must we not respect, nay admire, the Brother who

*"Though old, he still retains
His manly sense and energy of mind."*

Since we last met, some of our dearest friends "have shuffled off this mortal coil," and have departed to the land of shadows, two of them especially were Brethren whose minds were guided by a manly moral well-regulated liberty of conscience, whose hearts were expanded by the purest benevolence; and they are now happy; but, alas! they have left widows and orphans to deplore the loss of husbands and fathers. This is a painful moment to me, I knew them well; for many successive anniversaries the happy wives of these excellent Brethren were present in that gallery, from whence as sorrowing widows they are now absent, and without other hope than what is inspired by a reliance on "our Father which art in heaven;" for I grieve to say that even the Grand Lodge of England is as yet insensible to the sigh of the widow. Is this insensibility to continue for all time? Let us hope not—nay, to prove our sincerity, let us carry the widow's cause to the very throne of grace by prayerful exertions at the throne of Masonry.

We owe much, oh how much, to the wives and daughters of Masons, who from earliest records have protected Freemasonry—would we had proved as true to them as they have been to us!

The late Brother Thomas Dunckerly, in a truthful address delivered eighty years ago at Marlborough, on the occasion of a charitable meeting, at which the ladies of the neighbourhood were present, after expatiating on the dignity and high importance of Freemasonry, and impressing the minds of the Brethren with the obvious utility of charity as directing their best impulses to the favour of heaven, thus proceeds:—"Next to the Deity whom can I so properly address myself to as the most beautiful, the best part of the creation? You have heard, ladies, our grand principles explained, and I doubt not but at other times you have heard many disrespectful things said of this society. Envy, malice, and all uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. How great then the obligations you lay on this Lodge, with what superior esteem, respect, and regard are we to look on every lady present that has done us the honour of her company this evening. To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it. The virtues of

humanity are peculiar to your sex, and we flatter ourselves the most splendid ball could not afford you greater pleasure than to see the human heart made happy, and the poor and distressed obtain present relief."—What Bro. Dunckerly prophetically said eighty years since is equally applicable now. Let us be just and grateful.

Brethren, I conclude you must naturally think I have spoken more in conformity with private feeling than with the well-intended happiness of the hour; but you are too generously disposed not to allow me to enjoy my holiday, will pardon the infliction on your patience, and will, I am certain, receive my apology with kindness. Brethren, most sincerely I once more thank you all.—(The Doctor was warmly cheered.)

BRO. BREWSTER.—Gentlemen and Brethren, I own somewhat too much of the evening has elapsed without our bearing testimony to the merits of the Brother and gentleman in the chair. It is an old saying that the post of honour is the post of danger; and I am sure that the gentleman in the chair will represent that sentiment when called on so to do. To that gentleman it is our bounden duty to pay the utmost respect; and I trust he will not go out of the room without the fullest experience of our regard. However humble the voice which proposes this toast, the sentiment which it expresses is just, and will, I am sure, be cordially responded to by you, (cheers). Our Brother in the chair represents the only Lodge in the Craft which owes its institution to time immemorial; it is the oldest Masonic institution in the kingdom. My Brother in the chair is a proper and efficient representative of that Lodge, and I look forward to a long future of extended regard from that Lodge. Something has been said of long standing and of amalgamation. It is the peculiar recommendation of the Craft to reconcile all differences, both great and small, and to amalgamate in the bond of unity and benevolence. It joins A and B so closely together that C and D cannot separate them. I have said that our worthy Chairman represents the earliest Lodge under the Constitution of the Craft in England; but I should have added that he represents more—he represents the sentiment of to-night. It is most important to have the representative of such a Lodge present to unite in such a sentiment. I hail his presence with joy, and I hope that the next ten years will bear ample fruit to testify the importance of this evening, (cheers). By his attendance I am sure he has secured the regard of every Mason present, and the kindest wishes of the ladies in the gallery, and that every person in the hall cries "God bless you and the good work!" and it is not only the respect and regard of every lady and gentleman present, but the respect of the universal Masonic body. Gentlemen and Brethren, I call on you to drink the health of our Chairman, and may God bless him in the good work he has begun, (loud cheers).

CHAIRMAN.—Gentlemen, Visitors, and Brethren, the most difficult part of my duty this evening is to speak of myself, and more especially after the eulogy of my Brother Brewster—an eulogy much higher than I deserve. His kindness has led him further than it ought to have done, for he ought to know that every Mason is bound to do his duty, and in attending here this evening, I am only performing mine, (cheers). I thought our esteemed President of the Board, Lord Combermere, would have been present to preside on this occasion, because he could have discharged the duties which have devolved on me in a more satisfactory and beneficial manner than I can pretend to; but no doubt his lordship has good reason for his absence, for he is a sincere supporter of Freema-

sorry. I am glad, however, that this evening has passed off well; and I am highly gratified to hear from the Treasurer that the list of subscriptions is larger than usual, (cheers). Gentlemen, I assure you I am not insensible to your kindness. I am most anxious to lend my aid to promote the charities of the Masonic body, but I regret that I could not do so on the present occasion in a more efficient manner. I am afraid that I have failed in one respect as Chairman, I mean in not proposing the health of the ladies before so many of them have left the gallery. We are always glad to have the ladies present at our festivals, and we shall always be happy to see them mixing with ourselves in the promotion of Masonic charities (cheers), and to see their names on our lists of subscription. I shall conclude by proposing with all respect the health of the ladies.

The toast was drunk with all the honours.

The Treasurer then read the list of subscriptions, &c., amidst loud applause, amounting to nearly six hundred pounds.

CHAIRMAN—Gentlemen and Brethren; and Brethren, I allude to you particularly, when I call for your silence while I propose the next toast, and I hope you will receive it as it deserves. It is the health of Brother Dr. Oliver and the Reverend Visitors who have done us the honour to be present on this occasion, (cheers).

REV. S. RAMSAY.—Gentlemen, I cannot exactly say that I am unaccustomed to public speaking, but at this late hour I will not detain you with a long speech. Your Chairman has said that the best sermons are the shortest, and I think the best speeches are the most brief, and I shall therefore endeavour to follow the brevity of your Chairman, although I cannot hope to imitate his excellence. I have experienced on this as on previous occasions great pleasure from attending among you. Meetings like the present afford me great gratification, and rub off the rust of misconception and prejudice (cheers.) I am not opposed to such gatherings, nor do I think them inconsistent with the clerical character (cheers;) for those who do, I would recommend the institution, of an "anti-starch society" (laughter.) I shall not detain you longer in responding to the toast. I have much pleasure in seeing around me my esteemed friend Dr. Crucefix, and many members of my own congregation. I shall conclude with a motto which I have often expressed in this room before—"In essentials unity, in non-essentials liberty, and in God's name, in all things, charity" (cheers.)

CHAIRMAN.—The next toast which I shall propose is one which will meet with your approbation—of its importance it is impossible to speak too much. Our greatest pride is that in England we have a free government and a talented press (cheers.) To that great organ of public opinion the most important changes and the most beneficial measures are to be attributed. The public press of this country is conducted with talent and reported with fidelity, and has greatly conduced to promote the charities of the country. In former days its character was doubtful, but now it is looked up to as an oracle on all public subjects. I am glad to say that the press has done much to promote that cause which we are met this day to celebrate. I beg leave to propose "the public press" (cheers.)

BRO. MORAN.—I will not inflict on you a long speech in acknowledging the compliment paid to the press. I had thought that in this excellent company the health of the Grand Master of Ireland would have been proposed at an earlier hour in the evening, and if it had been so, I

might be more disposed to address you at any length on a subject on which my heart is naturally corded up. But, whatever my peculiar attachment to my native country, I hope that the British Islands will continue in unity (cheers,) and that the vast and boundless concurring sweep of charity will unite them in harmony and love, and that the Union of Masonry may never die away. (cheers.)

CHAIRMAN.—The toast I am now about to propose I could have wished had been given at an earlier part of the evening—it is the health of our Vocal Friends, for whom the ladies are waiting in the glee-room. We have to express our best thanks to our vocal and instrumental friends, and in particular to our Brother Crouch, who is always anxious to promote the cause of Masonry. I beg to propose the health of Bro. Crouch and our vocal and instrumental friends. (cheers.)

BRO. CROUCH.—Bro. Chairman and Gentlemen,—Nothing can give me so much pleasure as to contribute to the cause which has called you together. Those who know me intimately, know that with me it is only to ask me and to have. I am glad to say that I hold that respect in the profession, that I have only to ask my professional brothers and sisters to lend their aid, and they at once cheerfully consent; and those who have joined me this evening are proof of what I assert. (cheers.) I thank you most sincerely for drinking our healths.

CHAIRMAN.—Brethren, the next is the last toast, and I am sure you will do it justice—it is the health of the Stewards, whose excellent arrangements entitle them to your best thanks. If there is any fault to be found, I am the party to ask you to excuse them, for the list of toasts as prepared by the Stewards is unexceptionable. I have to observe that the omission of several is to be attributed to the delightful concert, many songs and musical pieces having been encored. The Stewards have done their duty, and I call on you to drink a bumper to their health—(cheers).

BRO. BELLVILLE—On behalf of my brother Stewards and myself I beg to return you our best thanks. I would not do justice to my feelings if I did not bear testimony to the cordial co-operation of all in the duties which were imposed on us, and the result is highly satisfactory to myself and my brother Stewards, and I hope to the gentlemen present. Our Brother Crucefix is, however, entitled to the greatest share, if not the whole, of the praise, and it was most gratifying that his great exertions in the cause had been attended with so complete a success as the amount of subscriptions proved. Gentlemen I again return you my best thanks.

The company then retired to visit the ladies, where they found the indefatigable Brother Crouch and his friends entertaining their fair visitors; which he continued to do until half-past eleven, when quadrilles commenced, and it was past two ere Phœbus succeeded in prevailing on the happy party to separate.

Letters of apology for absence were received from his Highness Ibrahim Pacha, Viscount Combermere, Colonel the Hon. Geo. Anson, *M.P.* and many other Brethren.

ROYAL MASONIC INSTITUTION FOR BOYS.

CASH ACCOUNT.

<i>Receipt.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>
From 22nd February, 1845, to 21st February, 1846		1292	5	8
<i>Expenditure.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>
By amount paid for Education and School Books to Christmas 1845				
	Apprentice Premiums	239	14	7
	Clothing—Mr. Adlard, Tailor, for Clothing and Caps	112	13	0
	Mr. Monnery for Stocking and Gloves	15	4	0
	Messrs. White and Greenwell for Linen	25	8	10
	Royal Freemasons' Charity for Girls for making Shirts	10	11	6
	Mr. Loughton for Boots	39	18	0
	Rent and Fire Insurance to Christmas, 1845	102	0	0
	Printing, Stationery, and Bibles	30	11	6
	Secretary—One Year's Salary to Michaelmas, 1845	40	0	0
	Do. Annual Gratuity for past Services	20	0	0
	Collector—One Year's Commission, 1845-46	9	12	0
	Do. Gratuity for the Year 1844	10	0	0
	Messenger—Three Quarters' Salary to Christmas	7	10	0
	Repairs—Painter and Carpenter	10	0	0
	Petty Disbursements	16	5	4
	Purchase of 400 <i>l.</i> Stock, New 3¼ per Cents	402	10	0
	Balance at Bankers in the name of the Treasurer	170	6	11
		<hr/>	<hr/>	<hr/>
		£1292	5	8

21st February, 1846. Examined the foregoing Account between the 22nd February, 1845, and the 21st February, 1846, and inspected the vouchers and found the same correct.

J. C. FOURDRINER,	} <i>Auditors.</i>
S. STAPLES,	
THOMAS WARING,	

ROYAL MASONIC BENEVOLENT ANNUITY FUND,

FOR THE RELIEF OF POOR, AGED, AND INFIRM FREEMASONS.

At the Annual General Meeting, held at Freemasons' Hall, London, on Friday, the 15th day of May, 1846; the Right Hon. the Earl of Zetland, M. W. Grand Master, in the chair; the following were declared the successful candidates for annuities:—Thos. Spenceley, 5712; Wm. Longstaff, 4963; Joseph Irish, 4554; Joseph Goodall, 3911; Robert Lee, 3201; Mark Oliver Iron, 3178; Joseph Martin, 2581; Thomas Beard, 2291; John Butler, 2242; Thomas Gardner, 1888; Richard Clark, 1820; Daniel Sutherland, 1563.

The notice of the decease of Brother Isaac Walton was received with great regret; and a resolution that a letter of condolence should be addressed to his widow, was passed unanimously, and also a further resolution that the same should be entered on the minutes.

Brother Dobie was elected a Trustee, *vice* Walton deceased.

Brother John Savage was announced as a Vice-President, having so qualified himself by a donation of £50.

The following minute was read from a meeting (held on the 13th May, at Freemasons' Hall,) composed of the members of Sub-Committees of this Institution and of the Asylum of Aged Freemasons:—

“That it appears to both Sub-Committees that it would be desirable to amalgamate the two Institutions, provided certain legal difficulties can be removed by the Asylum for Aged Freemasons, and that the Sub-Committees report to this effect to their respective constituencies.”

PROJECTED PUBLIC FESTIVAL.

In consequence of a circular issued by Brother John Havers, a meeting was held at Freemasons' Hall, which was attended by Brothers Havers, Tudway, H. B. Webb, W. H. White, and another. The subject of the festival was considered, but, the season being too far advanced, it was thought desirable that the festival should not be held until the 27th January next, that being the anniversary of the natal day of his Royal Highness the late Duke of Sussex.

THE REPORTER.

KING'S ARMS LODGE (No. 30).—The restless and relentless “Past Master” has again dragged this Lodge through his mighty displeasure—one of the members too has actually been told that if he should sin again, the most marked punishment will await him. But surely now that the Pharisee has been, for the nonce, sent to the right about, there may be some hope for the Publican and sinner!

LODGE OF PEACE AND HARMONY (No. 72), Jan. 22, (omitted in our last by mistake).—The W. M. Elect, Bro. R. H. Forman, was this day installed by his immediate predecessor, Bro. J. A. Chase, P. G. S., who

for two years previously had most ably filled the chair; and under whose auspices the Lodge had greatly increased in numbers, he having initiated upwards of twenty friends during that period.

The Brethren took this opportunity of not only marking their sense of Bro. Chase's Masonic services, but also of showing their personal esteem and regard for him as an individual, by presenting him with a massive Gold Chain of the value of twenty guineas, which had been subscribed for by the Brethren, in addition to an elegant Silver Snuff-box, which had been voted from the funds of the Lodge, he having already the Jewel of the Lodge presented to him at the close of his first year's Mastership.

The W. M. appointed and invested the Officers.

The Banquet was presided over by the W. M. with the same good taste and courtesy which he displayed whilst Master of the Lodge of Amity (No. 200). It was attended by many distinguished Brethren; amongst whom were Bro. R. Lea Wilson, the new representative of the Grand Lodge of Ireland; Bro. Baumer, P. G. D., Bro. Shaw, G. S. Lodge, &c. &c.

In proposing the health of the Installing Master of the day, Bro. Chase, the W. M. alluded at great length and in very appropriate language to his valuable services as a Mason, as well as to the opinion evinced of his private worth, and high standing in their estimation as an individual, by those who had so handsomely subscribed to the testimonial. He then presented the Chain and Snuff-box, in receiving which, Bro. Chase returned thanks with much feeling in a speech which we regret our limits will not allow us to report.

At a subsequent meeting, Bro. John Hodgkinson, W. M. of the Burlington Lodge, was unanimously elected Grand Steward for the ensuing year.

LODGE OF INSTRUCTION, under sanction of the Lodge of Stability (No. 264), *April 24*.—The Anniversary Meeting for the session 1845-46, was held at the George and Vulture Tavern, Cornhill, at seven o'clock precisely, when the lectures in the first degree were most ably worked by the W. Bro. Peter Thomson, P. G. S. D., assisted by Bros. Coard, Boronandi, Jones, Lloyd, Markham, Muggerridge, and Stovin. The laborious duties of Secretary devolved on Bro. J. F. White. The Lectures were worked most ably, to the perfect approbation of a very numerous meeting. An engraving of the portrait of Bro. Thomson was exhibited, and many Brethren became subscribers.

The Banquet was placed on the table at nine o'clock, at which Bro. I. C. M'Mullen, P. G. D., presided. Among the numerous company present, we observed the following Grand Officers—Bros. W. H. White, Crucifix, Savage, Baumer, and Webb. The usual Masonic toasts were given, especially the health of Bro. Peter Thomson. The vocal Brethren were warmly welcomed, having highly delighted the meeting.

[Many reports are withheld, owing to the very great press of other Masonic intelligence.—*Ed.*]

CHIT CHAT.

JEWISH FREEMASONS—IMPORTANT DECISION OF THE GRAND LODGE OF ENGLAND.—“ On the 3rd of June, after the usual routine of business, the Earl of Zetland requested the serious attention of the Grand Lodge to a most important subject, viz., the result of the correspondence which had taken place between the Grand Lodges of England and Prussia, on the subject of the refusal of the latter to admit Jewish Freemasons into Masonic meetings. The Grand Secretary then read the correspondence. In reply to a question from the Grand Lodge of England, whether a person professing the Jewish religion, and holding a certificate or diploma of the Grand Lodge of England, can be admitted to their assemblies in Prussia, during the time of working their Masonic meeting, the Grand Lodge, Royal York of Friendship, of Berlin, replied, that any Brother professing the Israelitish or Mahometan faith cannot, by the constitution of their country, be admitted to any of their Masonic meetings, not even to a subordinate one, who are bound by allegiance to their superior Masonic authorities strictly to enforce such exclusion; and should the Director of the Ceremonics, whose duty compels him to ascertain the religion of a visiting Brother prior to his admission, neglect to do so, and an Israelite thereby gain admittance, on the fact being ascertained, the Israelite would be ordered to withdraw, and should he refuse to do so, the meeting would be dissolved *instanter*. After the reading of this reply, the Grand Master stated, that he considered, as Freemasonry was universal in its brotherhood, and neither knew nor acknowledged any distinction of faith, that he should not be doing his duty if he did not withdraw the representative of the Grand Lodge of England from the Grand Lodge Royal York in Berlin, whose principles were at variance with true Freemasonry. Thereupon the Grand Lodge unanimously agreed, on the resolution of the Grand Master, ‘ To withdraw at once their representative from the Grand Lodge Royal York in Berlin, and that the representative of the latter to the Grand Lodge of England, viz., Brother Chevalier Hebeler, be acquainted, through the Grand Secretary, that he could no longer be acknowledged, or take his seat, in the Grand Lodge of England, as the representative from the Grand Lodge Royal York of Friendship, in Berlin.’ Brother Faudel, the indefatigable Masonic Jewish champion, and to whom all Israel is under deep obligation for his noble conduct in this affair, suggested as a further holding forth of the olive branch of peace, whether it would not be advisable to forward another communication on the subject to the Grand Lodge of Prussia; but the Grand Master was of opinion, that such a course of proceeding would be derogatory to the dignity of the Grand Lodge of England, but that he would, however, embrace any opportunity which might occur to restore that fraternal union that had for so many years existed between the Lodges of England and Prussia.

“ Brother Faudel said, he would bow to his lordship’s superior judgment, and moved that a vote of thanks be passed to the Right Hon. the Earl of Zetland, M. W. G. M., for the effective manner with which his lordship had carried out the measures consequent on this unhappy affair, and addressed the Grand Master in terms of grateful acknowledgment for the courteous manner in which his lordship had replied to his communications during a lengthened period, as well as for the liberal principles avowed and eventually carried out by the noble Earl, which being seconded by Brother Dr. Crucefix, was carried unanimously. His lord-

ship returned thanks. He was gratified to find, that in the discharge of an unpleasant duty, his conduct had been duly appreciated by the Grand Lodge.

"We understand that there were several Israelitish Brethren present, among whom were Brothers S. M. Lazarus, and J. Abrahams, W. M. of the Lodge of Joppa, 223, but who did not take part in this interesting discussion, in consequence of the very efficient manner in which the subject had been from the first handled by Brother Faudel."—*Jewish Chronicle*.

POLISH TESTIMONIAL TO BRO. LORD DUDLEY STUART, May 17.—The ladies of Poland, in admiration and acknowledgment of the efforts of Lord Dudley Stuart in behalf of their exiled countrymen who have found an asylum in England, have, it appears, for a considerable time past been secretly engaged in working a piece of tapestry, which, from the size and beauty of the fabric, as well as from the appropriate blazonry delineated upon it, may be looked upon as a *testimonium* by no means unworthy of his lordship's acceptance. The dimensions of the tapestry are about twenty-five feet by twenty feet. The ground is a dark blue, surrounded with an arabesque border in orange; an inscription in the Polish language runs along the upper part, the interpretation whereof is as follows:—"The Sisters of the Exiles to their Protector." In the centre, within a wreath of the civic oak and military laurel, is a shield emblazoned with the royal arms of Poland, quartered with those of the Grand Duchy of Lithuania. Above the shield are the royal crest (an eagle displayed, argent) and the crown of Poland. The remaining portion of the ground is filled up with the escutcheons of the twenty-seven ancient provinces of Poland and Lithuania, worked in their proper colours. May 17, being the day selected for the presentation, Lord Dudley Stuart was invited to a splendid banquet at Willis's Rooms, when about two hundred and forty noblemen and gentlemen, including a great number of the exiled Poles, had assembled to do honour to the occasion. Amongst the company present were Lord Morpeth (who officiated as chairman, and was supported on the right by), Lord Dudley Stuart, Count Zamoisiki, Lord Charles Fitzroy, *M.P.*, Lord Oranmore, Hon. W. Cowper, *M.P.*, Hon. R. Boyle, J. H. Vivian, Esq., *M.P.*, D. Barclay, Esq., *M.P.*, W. D. Christie, Esq., *M.P.*, and C. Dickens, Esq.

THE EARLY FREEMASONS, MISSIONARIES OF ART.—About two hundred Freemasons, with their banners and insignia, formed a prominent feature at the laying of the first stone in restoration of St. Mary Redcliffe church, Bristol, in April last. Referring to this circumstance, Mr. Godwin, one of the architects, took occasion to say in his address—"The presence of the Freemasons on this occasion must be a pleasure to all who, like himself, had inquired into their early history, and had found how much was owing to them. Even at a time when information was confined to a few, and the other sciences were in a low state, architecture flourished, and Europe was covered with wonderful edifices—hardly to be imitated. This was chiefly owing to the Freemasons, who, when the clergy were sent into distant parts as missionaries of religion, followed them as missionaries of art, and raised for them fitting temples. It was curious to note that one of the few ancient documents describing for the workmen the parts of the building, which remained, related to the door-way of St. Mary, Redcliffe, and had been of great value in determining the meaning of many technical expressions."—*The Builder*.

BRAVERY OF THE EASTERN JEWS.—The most distinguished generals of the East are Jews. For instance, General Jochmus, who distinguished himself in Spain, and at last in Syria, against Ibrahim Pasha, is a Jew; General Ventura, in the service of Runjeet Singh, and afterwards of Sheer Singh, at Lahore, and who was the terror of the Affghans, and the beloved Governor of Cashmeer, is a Jew by birth; his name is Reuben-Ben-Toora. I could name several others. General Jochmus told me that he was ready to march to Bokhara with a detachment of three thousand European soldiers, if supported by the British Government. After the Jews, the Armenians are the most enterprising people of the East.—*Wolfe's Mission to Bokhara.*

MARRIAGES.—At St. Pancras, Mr. G. J. Reynolds, of Dalston, to Kate Lucy, daughter of Brother Morley Chubb, of Judd-place, Easton-square.

May 27.—At Llanstephan, Carnarthenshire, by the Rev. R. Evans, Brother Alderson Hodson, Esq., of Stoke Damerel, Devon, late of the 4th, or Royal Irish Dragoon Guards, and brother-in-law to Brother Dr. Freer, of Sutton Coldfield, to Caroline Emma Loftus, only daughter of the late Colonel Stephen Peacock, of the Scots Fusilier Guards.

In *May* last, at Clifton, Brother Frederic May, of No. 327. Taunton, and P. G. D. of the Province of Somerset, to Emma, daughter of Brother Joseph Henderson, late of 327.

Obituary.

AMONG the many brave officers who were destined to finish their mortal career in the recent conflict on the Sutlej, CAPTAIN FLETCHER SHUTTLEWORTH of the 1st European Regiment, Bengal Light Infantry, from his honourable and excellent qualities, as a private individual, and unblemished character as an officer, merits a brief tribute of respect in our Review as one of the Brethren of our ancient Fraternity.

Captain F. Shuttleworth's predilection for a military life was shown in early childhood, his education for the profession was completed at Addiscombe. He left this country for India in 1835; he was initiated into Freemasonry in Calcutta, soon after his arrival in India. His Company occupied a leading position in the column of assault, headed by Colonel Sale, at the siege and taking of Ghuznee, in 1839. He led the forlorn-hope against a strong fortress a few days afterwards, escaping unhurt on both occasions; he shortly afterwards had a hazardous adventure during a night attack and surprise of the British encampment before Cabul, his tent being perforated by several balls, one of which struck him on the face.

His regiment was selected to escort Dost Mahommed to the frontiers. He was thus fortunately saved from the treacherous massacre of the British army in Affghanistan. After serving the usual period he obtained his furlough for Europe, but the dubious aspect of military affairs prevented his taking advantage of it; and, quitting Subbatoo, with his regiment, on the 11th of December, 1845, they reached, by forced marches, the assembled forces on the night of the 18th, on which day

the battle of Moodkee had been fought. In the battle of Ferozeshah, on the 21st and 22nd of December, the 1st Europeans earned their full meed of praise: the painful endurance of three hours' inactivity in the field, when ordered to lie down on the hot sand to avoid the showers of round and grape momentarily thinning their ranks, oppressed with a burning thirst, under a tropical sun, became a more deadly trial than any of the more active horrors of the time; and yet, strange to say, our Brother and many others forgot, at intervals in sleep, all that was passing, calmly dreaming of far distant scenes. When called to action it was soon evident how well those could fight who could so well endure. A private letter says—"It was at this time that the Europeans showed their true British courage. In the front of seventy heavy cannon pouring out their deadly volleys, did these brave fellows advance, capture the guns, and stop the progress of the enemy, who appeared thunderstruck and fell back."

After the batteries were carried, Brother Shuttleworth, desirous of preventing useless slaughter, or to use his own expression, "unwilling to distinguish himself by cutting down the noble fellows who stood to their guns when basely deserted by their comrades," exerted the little influence in his power to stop the carnage, though he was still in the midst of danger from the constant explosion of mines in all directions, which destroyed many of his men. The same night his regiment distinguished themselves greatly, being roused from their slumbers with the Queen's 80th Regiment of Infantry, by the Governor-General, they proceeded to attack and silence some heavy guns that continued to harrass their position during the night, and which they gallantly accomplished. At the close of this protracted engagement, on the following day, after thirty hours' severe fighting, the death of Captain Box obtained Brother Shuttleworth his Company. Being sent a few evenings subsequently, without a guide, through a difficult and strange country, with a small party to reinforce an advanced post, the darkness of the night only preserved them from being captured by the enemy, whose sentinels challenged them—so nearly had they approached the Sikh camp; his letters describing these events were the last that reached his family. He fell nobly and gallantly at the close of the action at Sobraon, on the 10th of February, while leading and cheering on his men even after receiving a grape shot in his breast; aware that the wound was mortal the last effort of his failing strength was to send his sash, a fatal token, to his friend Captain Fanshawe, when, surrendering his spirit to the Great Architect of the Universe, he expired in the moment of victory, in the 29th year of his age, deeply regretted by the officers and men of his regiment, and by a large circle of attached friends. He was the fourth son of G. E. Shuttleworth, Esq., of Tottenham-green, and Brother to Mark H. Shuttleworth, P. M. of the Oak Lodge, and H. of the Royal Union Chapter, and to G. E. Shuttleworth, jun., P. G. Steward, and Scribe E. of the Prince of Wales' Chapter, W. M. of the Salisbury Lodge, and P. M. of the Grand Masters Lodge and Lodge of Good Report.

April.—*BRO. ISAAC WALTON*, æt. 59.—It is said, of a broken heart. This awful, and probably figurative expression, is nevertheless the most natural one to record as the occasional cause of death, where the patient has previously suffered from long endurance of deep mental agony. Among women, disappointment of a serious nature where the heart has built up hopes of happiness—"the word of promise offered to the ear

but broken to the hope,"—the case of "broken heart," is not unfrequent; and even with the sterner sex the same result does occasionally happen,—we have known it happen. With man, owing to his great intercourse with the world, the feelings become less domestic; yet he suffers as poignantly from popular, social, and commercial disappointment; and suffers, too, exactly according to the natural bias of constitutional diathesis: thus a mild-hearted, benevolent man, repines, but yields to—the social man regrets, but becomes accustomed to—the high-minded, austere man contends with, and assumes to be beyond the effect of—commercial disappointment. It is a hard matter to front the "loud laugh that scarce the firm philosopher can scorn." We have known in our time many commercial men who based their principle of action on the belief that as no man should be dishonest, so no industrious man could be unsuccessful. Alas, for the foresight of poor erring man! Canst thou controul thy destiny?—No! but thy conduct should be always such as to command the respect, as well as the sympathies of thy fellows. Better—oh! how far better—to be associated among the benevolences of human nature, than to be enlisted among its animosities. We cannot refrain from speaking the truth, else why do we write?

The late Bro. Isaac Walton was initiated, many years since, in a country Lodge. For a long time he was unobserved. About the year 1835, we hear of him as a member of the Moira Lodge, of which he became the Past Master; and distinguished himself as the avowed opponent of the Aged Masons' Asylum, as uncalled for and unnecessary. So uncontrolled was his opposition to that Institution, that he enlarged the measure of his prejudice by so peculiar an elasticity that he embraced therein those who supported it, more especially those who were actively engaged in the goodly work. For a time, this appeared to be an enigma, but the solution was soon manifested. Finding that opposition but aided the Asylum, he adopted the plan of competition, and hoisted the standard of a Masonic Benevolent Annuity Fund. This new project was so startling a subject to H. R. H. the Duke of Sussex, the Grand Master, who having opposed the Asylum on similar grounds of objection to those professed by Bro. Walton, viz., that it was uncalled for and unnecessary, that he for a long time denied his patronage, and the project lingered. At length, however, Bro. Walton sought an interview with His Royal Highness, and meeting with a repulse on his favourite theme, he fairly told the Grand Master, on taking leave, that there remained no other means of preventing the Asylum from being built and endowed. This decided the matter, the Grand Master relaxed—adopted Bro. Walton's scheme, and thus proved the fallacy of all opposition to the Asylum principle; which, so far from being uncalled for and unnecessary, became the parent of a second Masonic charity! Thus good came out of evil. Had not the mistaken prejudices of the Duke of Sussex and Bro. Walton against the Asylum been so violent, for violent they were, the Asylum would have stood alone in its glory; whereas now it has a noble and powerful rival in Masonic benevolence; and assuredly the great merit of unceasing industry and perseverance in effecting this object is due to the deceased Brother.

During the year of Masonic terror, 1840, Bro. Walton did not conceal his antipathy against the main promoter of the Asylum; he both spoke and voted for his expulsion from Freemasonry! This was, however, consistent with his own character. He was an austere man, with much haughtiness of manner; was feared by many, but by none less so

than by the object of his dislike ; and it was generally observed that the almost playful manner in which his unkindness and austerity were met and commented on, was galling to his pride. Some may consider these remarks too severe ; but our deceased Brother took a very leading part during the few past years, and his character belongs to Masonic history. To be truthful is our object, and we conscientiously believe we have not shadowed out defects (and who is without them) with an unkindly feeling. We conclude by observing that at the last general meeting of the Royal Masonic Benevolent Annuity Fund, an address of condolence to the widow and family of the deceased Brother, was unanimously passed. This was an act of Masonic justice. Also, that at the last meeting of the Moira Lodge, a eulogistic address to his memory was delivered by Bro. John Bigg, forming a graceful record on the minutes of that highly respectable Lodge.

April 22.—**BRO. WILLIAM ECCLES** is no more ! As the heart sighs over the virtues of a departed friend, whose natural affection for all mankind was constitutional in its most extended sense, so may the pen well falter in endeavouring to record those excellences of character which were peculiarly his. For upwards of twenty years were we attached by a friendship as sincerely reciprocated as ever fell to the lot of man to enjoy ; and it is not too much to say that we fear the loss may not easily be supplied. He was indeed a younger Brother who was summoned from the world suddenly, alas ! how suddenly ! without an instant's warning, at the call of the Almighty. A few friends had dined with him ; he himself saw them to the door ; went up-stairs, and with his beloved wife visited his children as they slept ; retired to bed ; and, in a few minutes, was no more ! He had awakened, and complained of sickness ; two medical friends were in attendance within ten minutes, but the spirit had flown.

We have said that he possessed excellences of character ; but how describe them ? As a medical attendant, ask of those by whose bed side as he sat, how he beguiled sickness of its sorrow by the hope he inspired, and by the skill which by that hope became the augury of frequent success. The rich could buy this aid, which no price could repay unless accompanied by that feeling of gratitude that made the office of medical adviser one of the highest in mental thought ; but the poor—aye, among them the brightness of his pure philanthropy shone lustrously beautiful. He was, indeed, the poor man's friend ; the fees he thus earned, but received not, were offered up with heartfelt benignity ; he well illustrated the scriptural adage, " He that giveth to the poor, lendeth to the Lord."

As a member of social life, he was an accomplished man—by nature a gentleman—firm and uncompromising in friendship—forgiving injuries—delicate in conduct—courteous in manner—his way was winning, and his smile was sweet—consolation flowed from his words—honour from his actions—honesty from all his works. We dare not profane the mystery of what was the home of such a one ; now rendered drear and desolate—nor can we but tearfully allude to her who, with five of his children ; and, alas ! also the unborn embryo of a world to be entered into after its father has departed from that world—is thus a widow. We know, however, that the gifts by which she is endowed, and for which he first prized, and then selected her as his meet partner in life, are of that lasting and priceless value, that as the days of mourning pass away, she will rise from her morning prayer, humbled before her Maker, but strengthened by His grace and supported by His protection, and like a

true English mother will teach her children that the way they should go is precisely the way pointed out by their beloved father's example.


As a Mason, Brother William Eccles realised expectation; his extensive medical duties prevented much personal service; a friend to the Order he more especially adopted the Asylum, and served as Steward on several occasions. He was a Past Master of the Temple Lodge. He was initiated in the Theatric Lodge, now the Lodge of Good Report. Lords Frederick and Adolphus Fitz-Clarence were made about the same time with himself. He used to relate many social anecdotes of the meetings with much gusto; for, as a companion, he was equal to all things. Well may we say—"When shall we look on thy like again." He died at the age of 46, at his house, in Old Broad-street.

April 25.—At Southsea, near Portsmouth, æt. 87, Mrs. Elizabeth Harper, relict of Brother Thomas Harper, late Deputy Grand Master, and mother of Brother Edwards Harper, Past Grand Secretary. She had been blessed with an excellent state of health, and had been the parent of a large family, ten of whom attained the age of maturity. During her widowhood she resided with her daughters. Of the deceased it may be truly said that no terms of eulogy could be stated, either as an affectionate wife—a fond parent—a kind relative, or a faithful and ever ready friend, of which her memory is not deserving. Her end was peace!

In May last, at his residence, in East Reach, Taunton, Bro. George Augustus Frederick Hazelton, late Member of Lodge No. 327, Taunton, and P. G. D. of the Province. The deceased Brother was much regarded and respected, pursuing a life of usefulness with a rigid adherence to every principle of honour and uprightness, he has been suddenly cut off at the early age of 42, leaving a widow and six children to mourn their heavy loss.

June 6.—At the Crescent, Limerick, deeply regretted by her numerous family, Mrs. Furnell, relict of the late Michael Furnell, Esq., Banker, who filled the office of High Sheriff for the county, and mother of our esteemed citizen, Brother Michael Furnell, Esq., D.L.

PROVINCIAL.

 THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS most earnestly direct the attention of their Provincial Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.

Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers, MESSRS. PRESCOTT AND CO., 62, Threadneedle Street, London; the Treasurer, DR. CRUCEFIX, Grove, Gravesend, Kent; or the Secretary, ad interim, MR. JOHN WHITMORE, 125, Oxford Street, London.

CHATHAM, June 2.—A numerous meeting of Lodges Nos. 20, 216, and 709, was held at the Sun, this day, at which the Deputy P. G. M. for the Province, Brother Ashley presided. On this occasion a very elegant Past Master's jewel was presented to Colour-Sergeant J. Lynch, as a token of respect and gratitude for his general excellent conduct as a Mason, and for his efficient services to the Craft. The jewel was presented by Brother Ashley, in a very dignified and appropriate address, to which Brother Lynch replied in energetic and feeling terms. It was highly complimentary to Brother Lynch that the meeting was attended by several officers, who evidently felt gratified to find that the character of their brother soldier was so properly appreciated. On our own part, we beg to state, that never was a compliment more gracefully paid or more richly deserved.

GRAVESEND, June 10.—*Lodge of Sympathy, No. 709.*—A very numerous meeting of the members of this Lodge and Visiting Brethren, was held this day, for the purpose of installing the Master elect, Brother Johnson. This august ceremonial was ably conducted by Brother Heather, Provincial Grand Registrar, and Brother J. Lynch, of No. 216, Chatham; there were present no less than thirteen Past Masters. The Post Master, Mr. Couves, was afterwards initiated. The Deputy Provincial Grand Master Brother Ashley presided at the banquet, and delivered many admirable addresses. Brother Heather returned thanks for the compliment paid to the Provincial Grand Officers, and the transactions of the day passed off to the unqualified satisfaction of every one present.

CHELMSFORD.—A Provincial Grand Masonic Ball is to be held on the 24th June, at the Shire Hall, under the patronage of the R. W. Rowland Alston, Provincial Grand Master. The profits are to be applied in aid of the Masonic charity for clothing and educating the sons of indigent and deceased Freemasons.

OXFORD, June 9.—The officers and Brethren of the Apollo (University) Lodge, assembled at the invitation of the Alfred (City) Lodge, to spend a social hour previous to the long vacation. The Masonic business of the day having been disposed of in the afternoon, the Brethren assembled in the evening about nine o'clock, when a sumptuous entertainment was served up in the banquet hall, which

was tastefully decorated and adorned with wreaths and costly vases of flowers, the work of those fair ones who, though debarred from any participation in the pleasures of the meeting, were, at least, desirous to promote them to the utmost extent which their refined taste could permit.

The W. M. of the Alfred Lodge, Bro. W. Thompson, presided; supported by the G. P. Bro. W. Rule; the Deputy Provincial Grand Master of Lincolnshire, Bro. Coltman: the W. M. of the Apollo Lodge, his Officers, and Brethren: the Officers and Brethren of the Alfred Lodge; several Visiting Brothers, making altogether about eighty in number. On the removal of the cloth, the W. M. gave the following toasts, which were received with appropriate honours:—"The Queen and the Craft;" "Prince Albert;" "The Queen, Prince of Wales, and rest of the Royal Family;" "The Grand Master of England, the Earl of Zetland, the Deputy Grand Master, Lord Worsley, and the Officers of the Grand Lodge."

Bro. RULE, G. P., acknowledged the last toast.

The W. M. introduced the name of the Provincial Grand Master of Oxfordshire, Brother C. J. Ridley, and expressed the regret which his absence occasioned both to the Brethren and to that Brother himself, who had watched over both Lodges with so much care and interest.

The W. M. said he felt more than ordinary pleasure in proposing the health of the W. M. Officers and Brethren of the Apollo Lodge, who had visited them on the present occasion.—(Cheers). When they took into consideration the kind and brotherly feeling which had so long existed between the two bodies, and the liberality, courtesy, and hospitality with which they at all times treated members of the Alfred Lodge, they would agree with him that they were entitled to every mark of respect that could be paid them.—(Cheers). The Apollo Lodge maintained a proud position, and was one of the best in England, inasmuch as it was the nursery of some of the worthiest Masons, who had gone forth and proved themselves to be zealous and efficient in the extreme. At the present moment that Lodge was presided over by one who would carry out the principles of Masonry; and, supported as he was by such useful officers, its high character would be upheld, and its proud position maintained.—(Cheers). It had always been a matter of regret that the anniversary of the Alfred Lodge occurred at a time when they were deprived of the presence of the Brethren of the Apollo, and it was, therefore, on that account that a special invitation was given to those Brethren, which they had kindly accepted and cordially responded to. It afforded him and others great pleasure, and must be a source of congratulation to the W. M. of the Apollo Lodge, to see so many of his Past Masters and distinguished Brethren present. He sincerely wished that Lodge might continue to prosper as it had done—(cheers)—that they might meet again at the close of the long vacation in the same health and harmony—and that, in the mean time, the younger Brethren especially might find Masonry carried out in the same spirit in other provinces as it was in this. In conclusion, he begged to propose prosperity to the Apollo Lodge, and health and happiness to its members. (The toast was drunk with every honour that could be paid it, and the reception it met with was enthusiastic in the extreme).

The W. M. of the Apollo Lodge, Bro. MÆRETH, observed that the compliment paid himself and the Lodge he presided over by the generous invitation—unbounded hospitality—carried out, too, with such good

feeling, would strengthen the bonds of unity and promote that truly Masonic spirit which had ever been his object and aim.—(Loud cheers.) Before sitting down, he begged to propose the health of the W. M. of the Alfred, Brother Thompson, who had given the best proofs that it was his earnest desire and wish that the two Lodges should continue in that unity which did exist at the present moment. He had watched the performances of his Masonic duties, and could bear his unqualified testimony that no one could labour more earnestly to uphold the character of his Lodge, to promote its prosperity, or fulfil its duties with greater zeal and ability.—(Loud cheers).

The W. M. responded, and remarked that he was greatly indebted to his officers, by whom he had been well supported and enabled to carry on the business of the Lodge. The W. M. then proposed—"The Past Masters of the Alfred Lodge," which was acknowledged by Brother P. M. Furley.

Brother J. T. B. LANDON, P. G. Chaplain, proposed the health of the officers of the Alfred Lodge, and remarked that it was gratifying to see so many Masons distinguished for the zeal and ability with which they fulfilled the duties that devolved upon them. In addition to the presence of many excellent Masons and Companions, they had in the company a Templar, one of their own Lodge, who had recently been elevated to that which might be considered the highest point in Masonry. He (Brother L.) could not refrain from expressing the great pleasure it afforded him in seeing such unanimity existing between the city and university Lodges on the present occasion, nor could he help looking on Masonry as a connecting link between the university and city.—(Cheers). It held them together in bonds of unity; and, however different their situations in life might be, it brought them in contact with each other and placed them on a friendly footing.—(Cheers).

Brother R. J. SPIERS, who officiated as Senior Warden, in the absence of Brother Belcher, acknowledged the toast, and assured them, that while their approbation was the best reward they could desire for any past services, it would be the best incentive to future exertions. It was a source of pleasure to them to assist their Worshipful Master to the utmost of their power, for he was deservedly entitled to it; and it was but justice to him to mention, that he it was who proposed the present meeting to his Lodge, by whom it was cheerfully and immediately acceded to.—(Cheers). It must be gratifying to the Visiting Brethren to witness the unanimity on this occasion, and the anxiety displayed by one Lodge to contribute to the happiness of the other; but, when he assured them that this feeling was reciprocal, and so characteristic of the Apollo Lodge, that they regarded the absence of the Alfred Brethren from any of their meetings almost as a mark of disrespect, it would be some key to the feelings which were displayed at this moment.—(Cheers). With respect to their Worshipful Master, they had reason to be proud of him, for without a good general there could not be a good army. Their term of office was but a term of probation, and it was their duty, during that period, to prove themselves worthy of the higher offices to which they aspired, and, by the zeal they displayed, to arrive at the summit of their ambition. With respect to the higher degrees of Masonry, to which allusion had been made, he hoped at no distant period to see an encampment attached to the Lodges of this province; and they had good grounds for this anticipation, inasmuch as Temple Cowley, in this neighbourhood, was formerly a preceptory of Knight

Templars. In conclusion, he begged to thank them, on his own behalf and that of his Brother Officers, for the kindness with which they had received their names, and trusted they should prove themselves deserving of it.—(Cheers).

The W. M. then gave the health of the D. P. G. M. of Lincolnshire, Brother Coltman, and mentioned that he was initiated in the Apollo Lodge, and, if anything could endear him more to the members of the Alfred Lodge, it was that circumstance.—(Loud cheers).

Brother COLTMAN, who was enthusiastically received, assured them that it gave him great pleasure to find that on his return to Oxford, after an absence of many years, the two Lodges were so cordially united as at the present moment. Some observations had been made that Masonry promoted good feeling, by causing different classes to meet together on an amicable footing; he cordially concurred in that sentiment, and could bear his testimony to the good effect resulting from it, for he presided over a Lodge where the distinctions of rank were greater than here, inasmuch as some of their members were *men of title*, while others were little above the situation of a labourer; but this disparity of rank caused no disunion of feeling, but, like true Masonic Brethren, they met "*upon the level and parted on the square.*"—(Loud cheers). Much had been heard in the present day, and he hoped would be still more so, of the good effect of mingling together different members of society, and he would tell the philanthropists that in Masonry they would find an ally for their great and generous purposes that would aid and assist them considerably. He was extremely happy in meeting a member of the Grand Lodge on the present occasion, and in seeing the Masters of the sister Lodges sitting side by side, and, understanding as he did that a Brother had been initiated that day into each Lodge, he begged to give the health of the newly initiated Brethren.—(Cheers).

The toast was responded to by Brother Sedgewick, after which the Entered Apprentice's song was given by Brother Furley, assisted by the whole company, with fine effect.

The W. M. proposed, in highly complimentary terms, the health of the steward, Brother Hickman, with many thanks for his great exertions and efficient services on the present occasion.

Bro. HICKMAN returned thanks.

Several toasts followed, such as the health of "The Visiting Brethren," "The Masonic Charities," "Poor and distressed Masons all over the world," &c.

STAFFORDSHIRE.—The D. P. G. M. the Reverend Dr. Slade, has paid visits of inspection and enquiry to the several Lodges in this district, thus affording a further evidence of the zealous interest felt by the Provincial Grand Master, the Hon. Col. Anson, *M.P.*, in the prosperity of the craft, and of his desire to promote its extension within his province. Searching investigation into the condition of the various Lodges is not only required, and necessary and proper, in order that due regard be paid to the preservation of the ancient and essential Land-marks of Masonry, but it is also desirable as a check to any irregularities which might possibly otherwise creep in, to the prejudice of the Fraternity generally in the estimation of those who are not Masons, and who may, naturally, from the secret but sacred character of the institution, regard it with some degree of suspicion and distrust. Freemasonry shuns not enquiry; the acknowledged publications of the Fraternity, we may mention Brother Preston's Illustrations particularly, are proof that investigation is rather courted than discouraged. It is only necessary that

an institution which is venerable for its antiquity, sacred in its character, and benevolent in its purpose, should be known to be embraced by every intelligent and rightly disposed mind. We expect shortly to hear of beneficial results from the Rev. Dr. Slade's visitation; it is an important and distinguished, though not enviable post to have been called to, and few were so well qualified for it as that learned brother, whose well known piety and high attainments in literature and science, have obtained for him the respect and esteem not of the Masonic body alone, but of all who have the pleasure of his acquaintance. His earnestness in Freemasonry, and the services he has rendered both in and out of Lodge, have been mainly instrumental in its resuscitation in this province; practical results are already felt and recognised, and Freemasonry ere long will be held, as it deserves to be, in universal esteem. With a continuance of the same fostering care which has accompanied its revival, Staffordshire will soon be second to none in the provinces of the Masonic world. The Provincial Grand Lodge for the present year will, in all probability be again held in the neighbourhood of Wolverhampton.

WOLVERHAMPTON.—The M. W. G. M. Lord Zetland, has granted a warrant for a new Lodge, entitled "The Lodge of Honour," to be held here; in which the Bro. the Rev. Dr. Slade is nominated the first W.M.; Bro. B. Hicklin, Esq. S.W.; and Bro. F. Walton, Esq. J.W.

LINCOLN.—We tremble for the fate of Masonry in this province. Many Lodges are actually dormant altogether; few even dragging their slow length along—the "Witham" excepted. We might exclaim, "Alas! for the by-gone days when we cheerfully met regularly in private Lodges, and proudly in Provincial Grand Lodge did our banners wave." *Provincial Grand Master of the Province this is your work!* Why not resign? No act will better become you, Deputy Provincial Grand Master! we have heard of your address in the Alfred Lodge, Oxford. Why not evidence *the truth of that address*; observe, Reverend sir, the TRUTH of that address, by visiting your own Lodges, and proving that the words uttered elsewhere may possibly be estimated in this province.

LEICESTER, *May 11.*—Monday last was a busy day with the Freemasons of the province of Leicester. In the morning a meeting of the Royal Arch Chapter of Fortitude was held at the Lodge room of St. John's, and the principals of the chapter for the present year were installed: after which a Provincial Grand Lodge was held at the same place, Sir Frederick G. Fowke, Bart., D. P. G. M., presiding and the Grand Officers for the year ensuing were appointed. An adjournment then took place to the Exchange, for the purpose of consecrating the "John of Gaunt Lodge" (No. 766), lately established in this town. The Warrant of Constitution from the Grand Master of the Order having been read, and the assent of the Brethren of the Lodge to the officers therein nominated having been duly signified to the Right Worshipful the D. P. G. M., the ceremony of consecration was then proceeded with. The Provincial Grand Chaplain (Brother the Rev. Thos. Burnaby) rehearsed the preparatory prayer, and being properly assisted, the D. P. G. M. then declared the Lodge properly constituted, according to the rites. Brother William Kelly, P. S. G. W., was then duly installed and invested as the Worshipful Master for the year ensuing, and the Lodge closed in solemn form. A Banquet was given the same afternoon at the Bell Hotel, in the Lodge Room of St. John's, Sir F. Fowke in the chair, which was attended by the Brethren of the Lodges

of St. John and John of Gaunt, as well as by numerous distinguished Brethren of the Order from other provinces, among whom were C. R. Colvile, Esq. *M.P.*, D. P. G. M. for Derbyshire; Dr. Pigott, D. P. G. M. for Notts; the Rev. G. O. Dakeyne, Grand Superintendent of Royal Arch Masonry for Lincolnshire; Lawrence Thompson, Esq. of the Lodge of Antiquity; the Rev. George Wright, P. G. C. for Derbyshire; the Rev. Thomas Burnaby, P. G. C. for Leicester; the Rev. Octavius Owen, the Vicar of St. Mary's, in this town (and who, we understand, has accepted the office of Chaplain of the new Lodge); Brother T. H. Wheeler, the Worshipful Master of the St. John's Lodge, &c. &c.—The formation of a second Lodge in the town of Leicester, must afford pleasure to the friends of the craft, as an evidence that Freemasonry is in good repute in the midland counties; in a town like ours, now numbering upwards of 50,000 inhabitants, there is certainly room for at least two Lodges, without the one at all interfering with the prosperity or harmony of the other.

SUNDERLAND, 12th May.—*Masonic Jubilee in honour of Bro. Hardy.* A public dinner was given to Bro. Thomas Hardy, in honour of his fiftieth anniversary as a Mason (he having been initiated into the Masonic Fraternity on the 12th of May, 1796,) and also in consideration of the superior eminence and celebrity he has acquired in his acquaintance with the principles and ceremonies of the Masonic Order, and the rules in general practice in almost every part of the world; his uniform kindness and affability in communicating instructions to junior members; his ability in directing the interesting ceremonies on all important occasions, and his many amiable qualities as a man in private life. The dinner took place in the Palatine Lodge Room, and was attended by about sixty Brethren of various Lodges in this district, principally in this province. Sir C. Sharp, D. P. G. M., presided with his accustomed ability, and Bro. J. Husdell occupied the vice chair. The cloth being removed, the Lodge was opened in due form by Bro. Hardy, assisted by the requisite office bearers. The imposing ceremonies were admirably performed, and were witnessed with great interest by all present. The introductory proceedings being completed, the W. M., Sir C. Sharp, proposed the health of the Queen as the daughter of a Mason and the beloved Sovereign of this country. Drunk with three times three and one cheer more.

He next proposed the health of Prince Albert and the rest of the royal family, which was drunk with three cheers.

Several Masonic toasts were next proposed in the consecutive order understood by Freemasons, all of which were drunk with Masonic honours. On proposing the health of J. Bowes, Esq., *M.P.*, as P. G. M. of the Masonic order for the county of Durham, the W. M. intimated that as soon as possible after Bro. Bowes was relieved of his Parliamentary duties, by a prorogation of Parliament, he would be installed in the important office to which he had been appointed, of which every Lodge in the province would receive due notice.

The W. M. then called attention to a toast which he felt certain would be responded to with great interest by all present; it was a toast that did not require any effort to ornament it—the very name of the individual whose health he had then to propose was well known, and he was much and deservedly esteemed, not only by the Brothers present, but by all who had the pleasure of his acquaintance. It was fifty years that day since he was initiated into the mysteries of the Order, and during that

time he had uniformly continued to ornament it by a deportment that had gained for him the respect of all who knew him. Having devoted considerable attention to the principles and ceremonies on which Masonry is founded and conducted, and the constitution and rules by which it is governed in this country, he was enabled to aid and assist on all important matters, either by giving the best and most befitting advice, or solely superintending the work by his directions, and he was at all times ready to communicate instructions to those who required them, and which he imparted in a manner so kind, impressive, and unaffected, as to make it doubly agreeable to those who received it; and some who had become members of the Order out of curiosity to see what Masonry was, had been so much impressed with his very superior instructions, and the kind manner in which they were communicated, that they became admirers of its principles, and in cultivating a knowledge of them, they became better men—for it was impossible for any man to be a good Mason without being a good man. He had enjoyed the society of many good men who were also good Masons, and were now no more, some of whom had grown with his growth, and strengthened with his strength. He had served under five P. G. M.'s, all of whom duly appreciated his very superior merits, and admired his great acquirements and talent; and when he was presented with a gold snuff-box by the Brethren of the Palatine Lodge in 1834, the late Earl of Durham, then P. G. M., attended on the occasion of the presentation, and evinced a deep interest therein, and on speaking of Brother Hardy's Masonic ability, he said he had never met so good a Mason in his life. A similar encomium was also paid to Bro. Hardy by his late Royal Highness the Duke of Sussex, then G. M., who when he laid the foundation stone of the Athenæum in this town (on which occasion the Grand Lodge was opened, and the ceremonies were all under the directions of Bro. Hardy,) his Royal Highness said he had never met a better Mason in his life. Indeed, all who knew him admired his many amiable qualities, whether as a man in private life, or as a Mason, in the knowledge of which subject he so much excelled. In his various relations of domestic life he was equally deserving of their estimation—he was known to be a kind friend and neighbour, an affectionate husband, and a loving father and grandfather. He (the W. M.) was not unmindful that his cup of sorrow had overflowed, and he was unwilling to trespass on his feelings by adverting to subjects so affecting as his family bereavements; but he considered that he would ill discharge the duties he had to perform if he did not notice the exemplary qualities he had last mentioned, although to Bro. Hardy they must be associated with considerations of a painful character. He had now arrived at a time of life when his faculties must be expected to become impaired. While he was spared amongst them it behoved them to use all due diligence in profiting by his instructions, as well for the general good of the Order, as for the credit of their own Lodge, which had long been so pre-eminently distinguished for its very superior working and order. He (the W. M.) hoped that the seeds of affection which had been implanted in their minds towards their venerable Bro. Hardy would continue to be cherished to the latest hour of his existence, and that his memory would be revered by those who survived him when he was removed from amongst them, which event sooner or later would certainly happen, but he hoped that he would yet be spared for a length of time. Probably his loss might never be replaced, but it would be commendable to use every effort to prevent that loss from proving as

detrimental as it might otherwise be by improving the opportunity for his superior instructions as long as it shall last. He would not occupy more time with remarks, but in proposing the health of Bro. Thomas Hardy, and congratulating him on the jubilee of his Masonic life, he would say of him with the poet—

“ I worship not the rising sun,
But bow to him whose race is run.”

The toast was drunk with Masonic honours and enthusiastic acclamations.

Brother HARDY on rising to return thanks was received with continued cheers—Silence being restored he said, he had to offer his most grateful and sincere thanks for the kindness they had evinced towards him that day, by calling the then special meeting to celebrate the completion of his fiftieth year as a Mason and a Member of that Lodge, and also for the very flattering terms in which his health had been proposed by the R.W. D.P.G.M., and the manner in which the toast of his health had been responded to by all present. He begged to assure them that his feelings were overpowered with gratitude for their kindness, so much so that it was impossible for him to find words to express sufficiently the feelings he then experienced, indeed he found himself in a state to describe which silence might be more expressive than words. He would, therefore not detain them with any lengthened address, which if he were to attempt, it could only be to repeat a statement of his long services to the Lodge which might appear like egotism on his part. He therefore hoped that they would excuse him if he endeavoured to be as brief as possible. It was fifty years that day since he was made a Mason in that Lodge, and during that long time he had not been six times absent from the Lodge meetings. When he became a Mason, he was so pleased with the principles of the Institution that he determined to study them and obtain all the information he could concerning them; not with a view to gratify any personal vanity of his own, but in order to make himself useful to the Lodge of which he had become a Member, and to the Fraternity at large, by assisting as far as his humble abilities would permit, to promulgate the sublime moral principles in which Freemasonry was founded; and to contribute towards the improvement and edification of his Brethren, whose approbation of his endeavours was at all times an abundant reward for any trouble or attention to which he might be subjected, and from the kindness evinced towards him on that occasion, he trusted he might justly conclude that his best wishes to be useful to the Fraternity had been fully realised. He was then in the 74th year of his age, and he found that his faculties were beginning to be impaired. He could not look forward to any long period to be able to afford the same assistance by his services to the Lodge that he had hitherto done; but he would assure them that as long as he was blessed with health, strength, and memory to do so, nothing should be wanting on his part to assist to the utmost of his power. And when it should please the Almighty Architect of the Universe to remove him, he hoped that the example he had endeavoured to set, would tend to induce the Brethren not to relax in their efforts to preserve to the Lodge the high character it had hitherto enjoyed amongst the Fraternity at large, not only in this country, but also in foreign parts, of which he had received many pleasing accounts, from Brethren who had visited different Lodges on the Continent and in America. He would not

detain them any longer, but conclude with the words of the immortal bard, by saying—"I greet your love, not with vain thanks, but with acceptance bounteous."

In return for the kindness they had manifested to him he would take the liberty of drinking a toast which was—"To the health and happiness of every Brother present, but particularly to the Brothers who had come from a distance, to honour him with their presence on that occasion."

The toast was received with Masonic honours, and Brother Hardy sat down amidst immense applause.

Brother CLANNY, *M.D.* then proposed the health of the *W. M.*, whom he eulogised as an ornament to the Masonic Fraternity, and an antiquarian and a gentleman of considerable literary and scientific acquirements (*Masonic honours*).

Sir C. SHARP, the *W. M.*, in an impressive speech returned thanks. The Lodges represented by visiting Members present, were then severally greeted in Masonic order, which was acknowledged by those Brethren.

The Lodge was then closed in form; and the *W. M.*, together with the visiting Brethren who had to proceed to distant towns by special trains retired.

Brother THOS. WHITE, the *W. M.* of the Palatine Lodge for the present year, was then called to the chair, and the remainder of the evening was spent in fraternal harmony.

NEWCASTLE-ON-TYNE.—On Good-Friday, the Knights Companions of the Royal Kent Encampment held their annual Grand Conclave in Freemasons' Hall, Bell-court, Newgate-street, when Sir Knight T. M. Bates, *M.D.*, was installed E. Commander for the ensuing twelve months, when he appointed his officers. After the ceremonies of the day, the Knights Companions partook of refreshment.

April 23.—The election and Installation of the officers of the Northern Counties' Lodge, took place at the Lodge room, Bell's-court, Newgate-street, when the officers for the ensuing year were invested. After the ceremonies, the Brethren partook of an excellent dinner at the Assembly rooms.

LIVERPOOL.—The statement in the *F. Q. R.* of the ungenerous treatment of Bro. A. R. Martin, by certain members of Lodge 35, has attracted, as might be expected, considerable attention. The superior qualifications of that Brother are now felt and acknowledged, and stand out as a moral contrast to the conduct of those who have earned for themselves an unenviable notoriety. It is most fortunate that we have a public organ ready not only to bear honourable testimony to deserving merit, but possessing a spirit of energy to control animosity and admonish error.

The annual grand meeting of the Freemasons of the province of West Lancashire has been definitely fixed for Wednesday, the 29th of July, at the Adelphi Hotel, Liverpool; and as this is the day previous to the arrival of Prince ALBERT, on his visit to lay the first foundation stone of the Sailors' Home, a very numerous muster, including many noblemen of the craft, who will be in attendance on his Royal Highness, may be expected to honour the Grand Master with their presence. It has not yet, we understand, been decided whether

the Masons will assist in the ceremony of the stone laying, or whether they will have a separate procession to present an address to his Royal Highness, as adopted by the Grand Lodge. The musical attractions of this meeting have always been of a high character, but on this occasion, we are informed, they will be superior to those of any former year.

BIRKENHEAD, April 28.—The New Chapter of Fidelity, 701, was opened at the Royal Hotel. The M. E. Principals, Comp. C. Rampling, J. Bach, and E. G. Willoughby, opened the Chapter, when the Charter of Constitution was read in the presence of the Comp. John Finchett Maddock. The usual preliminaries having been disposed of, the Chapter proceeded to exalt two Brethren of Lodge 701. The Companions were ably assisted by M. E. Comp. Grace, P. P. Z. 310, M. E. Comp. Morris, P. P. Z. 245, M. E. Comp. Coltart, P. P. Z. 245, M. E. Comp. Edleston, P. J. 310, E. Comp. A. R. Martin, 35, Comp. Gawthrop, 310, and Comp. Whalley, of Barbadoes. The Chapter was then closed, and the Companions partook of an elegant entertainment, provided in Comp. Willoughby's approved taste, and the evening was occupied by the interchange of those kind sympathies, which the initiated best know how to appreciate.

CARMARTHEN (St. Peter's Lodge, 699).—The W. M. has been voted a life governor in perpetuity to the Boys' School, as we understand on the earnest recommendation of Bro. Ribbans, who we trust will some day exercise his interest in favour of the Aged Masons' Asylum, an institution he well knows to be deserving the moral aid and sympathy of well-meaning Masons. A Chapter is about to be formed here, which is much wanted. A son of Bro. Ribbans has been recently ordained by the Bishop of St. David's. It is understood that he will preach a sermon on St. John's day, in favour of the charities; a good muster is expected, and report speaks highly of his reading, also of his pulpit discourses.

HELSTON, April 21.—The Annual Provincial Grand Lodge was held at the Angel Inn. The town was crowded. At 11 o'clock, the Grand Lodge was opened in due form by the R. W. Provincial Grand Master, Sir Charles Lemon, Bart., and the procession, having been formed by P. G. Director of Ceremonies and the P. G. Poursuivant, proceeded to church in order, the band playing the ancient Masonic air.

On arriving at the church, service commenced, the P. G. Organist, Bro. James, who had formed a choir for the occasion, presiding at the Organ. Jackson's *Te Deum* and *Jubilate* were admirably performed.

The Sermon was preached by the P. G. Chaplain, Bro. the Rev. H. Grills, of St. Neot. The text was from Mark, 12th chapter, verses 10 and 11: "The stone which the builders rejected, is become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes." The Reverend Brother, in his excellent discourse, expounded the text as tending to prove the divine origin of Freemasonry; and in doing so, he developed all the principles and doctrines of the Society, showing their agreement with Scriptural truth, and addressed sound exhortations to the Brethren, urging upon them a strict attention to duty, in consideration of the example which, from their position, they were bound to set before society at large. (We understand that the Sermon will be printed, in compliance with a request from the members of the P. G. L.)

After the conclusion of the service, the procession returned to the Lodge Room, in the same order as they had proceeded to church. The Provincial Grand Officers for the ensuing year were then installed, and the general business of the Provincial Lodge was transacted. The

Officers present were—Sir C. Lemon, P. G. Master ; Brothers J. Ellis, D. P. G. Master ; R. Pearce, as P. D. P. G. Master ; J. Roscorla, P. Grand S. Warden ; W. J. Clarke, P. Grand J. Warden ; W. Grylls, P. Grand Chaplain ; Moyle, P. Grand Treasurer ; E. Lyne, P. Grand Registrar ; Tyacke, P. Grand Secretary ; Kitt, P. Grand Architect ; Edwards, P. Grand S. Deacon ; J. Hodge, P. Grand J. Deacon ; E. Gilbert, P. Grand Sword Bearer ; Cudlip, P. Grand Director of Ceremonies ; James, P. Grand Organist ; T. P. Dixon, P. Grand Pursuivant ; Curnow, P. P. Grand do. ; Eveleigh, P. P. Grand Steward ; Henwood, Forfar, Robiou de la Trehonnais, P. Grand Stewards.

At three, the Banquet was served up in the large assembly room of the Angel Hotel. About seventy Brethren sat down to a splendid dinner. A party of Ladies honoured the Brethren by their presence after dinner.

On the removal of the cloth, the health of Her Majesty, and the usual loyal and appropriate toasts were given, amongst which the four charities were not forgotten, including the Aged Masons' Asylum.

After the ladies had partaken of some refreshments, Sir Charles Lemon rose, and in a very appropriate discourse, often interrupted by the applause of the Brethren, proposed the health of "the Ladies," a toast which was drunk with the Masonic honours.—Brother Roscorla was called upon to answer for the ladies, which he did with his well-known wit and humour.

Brother ELLIS, D. P. G. M., then rose and said, Brethren, having obtained permission of the R. W. P. G. M., I avail myself of the opportunity to submit what I believe will be received with enthusiasm by all present. Brethren, three years have run their course in Masonry since our R. W. P. G. M. succeeded our late P. G. Master ; the pleasing and honourable duty I am now called upon to fill, I am unequal to. You know that Sir Charles Lemon is at the head of every scientific institution of the county, and known and respected throughout the kingdom. I have been identified with the royal art for a long period of years, till I have almost become the father of the living fraternity, in the province, but it is truly pleasing to me, with the statistics of the province in my possession, to declare that since the installation of our worthy chief, the Lodges have multiplied, and the members increased beyond any former amount, though the craft has been established in the province nearly a century. From east to west, from north to south, I receive constant communications, and had I not assistants, the royal art must be somewhere in waiting, to receive the attention it demands. I propose the health of Sir C. Lemon, our P. G. M.—(long-continued cheers).

The speech of Sir CHARLES LEMON was full of learned and judicious remarks. It was greatly admired by all present, and made every Brother feel proud of being headed by such an eminent and talented Brother.—(The address will be found at page 152.)

Several other toasts were proposed and drunk after the ladies had withdrawn. Amongst others, the health of Brothers Ellis, Grylls, Pearce, and all the provincial officers.

Brother ELLIS replied—R. W. P. G. M., W. Officers and Brethren—I should be truly ungrateful did I not convey to you my warmest thanks for those marks of respect and esteem. I feel delight to meet and witness this happy band of Brothers, and after a race of nearly forty years in your ranks, again to be greeted by your smiles and approbation.

I will not unnecessarily detain you. I have endeavoured to uphold the Order when its functions were entrusted to my feeble judgment. I have been honoured certainly as D. P. G. M., &c. under two

R. W. P. G. M. for the province, and within the past month by being installed as one of the Grand Standard Bearers of England and Wales, which the most eminent and supreme Grand Master of Knights Templar was pleased to confer and invest me with in the Grand Conclave, in London. I thank you all, and hope as we have thus happily met in the terrestrial, we shall, at last, meet in the grand celestial Lodge.

Amidst the excellent speeches made by this last named distinguished Brother, there was one which did great honour to his feelings. During a tour he made on the continent, he said he had an opportunity of noticing several Lodges, in one of which, *Les amis bienfaisants* of Paris, he received great kindness and warm hospitality. Since that time, he never failed to propose the prosperity of that Lodge at every Masonic meeting he attended.

Brother ROBIOU DE LA TREHONNAIS was called upon by Sir Charles Lemon to return thanks for the compliment paid to his countrymen. This Brother rose and delivered an address, with which every one appeared greatly pleased. He referred to some observations made by Sir Charles in his learned address, and added several interesting particulars tending to show where and how Masonry had relinquished the pursuits of active architecture to direct its energies and influence towards the establishment of a moral architecture, consisting of the promotion of peace, unity of interest, and destruction of prejudice.

After this interesting address which was received with great applause, and often interrupted by cheers, Sir Charles complimented Bro. Robiou de la Tréhonnais, in very kind terms, and thanked him for the gratification and instruction he had derived from his learned address.

Brother James, P. G. Organist, played at intervals on the Harmonicon, an instrument belonging to the Helston Lodge, and Brother Forfar sung several songs, in the chorus of which the Brothers joined. After a few more addresses and toasts, Sir Charles Lemon withdrew, when Brother Ellis, D. P. G. M., took the chair, and shortly after, the meeting broke up in peace and harmony.

EXETER, April 29.—The Provincial Grand Lodge of Devon assembled at the Masonic Hall. The Earl Fortescue, Provincial Grand Master, presided, and was supported by the Rev. W. Carwithen, D.D., Deputy P. G. Master, and by Col. Fulford, John W. Peard, Esq., as Grand Wardens. The Rev. Dr. Bolton, the Rev. John Huyshe, and five other clerical Brethren were present, together with Francis Hole, Esq., John Milford, Esq., Capt. Hamilton, Richard Comins, Esq., and many other Brethren of the first respectability. The usual business of the province was transacted, and amongst other charities, a third donation of £10 was awarded to the Royal Masonic Benevolent Annuity Fund. A Masonic banquet afterwards took place at the New London Inn, which was presided over by the Noble Grand Master, and attended by thirty-five of the leading provincial members of the craft.

AXMINSTER.—The members of the Lodge of Virtue and Honour, Axminster, having the opportunity of obtaining Mr. Clark's talent as an artist, requested their highly esteemed P. M., Brother W. Tucker, Esq. of Coryton Park, to sit for his likeness; in which Mr. Clark has shown considerable ability. A full Lodge assembled on Tuesday, the 12th May, including Brother the Rev. F. Warre, P. P. G. C., and Brother Mosse, P. P. G. S. D., of the province of Somerset, when, after the ordinary duties of the Lodge were over, the portrait, in an elegant gilt frame, was presented to the worthy P. M., by the S. W., Brother Keech,

in an address embodying the general feeling of attachment, gratitude, and love, the value of the portrait as an inheritance, and the only means of handing down to posterity the lineaments of the form and countenance of one who ranks so high amongst Masons, and who had so nobly and successfully exerted his genius and abilities as the founder of the Lodge, and in the cause of Masonry in general; that the Lodge may long be blessed with his society for its rule, governance, and instruction, and that the Brethren of future ages may look at the portrait with the esteem and veneration the representative so justly merited. To this the worthy P. M. replied in a lengthened speech,* expressive of the pleasure he had experienced, and replete with practical knowledge, evincing the interest he had felt from its commencement, the delight it had afforded him to witness the advanced position of the Lodge, and enlarging upon the duties of the Brethren as to their general conduct, affording, at the same time, instruction, as well as a guide for its future discipline.

BRISTOL.—*April 21.*—Efforts in favour of the restoration of the fine church of St. Mary Redcliffe have been made for several years past; an able and energetic committee have sat constantly, and a considerable sum of money has been raised. This day was appointed by the Mayor, John Kerle Haverfield, Esq., and the corporation, assisted by the ancient Society of Freemasons, to lay the first stone in restoration of the fabric.

The stone to be laid, formed part of the last buttress on the north side of the chancel. Galleries were erected on each side of it for the Mayoress and about five hundred ladies, and were filled at an early hour.

The procession formed on Colston's parade, and must have been more than a quarter of a mile in length; the Freemasons, about two hundred in number, with their banners and insignia, forming a prominent feature. The effect of the scene, as the procession ascended the steps of the beautiful north porch, and gradually filled the churchyard, around the platform prepared for the ceremony, was very striking.

The Rev. Martin Whish, the vicar, having offered up an eloquent prayer, the chairman of the committee read an address, which was inscribed on vellum, and afterwards handed it to the Mayor. From that address we make the following extracts:—

“Upwards of four hundred years ago, a princely citizen of Bristol erected this church:—to-day, you, another citizen, commence its renewal; and may it be considered a singular and interesting coincidence in favour of your fitness for the task, that the office of chief magistrate was held by Canynge, six years, and that you have been already called thereto three times.

“To aid you in the pleasing task, we invite the assistance of the ancient Society of Freemasons, to whose progenitors Europe is indebted for the greater number of the wonderful buildings raised in the middle ages; and we offer our cordial thanks for their ready co-operation.”

The Mayor replied at some length, and concluded as follows:—

“It remains for me to mention, that I feel a great honour has been conferred on me in being permitted to take a part in these proceedings. I beg to express my warmest thanks to the very Reverend the Dean of Bristol, to those gentlemen who have honoured me with their attendance, and especially to the Deputy Provincial Grand Master, and the Society of Freemasons, for their kind assistance in the ceremony of this day.”

* *Vide* page 152.

The Freemasons then surrounded the stone, and Deputy Grand Master, Brother W. Done Bushell, applied the level to the stone, sprinkled corn, wine, and oil upon it, and called upon the architects to exhibit the plans, and the various officers to perform their several duties. Mr. A. H. Palmer, the Secretary, read aloud the inscription on the stone, and the Chaplain, the Rev. Caddell Holder having delivered an excellently worded prayer, the Deputy Grand Master spoke as follows:—

“I assure you, that it has afforded the Fraternity of Free and Accepted Masons of this Province, great pleasure in accepting the invitation of the Restoration Committee to attend here this day, for the purpose of lending their assistance to fix the foundation-stone of the restoration of this magnificent structure of former ages.

“It is an act strictly within their line of duty, and as they have recently assisted at similar ceremonies at the Guildhall and the Barracks, the Fraternity here consummate their labours by assisting to rebuild, and preserve from ruin, a temple dedicated to the worship of the Most High. This, too, is not the first occasion on which Freemasons have worked in this building, for the experienced craftsman will readily discover various marks and proofs of the labours of our ancient Brethren.

“To no purpose more noble could we now lend our aid, for as Freemasonry totally discountenances impiety, immorality, and irreligion, so should we lend our warmest efforts to maintain a structure, wherein the ignorant may be taught, the vicious reclaimed, and the great and eternal interests of Godliness promoted.

“I congratulate the Mayor on his participation in such a delightful work, and to the Restoration Committee I would say,—Go on, and prosper in your doings; may you live to see that which is now begun in harmony and peace conducted with order, and, I would most sincerely add, finally concluded in brotherly love.”

The architects being then invited to address the meeting, Mr. Godwin accepted the offer, and delivered a most impressive and interesting address.

The following extract will convey some idea of his subject:—

“The presence of the Freemasons on this occasion must be a source of pleasure to all who, like himself, had inquired into their early history, and had found how much was owing to them. Even at a time when information was confined to a few, and the other sciences were in a low state, architecture flourished, and Europe was covered with wonderful edifices—hardly to be imitated. This was chiefly owing to the Freemasons, who, when the clergy were sent into distant parts as missionaries of religion, followed them as missionaries of art, and raised for them fitting temples. It was curious to note that one of the few ancient documents describing for the workmen the parts of the building, which remained, related to the doorway of St. Mary Redcliffe, and had been of great value in determining the meaning of many technical expressions. He would not detain them longer than to say he trusted all would unite to obtain the completion of the building, each in their several circles, and he would ask them for three honest, hearty, English cheers for the Restoration Committee who had worked so well, to be received by them as thanks for what they had done, and encouragement for what they were going to do.”

The cheers, which were taken up by the multitude, and prolonged for several minutes, having subsided, Mr. Proctor, replied at some length in an address that was received with much cheering.

The ceremony being over, the hundredth psalm was sung by the children of the various Free Schools, and the meeting then adjourned in regular order to the church, where a selection of anthems, ending with God save the Queen, was sung, and terminated the proceedings.

WEXMOUTH.—Brother W. Tucker, Esq., of Coryton-park, Axminster, has been appointed D. P. G. M., for Dorset. We hear, with much regret, that William Eliot, Esq., has felt it right to resign the high and important situation he held as Provincial Grand Master for Dorsetshire, on the ground that his private avocations and engagements so engross his time, that he fears he must either discharge the duties of P. G. M. inadequately, or neglect his private concerns. We are confident that the whole Province will concur in an unanimous feeling of esteem to the P. G. M. for the zealous attention which he has devoted to the interests of the Order since his elevation to the high office he has held; and though lamenting that he has felt it necessary to retire from that situation, will estimate his conduct still higher from that regard for the interests of the Order in which it has arisen. The truly Masonic spirit which he has ever manifested, and his anxious desire ever to promote those charitable purposes which constitutes so distinguishing a feature of the order, will never be forgotten by the Brethren of the province, who hope that they may long rank amongst them so estimable and distinguished a Brother.

SHERBORNE.—*Lodge of Benevolence, No. 459.*—June 17.—At a Lodge of Emergency, the following resolutions were unanimously passed:—

“That an Address be presented to our late worthy Provincial Grand Master, William Eliot, Esq., expressive of our great regret at his resignation, and of the thanks of this Lodge for the kind care and attention he has uniformly bestowed upon it, and upon the other Lodges in the province; wishing him, by the favour of the Grand Architect of the Universe, health, wealth, and every blessing, in his retirement from the active duties of the province.

“That an address be presented to Brother Edward Thomas Percy, Esq., Past Deputy Provincial Grand Master, expressive of the regret of this Lodge, that the resignation of our late Provincial Grand Master should also deprive this Lodge, and the province generally, of his able and valuable services as Deputy Provincial Grand Master; hoping that he will, by favour of the Most High, continue his fostering care to this Lodge, established by him, in 1818, so that it may continue to flourish, and assuring him of our hearty good wishes for his health, happiness, and prosperity.

“That a Committee of the whole Lodge, of which three shall be a quorum, are desired to prepare the said addresses, and to take such other steps as are needful on the occasion.

“That the Secretary notify the same to the several Lodges in the province.”

SCOTLAND.

TO CORRESPONDENTS.

AN OLD BUT A POOR BROTHER.—There is some *talk* in Grand Lodge about a Benevolent Fund! but we fear our poor old Brother will have to wait long for the practical proof of its existence.

A WAG, OR A WIG (the words are doubtful,) inquires, "Where is the *Pocket* Freemasons' School?" Echo answers, "Where, indeed."

AN UNCANNIE wishes us to state the advantages of the Freemasons' Assurance. We refer him to those who *profit* by it.

DR. GAVIN—Many thanks.

EDINBURGH.—*Picture of the Grand Election of the Order of the Temple.*—Fra. Stewart Watson, who has so distinguished himself by the painting of the Masonic Inauguration of the Bard of Scotland, has been engaged in preparing a pictorial representation of the last election of the Grand Conclave, the point of time chosen being the moment of the installation of the Grand Master, Lord Glenlyon. The Grand Chapter was, we believe, most numerous attended; the picture will consequently require a considerable extent of canvass. The characters represented will be veritable portraits, and a great many excellent likenesses have already been taken. Such historic illustrations will live when mere written records shall have mouldered and been forgotten; and we think the Order chivalric, as a body, have shown an example to the Order Masonic (which professes peculiarly to cherish the fine arts,) by thus enlisting the aid of genius in illustrating their acts or assemblies. The picture of Burns was a conception of the artist.

Grand Chapter.—March 23rd.—A banquet was held this day at which the Earl of Strathmore presided, supported by the Hon. Captain Jocelyn and Captain Donaldson Boswell, which passed off very pleasantly. The Grand Chapter is making a collection of rare manuscripts. The following are the Grand Officers:—Earl of Strathmore, Z.; J. W. Melville, H.; Hon. Captain Jocelyn, J.; Lord Glenlyon, P. Z.; Dr. Arnott, Depute Z.; Morris Leon, E.; A. Douglas, N.; H. Gavin, Treasurer; T. Boog, Recorder; T. E. Macintyre, Chancellor; C. F. Shand, S. Somerville, M.D., and Dr. M'Ritchie, Sojourners; A. Murray, Sword-Bearer; J. Bell and J. Dick, Standard-Bearers; J. M'Pherson, Architect; J. Law, Jeweller; W. Donaldson, Clothier; J. M'Lean and W. Brice, Janitors. Standing Committee, J. Hendrey, J. Gellatly, W. Donaldson, T. Bogg, A. Murray; H. Gavin, Convener.

Finance.—Received 207*l.* 11*s.* 4*d.*, expended 152*l.* 2*s.* 11*d.*, balance in hand, 55*l.* 8*s.* 5*d.*

New Charters granted.—Amsterdam and Holland, GEORGE WILLIAM, 94th Regiment; CALEDONIAN, Namur; GLENLYON, Jamaica.

Royal Arch Masonry is thriving here, especially in No. 1, which has lately presented an elegant testimonial to Comp. Henry, and has purchased Dr. Oliver's works, as well as other books; also some rare old books of the late Bro. Deuchar, with many old French books.

5th May.—The ancient Lodge of St. Mary's chapel, whose extant archives reach back beyond the year 1600, received the arranged annual re-union of the Edinburgh Lodges, the R. W. M. Bro. Ward presiding. From the anticipated numbers, the meeting was held in the great room

of the Waterloo hotel, which was decorated for the occasion with a variety of banners, Masonic and military. As an appropriate adjunct to the brilliancy of the *coup d'œil*, the splendid and interesting picture by Bro. Stewart Watson of the Inauguration of Burns as Poet Laureate to the Canongate Kilwinning Lodge, was placed, that the Brethren generally might judge of its merits, in a conspicuous position over the entrance, and failed not to draw forth the admiration of all present. Altogether the scene presented a very gay and imposing appearance, diversified as it was by the variety of colours of the clothing of the different Lodges, who wear not, as in England, one uniform colour. Blue, red, green, orange, tartan—all vied in giving variety of effect. The proceedings of the evening were conducted with a propriety and tact which reflected the highest credit on the chairman and his supporters. An excellent banquet was prepared by Bro. Rampling, and the usual Masonic toasts and sentiments succeeded, relieved by the special one of Bro. Watson's health, as the author of the original and inimitable painting of Scotia's Bard—a work which will hand down his name to posterity, while the memory of Burns shall survive. Brother Watson returned thanks in a neat and modest reply, and said that the approbation of his Brethren was his best and highest reward; and to gain that, had the picture been there placed before them: he was proud to have succeeded in his design. The health of the P. M., Bro. Marshal, was also included, and allusion made to him as the author of a little work illustrative of the picture. Bro. Edmund Glover, of the Theatre-Royal, was introduced by the Chair as the youngest Mason there present, he having been initiated that day into Masonry. The Master also paid a just and fitting compliment to Colonel Chatterton of the 4th Dragoon Guards, a man and a Brother, not less distinguished for private worth and excellence, than for his public services and gallantry as a soldier. The gallant officer returned thanks, and assured the Brethren that wherever he might be it would be his pride, as he would consider it his duty, to further the interests and objects of Freemasonry to the utmost of his power.—The fine band of the Dragoon Regiment was present, and performed many beautiful airs. At high twelve the Lodge was closed; and the united assembly of Lodges separated till their next great annual meeting, the re-union proving that even without the *eclat* of an array of Grand Officers, Masonic dignity and interest can be sustained.

Royal Order of Robert the Bruce.—*Jan. 5.*—The Grand Lodge of the Royal Order met at Edinburgh this day, and was duly opened in ancient form by the Grand Officers, George Walker Arnott, of Arlary, the Earl of Strathmore, and Sir John Forbes. There was a numerous and brilliant attendance of Knights, and after the routine business was disposed of, the following noblemen and gentlemen were initiated as Brothers of H. R. M., and afterwards created Knights of R. S. Y. C. S., viz. Viscount Suirdale, Viscount Kirkwall, Thomas Dick Lawder, Esq., Campbell Renton, James Lining Woodman, and George P. Stanhope. Petitions for admission were also received from the following distinguished Brethren, and granted accordingly—viz., the Earl of Desart, Lord Clonbrock, Sir Edward Borough, bart., the Venerable the Archdeacon of Down, Major George L. L. Kaye, the Hon. James Lyon Browne, 64th Regiment, Charles Tankerville Webber, &c.

It is most gratifying to see the steady progress of this really pure and ancient order of Freemasonry, the peculiar property of the British nation. The Grand Lodge ever mindful of promoting the true interests

of the Royal Craft, and of spreading the benign influence of Freemasonry in this its most Christian and truly national degree, has erected Ireland into a separate province, and has appointed the Right Worshipful Brother Captain Laurence, of Lisreaghan, to the dignified post of Provincial Grand Master, where it is hoped, by inculcating, in conjunction with the other Masonic bodies, the great principles of Masonry—"Reverence to God, loyalty to the Sovereign, obedience to the laws, and charity to all men," the royal Order may be a means of spreading oil over the troubled waters of political and polemical warfare, the hereditary enemies of this ancient and interesting portion of the British empire. A Provincial Grand Lodge has also been established at Bombay, East Indies, over which presides as Provincial Grand Master, that enlightened Mason and distinguished member of society, Dr. Burnes, K.H. Petitions were also received from Brest in France, praying that the Provincial Grand Lodge of Bretagne may be restored [it having ceased its functions at the period of the Revolution]; also from Joseph John Gourgas, and Giles Fouda Yates, praying for powers to form a Provincial Grand Lodge at New York, for the northern portion of the United States of America.

Meeting of the Supreme Council of the Grand Inspectors-General of the 33rd, Rite Ancien et Accepte, for Scotland.—George Walker Arnott, of Arlary, Sovereign Grand Commander; Thomas Elder M'Ritchie, Lieutenant Grand Commander; William Alexander Laurie, William Dawson M'Ritchie, Archibald Douglass. Captain Laurence, of Lisreaghan, was raised to the dignity of a Sovereign Grand Inspector General. A most interesting communication was received from the Supreme Council of the 33rd of New York, United States of America, acknowledging the receipt of two diplomas from Edinburgh, admitting their Sovereign Grand Commander and Lieutenant Grand Commander, Joseph John Gourgas and Giles Fouda Yates, as members of our Council of the 31st, 32nd, and 33rd degrees *Rite Ancien et Accepte* for Scotland, and cordially acquiescing in the proposed arrangements for a confidential correspondence between the Supreme governing bodies to which they respectively belonged. Communications were also received from the Supreme Council of France. The great object of these high contracting parties being the protection of the Royal craft, and the maintenance of Masonic principles in all their purity and integrity. Afterwards, at a meeting of the Grand Consistory of the 32nd degree, Richard Viscount Suirdale was initiated and proclaimed a Sublime Prince of the Royal Secret.

Prince Masonry.—Several Noblemen and Gentlemen have been received into this exalted Order since Christmas, and will no doubt prove a valuable acquisition to the Metropolitan Chapter—viz. Viscount Kirkwall, and James Carnegy, 92nd Highlanders, Hon. James Lyon Browne, 64th Regiment, George Philip Stanhope, Thomas Dick Lawder, Captain R. Donaldson, 41st Regiment, Sir William Mills, bart., of Glenlaven.

At a meeting of the Lodge Canongate Kilwinning, A. D. Campbell, W. M.; Bros. Viscount Suirdale, Captain Laurence, and Geo. P. Stanhope, were admitted as members; the same honour having been previously conferred upon them by the St. Luke's Lodge, and the Royal Arch Chapter, Edinburgh, No. 1.

The Canongate Kilwinning have also paid the high compliment of membership to Bros. the Hon. James Lyon Browne, 64th Regiment, of St. John's Lodge, Halifax, Nova Scotia, and Christopher Dillon Bellew, of Mount Bellew, of Lodge 14, Galway.

GLASGOW.—Sir Henry Monteith, our Provincial Grand Master, has expressed a wish, in consequence of his advanced age, to resign that office. We have several worthy Brethren in view, but have not yet fixed on any one to recommend as his successor.* We have in the province some sixteen Lodges; the Kilwinning, St Mungo, and St. Mark, are foremost. The Argyle, once the crack Lodge, has been long in a state of dormancy. The Kilwinning has been seized with a severe shock of mal-ambition, inflicted by one of its zealous members. Bro. Ramsay, a popular and accomplished professor of the college, who held the office of Senior Warden under the late Sir D. K. Sandford, consented to be put in nomination for Master; his election was considered certain, when another Brother actually canvassed for the office, and by stirring up votes that were seldom or ever forthcoming, he succeeded in being elected. No complaint can be made against his social character; but if his status did not present some objection, his mode of canvass does present an insuperable one. His opposition to Bro. Ramsay has inflicted so severe an injury on the Lodge, that we fear no exertions on his part can repair. Some members will not seek office, others have withdrawn from the Lodge. Dr. Arnott has withdrawn his name for proposition.

The St. Mungo, under the able presidency of Bro. G. Brodie, is healthy and thriving. The St. Mark is distinguished for the respectability and eminence of its members, who are cordial and affectionate to each other. It is the mother Lodge of that child of genius, the late Edmund Kean, of Sheridan Knowles, and of many other Brethren of the buskin and the sock. Lunardi, of æronautic fame, Lord Paget, and many others of rank and celebrity, belong to it. Its present Master, Brother James Miller, member of the faculty of physicians and surgeons, has commenced a series of pre-lections, embracing the history, nature, and objects of Masonry, short biographical sketches of those who have stood in any prominent or interesting relation with it; also occasional subjects relating to art and science. The success that has hitherto attended his exertions, affords him the strongest encouragement to proceed.

Lodge St. Mark, May 8.—The office-bearers and a goodly number of Brethren dined together in Lodge opened for the purpose of affiliating a worthy and highly distinguished Brother of the Order, Dr. Arnott, from the "north countrie," who is about to take up his residence in Glasgow, in consequence of his appointment to an important chair in its venerable University. The evening was spent in the usual hearty and happy manner, with all that expansion of soul and development of the best feelings of our nature, so well known to the members of these ancient and honourable associations, and which constitute the peculiar fascination and charm of Masonic assemblies.

May 22.—The annual festival of the Thistle and Rose Lodge took place in Bro. John Gardner's house, 39, Saltmarket-street, when the following were elected to their respective offices.—The R. W. M. John Crawford, was unanimously re-elected; Bro. Railton, Secretary; Bro.

* Dr. Arnott, of Arlary, is a most distinguished and zealous Mason; what say ye to the chief?—he'll work right well.—Ed.

M'Canth, Treasurer; and Bro. Gow, Past Master. There were very respectable deputations from the following Lodges, viz., Rutherglen Royal Arch Lodge; Thistle Lodge, Glasgow; Kilwinning Lodge, No. 4; St. Mark's Lodge; St. Patrick's Lodge; and Glasgow and Bridgeton Shamrock and Thistle Lodge. The evening was spent in a very agreeable and harmonious manner, well calculated to enhance the spirit of the Order, and to recommend the principles of Masonry, which are founded upon the practice of social and moral virtue.

IRELAND.

TO CORRESPONDENTS.

We have received numerous letters on the subject of the construction by the Irish Council of Rites on the non-eligibility of certain Brethren to the honours of the 33rd degree. All we have to say on the matter is, "let the Irish Grand Council look at home." There is an old adage, look ye now, "those who have glass houses should not throw stones." We have selected the most telling of our Correspondents' letters.

EXTRACTS FROM A CORRESPONDENT whose voluminous communication has (as usual) arrived late; but for the delay of which upon the present occasion, an excuse has been assigned, which not only insures our forgiveness, but claims our fraternal sympathy with a Brother who has suffered many afflictions.

"With respect to the extraordinary proceedings of the Council of Rites, which have been *spoken of and threatened*, and the proceedings scarce less justifiable or reasonable, although considerably more *prudent*, which have been actually taken in the case of Bro. Walter Lawrence, jun., I regret that the circumstances which I have mentioned to you in my private letter have prevented me from taking a part in these transactions, or from qualifying myself (by personal attendance in high places.) The facts may be summed up in these few words:—Bro. Walter Lawrence having become entitled to assist in conferring a degree called '*the past Master's degree*,' under a warrant from the Grand R. A. Chapter of Scotland, was also entitled to sit as Master of a blue or craft Lodge in Scotland, and, as I understand, having actually so presided, considered that he had obtained the degree of Past-Master in such a manner, as would ensure him to similar privileges in this country. It appears, however, that we, Irish Masons, are wiser than our neighbours, and more cautious of mistake or irregularity, than is the '*canny Scot*.' It is certainly delightful to me to hear such 'good report' of my beloved countrymen, but the satisfaction which I experience is in a slight degree diminished by the reflection, that that report rests upon the avowal of a portion, however select, of Irish Masons themselves.

It appears, I say, that Brother W. Lawrence, jun., is not admitted nor admissible *here* to a rank and privilege to which he would be entitled

in the oldest Lodge in the world,*—mother Kilwinning,—and in the country most celebrated of all the world for its religious preservation of, and adherence to, all systems of relationship between man and man, (Freemasonry amongst the rest), whether natural, religious, political, or educational.

How this question might be decided in England I do not enquire ; but I feel assured that, in the Grand Lodge of England, not a single individual would have stepped forward to insinuate a personal charge or complaint against a Brother standing in the position of Bro. Lawrence. Bro. Lawrence is, indeed, 'prior of Kilmainham,' under a grant from the Chivalric Order of the Temple ; and that Order is (I believe), disapproved of, or looked upon with some degree of suspicion or of alarm, by a *large*, or by a *certain portion*, (whether large or small,) of the English fraternity. Bro. Lawrence is also Provincial Grand Master for Ireland of the Scottish Royal Order of Robert Bruce, whereof I had the high honour of being the first person who received the mysteries in this country. Bro. Lawrence also received the thirty-third degree in Scotland. But even these grave offences would, I humbly opine, have been pardoned in England. And why are they HERE made the subject of prosecution? Why are futile, frivolous, and ridiculous charges made against Bro. Lawrence? Because those who, in the battle of the higher degrees, were generously allowed by their victorious opponents to walk out of their entrenchments with all the honours of war, are still on the alert, and busily engaged in the manufacture of a wooden horse, by means of which they hope to obtain, through stratagem, a position somewhat similar to that from which they have been already fairly, soundly, (and, shall I not say, fraternally?) beaten in a fair field, or rather, in a field wherein they had every conceivable advantage. 'A stitch in time saves nine,' I, therefore, do not hesitate to expose this trifling rent in our garment, to which a slight but timely application of the needle is necessary in order to prevent future patchwork.

I am the more anxious to leave undone no portion of my duty, whilst permitted to enjoy the highly honorary rank of a correspondent to the *F. Q. R.*, because I feel and know that I possess the key of all those secrets which are rather unmasonically introduced amongst the Craft. Of all my numerous communications to the *F. Q. R.*, NOT ONE has been ever even contradicted, and therefore it is not unreasonable that I should assume to myself that knowledge, discernment, and skill, which, indeed, alone would entitle me to assume the responsibility of announcing facts, or suggesting inferences, to that powerful and independent organ of Masonic opinions. Now I do not hesitate to declare that this present assault, a *brutum fulmen* as it is, is shot from the same quiver from which so many annoyances have been discharged against every regular system of the higher degrees of Masonry in Ireland, and against every person who did good or honest service in their defence, from the Marquis of Kildare, or Bro. Hercules Ellis, or Bro. Lawrence, down to my humble self.

An address now in the hands of our amiable Brother, George James Baldwin, the creator of Lodge 50, has been prepared for the purpose of testifying the respect of the universal Craft of Ireland to its accomplished member, Bro. W. Lawrence, Jun. It has already received not

* I mean, of course, only the oldest of those whose antiquity has become the subject of scrutiny.

only respectable but distinguished signatures ; and I can positively assert that before another month has elapsed, this address will carry with it the most ample distinction and authority. As this ADDRESS has been so far proceeded with, no doubt can be entertained as to what ought to be, and will, and must be the result ; but I rather incline to wonder at its original adoption, for if addresses of the Order are to be bestowed upon every man who happens to be calumniated by those who live and move and have their being in an atmosphere of perpetual aspersion and vituperation, the Masons of Dublin will have enough to do. What most astonishes me is my own most singular escape ; when I consider the sort of persons who are assailed, I cannot account for my indemnity from libel upon the grounds of my deserts ; nor do I consider that a person who has ever corresponded with your Review, can be considered so contemptible as to be *beneath the dignity* of rebuke or vilification. In no way can I account for this singular phenomenon except upon the hypothesis, that all who know anything, however slight, concerning my Masonic character, are aware that attacks, such as have excited the anger, and stimulated the rhetoric of Bro. Ellis, or such as now appear to have wounded the feelings of Bro. Lawrence and his friends, would, if directed against me, whether in prose or verse, fail to excite that anger which should be either entirely subdued or reserved for higher purposes."

"Just as the post is going out I have received a copy of Saunders's news letter, containing a report of the concert, at which the Lyra Masonica made its first bow to the public. Mr. Ellis's name is in this report for the first time mentioned, and that in a very transitory and insufficient manner. About fifty announcements have been published in various papers concerning this concert ; but why (until the appearance of the report which I now transmit) has the name of Ellis never even once been mentioned, nor transpired ? this is a question which can only be solved by one who is in possession of that master-key which I have above alluded to.

The report which I now send you is so *very fluttering* and *impartial* as to announce to the public that Mr. Ellis is the author of one of the songs in this collection. Other reviews and notices have declared to the effect, that 'the original matter of the poetical part is by various authors.' Now the simple fact is, that ALL the original matter, amounting to, I think, above a dozen songs, is by Bro. Hercules Ellis, which announcement could surely have been as easily penned as any of those roundabout notices which have appeared, and would have been no ways objectionable, save in one respect, viz., that it would have been strictly true."

Concert—Lyra Masonica, June 11.—There was a concert given in the Pillar-room of the Rotunda, novel in its character, but attended with other merits than those arising from the fact of mere novelty. The musical banquet was one under the patronage of the Grand Lodge of Ireland, and the great theme of song the merits of the mystic brotherhood ; the composer and adapter of the various airs and concerted pieces on the subject being Dr. Smith, who offered on the occasion a happy and effective selection from a new work of his, entitled 'Lyra Masonica.' It might have been thought an experiment of no little difficulty to dwell so much upon the one theme, at least in the presence of that part of the audience not admitted into the body whose utility and fellowship was advocated so effectively ; but the changes were rung so well as to do

away with any sense of monotony, and several of the airs were very striking specimens of the composer's skill. One of the gems of the night was the Initiation Song, the words by Mr. Ellis, 'O fount of light.' The melody is graceful and touching, at once winning its way to the heart, and it was sung with charming purity and delicacy of expression by Mr. Geary, who was encored. The quartett, 'A Mason's life the life for me,' was also one of those warmly called for a second time, and Dr. Smith and Messrs. R. Smith, Geary, and Yoakley gave it with spirit and judgment. Dr. Smith in the second part of the concert sung an elaborate monody on the death of Sir R. Sale, and Mr. R. Smith's fine voice told well in the concerted music in which he took a part. Mr. Levey's violin playing was marked by several very good points, and his bowing is clear and correct, displaying a facile hand. A military band was added to the strength of the corps, arrayed in the honour of Masonry, and the many-coloured decorations of the Brotherhood added not a little to the appearance of the room. The concert was both numerous and fashionably attended, and, between the intervals in the programme, refreshments were served in an adjoining room.

Supreme Grand Council of Rites, March 18.—A resolution was passed to the effect that the majority of a committee, consisting of the officers, *i. e.*, the M. W. Sojourner and Wardens of all the Chapters, or their proxies, shall be sufficient to pass candidates for admission to the degree of P. G. R. C. The Duke of Leinster and, we believe, also a great proportion of the members of the Kilwinning Chapter were opposed to this innovation, but it was carried.

"Thus this degree, which has been considered until very lately almost unattainable in Ireland (except by individuals favoured by a certain few), is now reduced nearly to the level of all other grades of the Order.

I will not at present express any opinion upon the propriety or impropriety of the change which has been thus effected. How far the idea of an aristocratic degree in Masonry is consistent with the general principles of Masonic confraternity I will not now inquire; nor shall I moot the question, whether or not the *exclusiveness*, which has hitherto prevailed in this degree in Ireland, has been the exclusiveness of rank, and of the pride of birth or station—or whether, on the contrary, it has been that of mere *favouritism* and *monopoly*. The change now made may be for the better; but if such be the case, why did not those who have now insisted upon it, propose it before? why did they up to this moment cling to the policy which they now condemn? why did they themselves first make the rule, and afterwards adhere to it with such jealous pertinacity? and why do they now so suddenly 'wheel about' to so contrary a position? Is it because the baby-house has been opened to a few, and that the original possessors of the toys now wish, from mere motives of *pique*, to make them common property to all comers, since they are no longer the subject of a monopoly? Is it because those who opened the close borough now wish to establish a new monopoly upon the ruins of the first? or is it that the Kilwinning Chapter is becoming an object of envy, and that in order to abate its pride, the order of Prince or Rose Croix Masonry is to be swamped? or, finally, is the change of policy the result merely of a conscientious alteration of opinions, honestly formed at first, and afterwards as honestly thrown aside?

I am unable to solve these queries, and shall only say that I love plain straight-forward courses—I respect the bold free-trader, the consistent protectionist, but I am no admirer of any sliding-scale."

The Viscount Suirdale, W. M. 14, Clonmel, has been duly elected to the office of Senior Grand Warden of the Grand Lodge of Ireland, in place of Sir Josias Coghill Coghill, Bart., resigned.

DUBLIN, 25th April.—An annual convocation of Prince Masons was held at Freemasons' Hall, College Green, after which the members dined together.

13th April.—*Kilwinning Chapter of Prince Masons*.—This ancient and distinguished Chapter took the opportunity of the celebration of its annual Easter festival to pay a well-merited tribute of regard and affection to its respected sovereign, Bro. Henry Macdona. The business commenced with the initiation of Major George Lyster Lyster Kaye, aide-de-camp to General Wyndham, Bro. Lord Suirdale officiating as Master of the ceremonies. An address was read, and presented by the most excellent Prince and Brother Lord Viscount Suirdale (assisted by the senior and junior grand wardens,) from the Kilwinning Chapter of Knights of the Eagle and Pelican, Princes Grand Rose Croix of Ireland, to the most excellent Prince and Brother, and Past Most Wise Sovereign, Henry Macdona, to which the Most Wise Sovereign delivered an appropriate reply. The tea-service, adorned with devices emblematic of the Masonic rank of the donors and receiver, bore the following inscription:—"Presented by the Kilwinning Chapter of Knights of the Eagle and Pelican Princes Grand Rose Croix of Ireland, to their Most Wise Sovereign, Henry Macdona. Easter, 1846." Among the Brethren present on this most interesting occasion were Brothers Henry O'Connor, and other past most wise sovereigns, Brothers George Philip Stanhope, the Hon. James Lyon Browne, the Hon. F. Saville, of Chapter 4, Limerick, &c. &c. The members of the Chapter adjourned to a sumptuous entertainment at Jude's Hotel, and finally separated at an early hour, after a most delightful and harmonious re-union.

Grand Inspectors General, 338.—A convocation was held lately at the house of Thomas Wright, M.D., at which the degree of G. I. G. was conferred on that Brother by his Grace the Duke of Leinster, who afterwards honoured Dr. Wright by his company at a hospitable banquet, at which his Grace was supported by many members of the Order.

The Supreme Grand Council of Rites have forwarded a very important communication to the Grand President of the Supreme Grand Council of Rites for Scotland, Bro. Geo. Walker Arnott, of Arlary, respecting a uniformity of practice, &c., between the high contracting bodies.

St. Patrick's Lodge, No. 50.—Bro. W. Rutledge has been installed W. M. Some distinguished gentlemen have been lately admitted to the benefits of Masonry in this very distinguished Lodge, one of the first in Ireland, and every way worthy of its motto "*nulii secundus*." The Royal Arch Chapter, attached to this Lodge, has resumed operations, and the following Companions have been elected Grand Principals for the current year, viz.—Captain Lawrence, 33rd degree, Z; J. Stephens, H; Captain Nassau Stephens, T.

FREEMASONRY IN LIMERICK.

TO THE EDITOR.

Masonic Club, Limerick, May 11, 1846.

SIR AND BROTHER,—Your Journal, so justly admired for the ability and impartiality with which it treats on all matters connected with the Masonic Order, and the independent spirit in which each original comment is put forth, induces me to believe that the advancement of Freemasonry in its purity is an object to you, paramount to all others, and from which neither private friendship nor influence (no matter how high the quarter may appear to be) could induce you for a moment to diverge from; and I feel pleasure in assuring you that each number is always looked forward to with much interest, and read with gratification by many of your Brethren in this locality.

There is, however, an editorial article in your last publication, which I must draw your attention to; but although I do, I nevertheless feel satisfied that when you committed it to your columns, you did so under the impression that your view of the circumstance it referred to, was in every particular correct, and that its perusal would have afforded the Brethren of North Munster sincere pleasure. It is as follows—(*vide* page 111). “The R. W. Bro. Michael Furnell, P. G. M. of North Munster, commenced the Masonic labours of the new year, by consecrating the Triune Lodge, No. 333. From the Masonic worth, intelligence, and experience of the members, we anticipate that this temple will prove an advantage to the district, and a permanent ornamental pillar of the Irish constitution, under the immediate care of the P. G. M., which ensures its becoming a constellation of the purest lustre. The code of by-laws (with which our correspondent has favored us) is a bijou worthy of the source from which it emanated.”

Now, in justice to your valuable periodical, and believing that you would not wilfully be the medium of conveying an erroneous impression to the Masonic world, and also in justice to the Order, I deem it but fair to furnish you with some particulars having reference to this new Lodge you have so highly eulogised, which may perhaps astonish you, as well as our Brethren who rule the Masonic destinies at head quarters in Dublin. In the first place, you will be surprized to learn that the Lodges in Limerick, viz., Nos. 13 and 73, never heard one word of the steps taken to obtain an additional Warrant for this city, until apprised by the local newspapers of the installation of its officers. Now you will at once perceive that the performance of such an act was a total disregard to the law. See Ahiman Rezon, page 50, section 4, of particular Lodges; which requires the Lodges where the new Warrant is proposed to be established, to petition for its being granted by Grand Lodge; a departure from which law was a violation of one of the principal safeguards of our Irish constitution. Having stated so much, you may naturally ask, why was the legal and proper course departed from? The simple reply is, had such been acted upon, the new Warrant could never have been *petitioned* for, much less *granted*; for such a proposition to 13 could not for one moment have been entertained, as no necessity existed for the formation of a new Lodge; the best proof of which is, that all its members, with, I believe, one or two exceptions, are members already of 13. As it could not, therefore, be had by legitimate means, the following were resorted to:—

The present Master of 13 was asked, *privately*, to put his signature to a document applying for the new Warrant, which he unwittingly assented to, having been assured that his so doing was committing no impropriety, or in violation of any law, and, of course, taking it for granted that so high an authority as a Provincial Grand Master could not possibly ask him to do anything which was not perfectly correct. The signature of the Master of No. 73 was obtained, it is to be presumed, under similar circumstances, as the members of that Lodge expressed the greatest surprise at the announcement of No. 333 being issued for this city. Having thus obtained the signatures of the Masters of the Lodges in Limerick, those in the more remote parts of the district were, comparatively speaking, easy enough of attainment, and were of course had with less danger of discovery. The application being thus prepared, having all the appearance of genuineness and honesty of purpose about it, was submitted to Grand Lodge, and being strongly backed up by the individual most interested (the P. G. M. of North Munster,) was, without hesitation, most cordially granted by that tribunal, under the impression, no doubt, that the signatures of the Masters of the Lodges, 13 and 73, as well as those in the country, were affixed with the *sanction* and by the *direction* of those Lodges, properly and duly summoned for such purpose.

The foregoing *facts* will, I trust, be considered sufficient apology for thus noticing your paragraph quoted above, and I doubt not that you will now, in all candour, admit that Lodge No. 333, instead of an "*advantage to this district*" (as you have predicted), will prove a most serious injury, having already created much unhappiness and disunion in 13, being actually and literally a "*cancer introduced into its bosom,*" and far, very far indeed, from ever being an "*ornamental*" much less an "*USEFUL*" *pillar of the Irish constitution*; and lastly, that from being under the *immediate care* of an individual who was capable of resorting to such a means to procure it—and whose *care* (I contend, with every respect to your opinion), were he suited for his office, should be divided equally amongst all the Lodges under his jurisdiction, not *devoted particularly to ONE*; with sorrow and reluctance I say, that it can hardly be expected to arrive at that zenith which you in your innocence so glowingly anticipate—namely, "*A constellation of the purest lustre!!!*"

Your faithful Brother,

VERAX.

[We have inserted the above in justice to the writer, who otherwise might accuse us of partiality; we doubt however the soundness of some of his conclusions—*e. g.* the Master of 13 should himself have known the constitution, and having *affixed* his signature is thereby *bound by it*; *Ignorantia legis non excusat culpam*. Next, as to the Master of 73, Verax observes that his signature was obtained, "*it is to be presumed, under similar circumstances,*" now surely this is but a loose method of argument, and does not prove the case. The Provincial Grand Master may have his failings, which of course equally embrace preferences and prejudices, but if the Lodges 13 and 73, have been treated with any apparent disrespect, we are certain that a temperate appeal to the P. G. M. will be attended with every desirable result.—ED.]

LONDONDERRY, *March 24.*—*Grand Masonic Ball and Supper, in the Corporation Hall.*—A Grand Masonic Ball and Supper, on a magnificent scale, and, as previous announced, under the special

patronage of Sir James Stewart, Bart., and the Members of the Lodge No. 69, took place in the Corporation Hall, which had been splendidly fitted up for the occasion.

The hall itself is lighted by ten large windows, in each of which emblematical transparencies, which had a fine effect, were tastefully placed. Some of these transparencies were indeed surpassingly beautiful. On the left side of the chair were the Masonic Arms, and on the right a superb transparency representing the master's carpet. In other windows were representations of Faith, Hope, and Charity, a magnificently executed prostyle temple, and one transparency which had a peculiar reference to the second degree (the fellow craft's). One corner of the room was appropriated to a fine transparency exhibiting a view of the celebrated Gillespie monument, at Comber (County Down). It is only justice to a very promising artist to say, that, the transparencies had been executed with singular felicity and skill by Mr. John Stirling, of this city, and that to the admirable taste, abilities, and active zeal of Alexander Grant, Esq., the planning as well as the effective execution of the decorations and other ornamental and useful arrangements, which justly excited universal praise, is to be mainly attributed.

Precisely at ten o'clock, on the entrance of Sir James Stewart, accompanied by the Stewards of the Ball, the Band struck up the "Freemason's March," and dancing commenced immediately after. The dresses of the ladies were magnificent, and the Masonic decorations worn by great numbers of the gentlemen were in the highest degree rich, and had a most brilliant effect; but on this part of the subject minuteness of description is wholly impracticable.

The following gentlemen officiated as Stewards on the occasion:—

Sir James Stewart, Bart.; Doctor Boyd, M.P., Coleraine; Colonel Cairnes, K.H., Portstewart; William Greene, Esq., Derry; John Allen, Esq., Derry; Major Snow, Rathmullin; Michael Doherty, Esq., Clonmanny; Henry Townsend, Esq., Letterkenny; William Huffington, Esq., Derry; J. W. Eames, Esq., Derry; John Keys, Esq., Derry; John Bartowski, Esq., Derry; N. Hone, Esq., Lifford; Dr. Brady, Dunloe; Alexander Grant, Esq.

In a spacious room adjoining the ball-room were a great variety of elegant refreshments. At half-past one o'clock the company retired to the supper-room, which was laid out in a style of magnificence corresponding as well to the occasion as to the superb character of the other arrangements. Sir James Stewart, Bart., first entered leading in Mrs. Staples, Sir R. Ferguson followed leading in Mrs. Boyd, Dr. Boyd, M.P., in a full court dress, came next with Mrs. Col. Cairnes, and Col. Cairnes followed in the uniform of his rank, leading in a lady whose title our reporter could not, in the hurry of the moment, ascertain. After supper, dancing was resumed, and was kept up with spirit till an early hour, when the brilliant party at length separated. No entertainment of a character so grandly fashionable, or so admirably managed throughout, has for a long time, been given in Derry, while all parties, spectators as well as others, were equally delighted with the excellence of the arrangements, the richness and splendour of the scene, and the gaiety and happiness which seemed to be universally diffused throughout the whole assembly.

In connexion with this festivity we may mention a circumstance which occurred next day. A splendid Masonic flag was hoisted on board the American ship "General Washington," at present lying in our harbour, and an entertainment was given by the master, Captain

Lowe, of Alexandria, United States, to a party of Masonic friends, amongst whom was Col. Loughhead, the American Consul. Several appropriate toasts were given on the occasion, and amongst the rest one which was enthusiastically responded to, "The Masonic Captain, and our Transatlantic Brethren.

The result of the Ball has been very satisfactory, and has stimulated Brother Alexander Grant, and his warm-hearted colleagues, in their praiseworthy exertions to create a fund for the purpose of building a Masonic Hall in Derry. A well-written circular has been addressed to the Masonic public generally, soliciting subscriptions in aid; and we trust the appeal will be met promptly and liberally. The circular will be found in our advertising columns.

LIMERICK.—The invitation Ball contemplated by Lodge 13, has been deferred for the present, the members considering that it would not be creditable to expend a sum of money for such a purpose while so many of their fellow-creatures are suffering from scarcity of food.

May 6.—Lodge 13.—Officers elected: Bro. J. Sexton, W. M.; W. Piercy, S. W.; G. Furnell, J. W.; Rev. J. Elmes, Chaplain; R. Hunt, Treasurer; P. F. Sexton, Secretary.

Lodge 73.—Brother R. Wallace, jeweller, will be the new Master.

May 26.—The Annual Masonic Fancy and Full Dress Ball, for relief of the suffering poor, came off last night, at the Philosophical Society House, Upper Glentworth-street. The *tout ensemble* had a fascinating appearance. A brilliant effusion of gas jets shed lustre on every object. The gorgeous costumes of the military and naval officers contrasted delightfully with the more *spirituelle* and elegant dress of the fair groups, whose lovely smiles and graceful movements proclaimed the universally acknowledged sway of sovereign beauty. The supper-room was laid out in exquisite style.

At nine o'clock, the company commenced arriving, and were received at the entrance by the Stewards, who ushered them to the ball-room, where they were presented to the Worshipful Master, John Southwell Brown, Esq., on the throne, surrounded by his officers dressed in superb Masonic costume. Dancing commenced at 10 o'clock, at which hour upwards of 200 guests had assembled, comprising the rank, beauty, and fashion of the county and city of Limerick, counties of Clare, Cork, and Tipperary, officers of the R. H. Artillery, 8th Hussars, 9th Lancers, 5th, 17th, 66th, 67th, 72nd, 75th, 77th, 83rd, and 85th Regiments, with those of her Majesty's steamers on the Shannon.

At one o'clock the happy company retired to the supper-room, from whence they returned in half an hour, when dancing was resumed, and kept up with spirit till an early hour of the morning. The Stewards were unremitting in their attention, and deserve much praise for the exceedingly satisfactory manner in which the festive arrangements were carried out.

STROKESTOWN.—Lodge 340.—Bro. Capt. Laurence, 41st Regiment, has been installed W. M. of this Lodge; and at a meeting held on the 22nd May, and adjourned to the 26th, Captain Gordon, 59th Regiment, Robert Francis Lascelles Jenner, 41st Regiment; and Colour-Sergeant Joseph Cooper, of the same, were duly initiated into Masonry, and

afterwards passed to the second degree* by the W. M. Capt. Laurence. Several other Brethren were balloted for. The Lodge has long been in a languishing condition, but from the various applications that have been made for admission from persons of the highest respectability, it is premised that before long a numerous and respectable Brotherhood will be enrolled under the banner of 340. The Warrant is a very old one, bearing date 1759, and signed by the Earl of Drogheda, the then Grand Master.


LONGFORD.—The *Longford Lodge*, 76, have elected Major Edgeworth, of Kilshurly, a gentleman very much respected and looked up to in his neighbourhood. This Lodge is in a flourishing condition, and numbers fifty-six members. At a meeting held on the 27th, the Hon. S. F. Carew, 8th Hussars, was duly initiated into Freemasonry by Bro. Capt. Laurence, Grand Inspector General, at the desire of the Worshipful Master.

CORK.—23rd April.—The annual grand fancy and dress ball and supper, for the benefit of the Masonic Female Orphan Asylum, under the auspices of the Members of the First Lodge of Ireland, took place as usual in the Imperial Clarence Rooms, which were fitted up with the richest and most tasteful decorations for the occasion, and when filled with the gay votaries of fashion in all the variety of ladies' costumes, naval and military uniforms, and the rich decorations of the "Brotherhood," presented a most brilliant and imposing *coup d'œil*. The patronage was more numerous and distinguished than on any previous occasion. At half-past ten o'clock the Masonic Brethren, decorated with the gorgeous insignia of their respective orders, formed and proceeded in procession into the room, where the chair being taken by the Right Worshipful Master, Robert Atkins, Esq., of Waterpark, the Masonic salute was given, when dancing commenced, and polkas, gallopes, quadrilles and waltzes were kept up in unceasing succession. The company consisted of about five hundred, including all the beauty and fashion of the neighbourhood. The orchestra was filled by the excellent band of her Majesty's ship *Vanguard*, whose services were tendered by Captain Willes, R. N. There was also an efficient quadrille band. At one o'clock the company adjourned to the great room of the Commercial Buildings, where supper was laid in a style of elegance and profusion. The Worshipful Master of Lodge No. 1 presided with dignity and tact, and the High Sheriff of the County ably filled the vice-chair. After supper the usual loyal toasts were given, and received with cordial enthusiasm. The only other toasts were "Prosperity to the Masonic Orphan Asylum," and "the Ladies," to which latter toast Dr. Lloyd responded in a humorous speech, declaring in the most emphatic manner that he was tired of single blessedness, and wished some of those lovely creatures around him would take his case into their favourable consideration. The party then returned to the ball-room, and dancing having been resumed was kept up with remarkable vigour till day-break.

* This must be an error; such a Mason as Bro. Laurence would not initiate and pass the same Brother on the same day.—Ed.

FOREIGN.*

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

 THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS most earnestly direct the attention of their Provincial and District Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.

Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers, MESSRS. PRESCOTT AND CO., 62, Threadneedle Street, London; the Treasurer, DR. CRUCEFIX, Grove, Gravesend, Kent; or the Secretary, ad interim, MR. JOHN WHITMORE, 125, Oxford Street, London.

FRANCE, *Paris*.—The Right Worshipful Brother Las Cases, Deputy G. M., has signified his intention of retiring owing to his age, and increasing infirmities.

Complaints have been made to the Grand Orient of France that gambling had been allowed in a Lodge in Villefranche, contrary to the Law of Masonry.

On the 5th of *May* the Grand Orient gave their decision upon the complaint made by the Lodge at Avignon, that at a recent meeting two of the Members had each introduced a friend, the one being an officer of the regiment of which the other was corporal; but that the conduct of the former was highly indecorous and improper to his *equal in the Lodge*. An admonition to behave more in keeping with his obligation for the future was sent to the officer.

Marseilles.—Bro. Gueidon's motion in the Lodge of "Perfect sincerity" that, on the days the Lodge meets, bread should be distributed to all the poor in the town, was unanimously carried, the first distribution took place at the last meeting. Considerable difficulty has been experienced in devising a plan to prevent Masons begging in this place, the propositions were—1st. To collect into one hand all the sums that have hitherto been given by Lodges and individuals, and empower the holder to give it as the objects require it; 2nd, To appoint a committee to investigate all applications, and, if satisfactory to obtain employment for the applicants; 3rd, To unite the two plans, and relieve with money for immediate use until work can be procured.

* As usual we are much indebted to our learned contemporaries, the editors of "La'omia," "the Freemasons' Magazine" (U.S.), and the "American Register," for much of our information.

Melun.—The children of Hiram having ascertained that a Member of the Lodge was in great difficulties, but that his pride prevented his making it known sent him, anonymously, a considerable sum of money, by which he has been enabled entirely to recover himself.

Rouen.—A lottery for the benefit of the funds took place, on the 27th of April, in the Town Hall, the profits amount to 700 francs.

The two Lodges at Besançon will be united under one warrant from this time.

Berne.—“The Lodge of Hope” has notified by circular that the working, as there performed, is no longer applicable to the times; and, in future, essays on various subjects will be read. Attention is particularly directed to lectures on Natural History and the spirit of Freemasonry.

Lisbon.—On the last day of the year, 5844, a Benevolent fund was commenced, which amounted within six months to 16,870 francs, upwards of £700; 2240 francs were distributed in casual relief. At present three distressed Brethren, two widows, and three orphans are receiving regular stipends, besides which three orphan girls are being educated at the cost of the Brethren. The above fund is called Synhedrio. Independent of this Charity the Philanthropic Lodge has instituted a Charity Fund in the Lodge, which already exceeds 750 francs. The Members have decided to divide the receipts of the next three years of the Lodge into three equal parts, one to be invested to form a relief fund, one for casual and immediate aid, and one for expenses.

GERMANY, Altona.—In consequence of the town improvements the house in which the Lodge “Charles of the Rock” hitherto has held its meetings, was some time ago razed, and no other convenient place having been found, it has been determined to build a *locale* for Masonic purposes, which, it is hoped, will be opened within the year.

The following German Lodges have, through written documents, made known their sentiments upon the subject of religion, as connected with Freemasonry. They are all opposed to the introduction or continuation of any such doctrines. Nuremberg, Breslaw, Stuttgart, Treeves, Cologne, Birkenfeld, Worms, Goslar, Bayreuth, Erlangen, Konigsberg, Kyritz, Sorau, Dresden, &c.

Berlin.—The Grand Lodge of Berlin, named “The Three Globes,” held its centenary, on the 24th of June, 1844.

The three Grand Lodges of Prussia have come to the conclusion to have representatives at each other's meetings. The Grand Lodge Royal York of Friendship will send a negative to the demand of the English Freemasons to admit bearers of English certificates without religious distinctions. The Lodge at Dantzic holding warrant under the Royal York Grand Lodge decline to admit the power of their Grand Lodge to break the ancient Landmarks, and will admit all duly certified Masons.

Bielefeld.—A warrant for a new Lodge has been issued for this place, to be called “German Faithfulness.” A new Lodge is likewise opened in Detmold, named “The Rose in the Teutonburg Forest.”

Dusseldorf.—A circular makes us acquainted with the gratifying intelligence that the interest of the money invested by the Lodge “Three United,” is now sufficient to relieve necessitous cases.

Erlangen.—The Lodge “Lebanon to the three Cedars” has founded a fund for relieving widows and orphans of Freemasons, originally proposed by the Master, Brother Leutbrecher, in the year 1842.

Freyberg.—The Government having supported the Lodge in carrying out the proposition to relieve widows and orphans, as also decayed Brethren, by which means the funds have considerably increased, the Lodge has determined to open a Sunday school for apprentices to mechanics of the town. Several Brethren have liberally contributed towards a fund for distributing prizes to the most proficient, at Christmas.

Halberstadt.—The centenary of the Lodge “three Hammers” was a brilliant affair, on the 27th and 28th of January, 5846. Deputations from several Grand Lodges were present.

Hamburg.—The hundredth anniversary of the birth of the former Master, Bro. Schröder, was commemorated, 3rd of November, 5844. A biography of that worthy Brother was printed, and distributed with a medal struck for the occasion. On the 5th of April, 5845, the jubilee of the Mastership of the Red Eagle, was celebrated in the person of Bro. H. C. Koch. We regret to have to record his death on the following 20th of May.

Hamm.—The money set apart by this Lodge for the support of widows and orphans of Brethren has not yet been touched.

Helmstadt.—On the 12th of February, 5844, the Lodge, “Charles of the three Crowned Pillars,” completed its centenary. Great numbers of Brethren from the adjoining provinces partook of the work and banquet. It was arranged that the Lodges from Brunswick, Halberstadt, Hildesheim, and Helmstadt should annually assemble and dine together. The first reunion took place, 20th May last, in Helmstadt.

Hanover.—Considerable surprise has been expressed that no invitations were sent out (as is usual) to the different Grand Lodges to attend the Jubilee Feast of the Lodge, at the White Horse, 29th January, 5846.

Konigsberg.—A new Lodge has been established here, it consists, at present, of thirteen Members.

Leipsig.—Bro. Meissner has, for the eleventh time, been re-elected Worshipful Master of the Apollo Lodge. On the occasion of his installation, an excellent portrait of him was presented (by the Members) to the Lodge.

Mannheim.—As it was necessary to obtain permission from the Government of Baden to inaugurate the statue of Erwin, of Steinbach, a petition to that effect was sent in, which being kindly and readily granted, the Brethren sought to be allowed to open a Masonic Lodge, to which the assent was likewise obtained.

The Lodge, which had been closed upwards of thirty-four years, has, in consequence, been re-opened with much ceremony, and is called “Charles of Union.” The consecration took place 19th August, 5845.

Marienwerder.—A considerable sum of money has been collected by the Brethren here to fund for the purposes of distributing charity of every kind in whatever shape it may be needed by the Members of the Craft or relatives. The Lodge “Golden Harp” has the management.

Planen.—It has been discovered that the timber of the Masonic Hall is completely eaten away by dry rot, and a large sum will be required for the necessary repairs. In consequence of the distress in Saxony it is feared great difficulty will be experienced to obtain it.

Rustock.—The Provincial Grand Lodge of Mecklenberg intends sinking a dye for a medal, in honor of P. M. Von Mettleblatt, and solicits subscriptions from the German Brethren to defray the expenses.

Reichenbach.—The Lodge of the “Metal Chain” publicly thanks the Lodges of Dusseldorf, Coblenz, Duisburg, Saarlouis, Treves, and

Wetzler for the voluntary contributions received towards the subscription for the widows and orphans of the men who fell during the tumults on the 4th June, 5844, in Lanngenbielau.

THE NETHERLANDS.—The *Handelsblad* of Amsterdam informs us that there is great discontent in the grand duchy of Luxemburg, in consequence of the intolerance of the clergy. It states that sepulture has been refused in some cases, the performance of the marriage ceremony in others; that the sacrament has been refused to many persons because they were Freemasons, and that M. Boch, a gentleman of great benevolence and public spirit, who has built a church and a school with his own funds, has been excommunicated for criticising a pastoral letter of the Apostolic Vicar, as contrary to the spirit of the age and the laws of the country.

CAPE OF GOOD HOPE.—“We have read the very elaborate description of our last public Masonic meeting, and had hoped that it would have led to an improvement in our observances—but, alas! no. The Dutch and the English Brethren do not cordially unite, and neither body appears to assemble for any other purpose than to discuss—the banquet.

JAMAICA.—SCOTCH LODGE.—We acknowledge with much gratification the permission granted us, to announce that by the last packet has arrived the warrant, constituting in full, the Glenlyon Lodge Provincial, No. 2. This warrant is addressed to the Right Worshipful Provincial Grand Master, Rev. G. W. Burton.—Its first office bearers are the Right Worshipful W. J. Rutherford, Master; Worshipful Alfred E. Robbins, Senior Warden, and Arthur A. Chevalleau, Junior Warden.

We beg respectfully to congratulate the many and respectable members who, under dispensation, formed, and have hitherto most creditably conducted this Lodge, on the handsome manner in which their truly Masonic proceedings have been confirmed by the highest authority; and we are perfectly satisfied that the working will be so continued, as to ensure to this branch of the great Brotherhood, a high rank among the Lodges of this western world. The Lodge rooms have been fitted up in a very handsome and tasteful style, admirably suited for the observance of the Fraternity's labours, and appropriately adorned for the reception of the Provincial Grand Master, who has intimated his readiness at the earliest moment to attend, and, with due pomp and solemnity, instal this, the youngest, but, we believe, yet destined to be among the noblest, of the Lodges in Jamaica.

CANADA.—KINGSTON.—Masonry is not merely steady, but is steadily advancing.

TORONTO.—*January 30.*—A Masonic ball was given by St. Andrew's Lodge, No. 1, Canada West, at Government House, at which over three hundred and fifty of the gentry of the neighbourhood assembled to participate in the generous festivities of the “Sons of Light.” “*Cœd mille faillite*” greeted the company on their entrance to the ball-room. Among those present were, the Hon. the Chief Justice, Mr. Justice Jones, Mr. Justice McLean, and several officers of the 82nd Regiment, with their splendid band. The Lady Patronesses—Mesdames Richardson, Redout, and Campbell, were publicly saluted, and the dancing continued for many hours.

HAMILTON.—The Masons have immortalized themselves with the

ladies. Youth, beauty, and elegance, tendered their united approbation; and we hear that the ladies have enlisted upwards of twenty candidates among their male friends for initiation!

CHINA.—The Brethren of the Royal Sussex Lodge assembled on the 8th of December last, at Hong Kong, and in the evening the Brethren sat down to the first banquet given by the Lodge since its formation. The Past Master, J. H. Cook, Esq., late purser and paymaster of H.M.S. Minden, being about to proceed to England, the Lodge resolved to mark their high sense of his exertions in behalf of the Craft, by presenting him with a handsome medal.

Inscription of the Medal.—On the obverse, a radiated eye surmounting the square and compasses: round the margin the words—"Royal Sussex Lodge, 735, Victoria. Hong Kong, A.D. 1845." The reverse, "Presented to Bro. J. H. Cook, by the Wardens and Brethren of the Royal Sussex Lodge, No. 735, as a mark of esteem and a small return for his exertions in founding their Lodge." The medal was made by a Chinaman, of very pure gold, and weighs, with clasp, about two ounces; the ribbon, Imperial yellow.

Colonel Fripp (98th,) and Captain Graham, with sixty other members, compose the Lodge, the funds of which are flourishing; there is also a subscription of eight thousand five hundred Spanish dollars towards the building fund.

AMERICA.—UNITED STATES.

THE Grand Master, Brother Alexander H. Robertson is no more. A good man is gathered to his fathers. A master in Israel sleeps the sleep of death. The Grand Lodge of New York mourns his loss.

The following address, drawn up by the Grand Secretary, is well written, sincere in its sentiments, and truthful, the best eulogy on the memory of departed worth:—

To the Members of Lodges under this jurisdiction, and to the Grand Lodges in correspondence.

Brethren,—It has become my painful duty to announce the removal of the Most Worshipful ALEXANDER H. ROBERTSON, our worthy and beloved Grand Master, from the scene of his earthly labours, to the region of perfect light and immortality. This deplorable event occurred at one o'clock, p. m., on Thursday, the 12th instant, after a long and painful illness, arising from an enlargement of the heart. The Grand Lodge was convened on the following day, and made the necessary arrangements for the funeral, which was appointed to take place at five o'clock, on Sunday afternoon, the 15th instant, at which time the mortal remains of our departed Brother were deposited in the silent tomb by the Grand Lodge, and a numerous assemblage of his relatives and friends.

It will not be deemed an undeserved eulogy to record of our departed Brother, what was universally acknowledged by the fraternity during his life, that in few were united in so eminent a degree, the highest qualifications of a Grand Master of Masons. In early life he received

the advantages of a classical education, which were afterwards improved by extensive reading and study. There were few subjects of human knowledge which had escaped his attention, or on which he could not converse instructively, and he had studied men as thoroughly as books. Nature had endowed him with an intellectual capacity of uncommon strength and clearness, and not less with unfailing kindness of heart; so that those who enjoyed an intimacy with him were constant witnesses of the ease with which he could disentangle a subject apparently involved in inextricable difficulties, and equally of the liberality and benevolence which marked his daily life. But there was still another characteristic which was observed by all who knew him—it was the suavity and mildness of his manners. He rarely, if ever, lost his self-control, even in moments of excitement or depression, and still more rarely uttered a word to wound the most sensitive mind. He enjoyed a very extensive acquaintance; all who knew him respected him; and those who knew him best, most loved him.

Brother Robertson was initiated into the mysteries of Masonry in St. John's Lodge, No. 1, in this city, in the year 1821, when he was twenty-four years of age, and continued his membership in the same Lodge until the day of his decease. He was elected Master for the year 1830, and at several subsequent periods. During the severe trials through which our institution has passed since he became a member, he never faltered in his duties; indeed it was not in his nature to desert what he deemed to be not alone *his* duty, but the duty of every Mason, "to belong to some Lodge," and to stand firmly by the Order.

In June, 1843, Brother Robertson was elected by the Grand Lodge, Deputy Grand Master; and after the decease of the M. W., Morgan Lewis, he was elected in June, 1844, to fill the vacant Oriental Chair, to which he was re-elected in June, 1845. In this office he exerted his efforts for the promotion of the best interests of the Craft. When his health and business permitted, he visited the Grand Secretary's office daily, and kept himself constantly informed of the progress of the Institution, both at home and in foreign lands.

His printed addresses to the Grand Lodge exhibit plainly, though briefly, his knowledge and ability, as well as the serious tenor of his views of the Institution. During his last illness, when he was aware that but a few days, perhaps but a few hours of life remained, he desired to perform some official duties to which his physical powers were inadequate, and it was one of his last requests to the Fraternity of his jurisdiction, that they would "strive to do their duties as Masons, and live in harmony and love."

The last days of our M. W. Grand Master were blessed. He strove to be "reconciled to God," and his earnest prayers were answered by an assurance of pardon and acceptance through that "only Name given amongst men, whereby they may be saved."

As a token of respect to the memory of our departed Brother, the Grand Lodge has directed that the Lodges of the jurisdiction be clothed in mourning for one year.

Brethren! May the last request of our Brother be recorded on our hearts,—may his wishes be realised, and his bright example be imitated.

I am, with fraternal regard, yours,

JAMES HERRING, Grand Secretary.

JEWISH FREEMASONS.—We are about to make another effort upon all three of the Grand Lodges of Prussia, in vindication of the rights of our Hebrew Brethren. If it should prove unavailing, the next movement will be to excommunicate those Grand Lodges altogether from the pale of our ancient and honourable Fraternity.

OUR GRAND CHAPTER has sadly mystified itself and the companions, by some interpolations in its degrees. No English R. A. Mason is admissible until he be *healed*!

SUPREME GRAND COUNCIL, 33°.—This sublime body, at the head of which stands our venerable and venerated Brother, J. J. J. Gourgas, with his estimable colleagues, Bros. G. F. Yates, E. A. Raymond, C. W. Moore, R. Baker, K. H. Van Rasselaer, J. Christie, and others, having given its high authorization to organise, in England, a Supreme Grand Council of the 33°. It gives us unqualified satisfaction to learn that a Supreme Grand Council has been there organized under the happiest auspices. We look for the particulars of this eventful consummation of a most important epoch in the annals of Masonry, and feel, as scions of a parent stock, no small pride in thus having the power in some measure to repay a debt of gratitude to the memory of past worthies, by the opportunity afforded us of regenerating the scintillations that have been so long dormant in England. With pure Masonic sincerity we pray for success and perpetuity to the Supreme Council 33° (ancient and accepted Rite,) for England and Wales!

WINCHESTER, Virginia.—The National Triennial Convention will assemble here on the 11th May.

DETROIT, Michigan.—The Grand Lodge is in a prosperous condition, and rapidly multiplying the number of its members. The committee on foreign correspondence has published a very excellent and spirited report.

MISSOURI.—We have fifty Lodges, besides many working by dispensation. Two hundred and six candidates have been returned for the past year. Brother Carnegy reports most favourably of the Masonic College.

INDIANA.—The Grand Master was prevented by illness from attending the Grand Lodge, but he forwarded an excellent address by the Deputy Grand Master, Isaac Bartlett, Esq. A Grand Lecturer was appointed in accordance with the recommendation of the Committee, who frankly acknowledged that they “were behind the age in which we live, in respect to the amount of Masonic intelligence within our jurisdiction.” A recommendation to build a Masonic Hall was also passed.

ALABAMA.—The Committee of Grand Lodge have reported at length on Masonic jurisdiction—on Work and on Education.

GEORGIA.—The desire for a general Grand Lodge increases. There are fifty Lodges in full work.

WASHINGTON, Pennsylvania.—The Washington Lodge and Chapter have progressed, and prove powerful auxiliaries in the cause of Masonry.

ILLINOIS.—Important measures have been proposed and adopted, as to rejection for want of proficiency in preceding degrees—proficiency before advancement—and on conferring degrees.

COLUMBUS, *Ohio*.—Grand Master Thrall delivered a very sound, logical, and interesting address.

NORTH CAROLINA.—Grand Master Fanning submitted his annual address, which, as usual, embraced the leading topics—viz., Fees, Capitation Tax, Condition of Lodges, Admission of rejected Candidates, Education, and General Grand Lodge.

I N D I A.

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

CALCUTTA.—We are hourly awaiting the return of our esteemed Provincial Grand Master, and trust that he will be pleased with our *status*. Generally speaking, although very quiet, we are progressing, as our returns sent through our kind agent, Bro. Alexander Grant, will show. That indefatigable Brother, ever mindful of the cause, has, with great enterprise and zeal, thrown his active exertions into an object of very great importance, in which we not only wish him success, but recommend to the Anglo-India Masons to assist him. His object is to erect a Masonic Hall in Londonderry. His words are emphatic:—"The erection of a Masonic Hall is absolutely necessary." When Bro. Grant uses words like these, they should not fall tamely on the ear of Bengal Masons more especially. The circular is well drawn up and explanatory of the case.* We recommend most earnestly that our Grand Lodge here will pass a money vote in aid, and that every Mason will add his mite. Let us prove that although absent, Bro. Alexander Grant is not forgotten. Certain we are that we cannot better prove our sincere regard for him, than by identifying ourselves with such an object, and endeavouring to ensure its success.

BOMBAY, *May 2*.—*Address to P. W. Le Geyt, Esq., Deputy P. G. M.*—Yesterday evening at four o'clock above one hundred of the principal native gentlemen of this island assembled at the Justices' Room in the Town Hall. The object of the meeting was to express their sentiments on the retirement of P. W. Le Geyt, Esq., from the office of Chief Magistrate of Police.

The meeting consisted of the most respectable Hindoos, Mahommedan, and Parsee families in Bombay, so that the room presented the appearance of a Native Durbar, when Mr. Le Geyt was introduced by Jugonath Sunkersett, and Cursetjee Jamsetjee, Esquires.

Mr. Le Geyt was accompanied by many European friends, including H. H. Glass, Esq., R. W. Crawford, Esq., Dr. Burnes, Captains Turner and Curtis, W. Howard, A. S. Ayrton, E. F. Danvers, R. J. Remington, F. Hutchinson, G. Hancock, Esqs.

On Mr. Le Geyt taking his seat, Framjee Cowasjee, Esq., the venerable and respected member of the Parsee Community, rose and addressed Mr. Le Geyt as follows:—"Philip William Le Geyt, Esq., Sir,—The time having now arrived for your quitting the Senior Magistrate's

* *vide* advertising columns.

chair, a position which you have filled for so many years not only with such ability and talents, but to the entire satisfaction of the whole community, we cannot allow you to leave it without expressing our sentiments on the present occasion embodied in an address which you will kindly permit to be read by our friend Cursetjee Jamsetjee, and for which we have the sanction of Government."

The address, which was a large roll of parchment enveloped in a rich kincob (gold brocade) case, was then opened by Cursetjee Jamsetjee, who read it with clearness and great effect.

The address was signed by Sir Jamsetjee Jeebhoy, Knight, Framjee Cowasjee, Juggonath Sunkersett, Cursetjee Cowasjee, Bomanjee Hormusjee, the Casee of Bombay, and above one thousand others of the principal native inhabitants.

Mr. LE GEYT expressed the gratification he experienced from the compliment thus paid him, in a very fervid reply.

Dr. BURNES, K. H., then addressing Framjee Cowasjee, Esq., stated that although the sentiments expressed in the Address had emanated from the Native Justices and Native gentlemen, yet they were entirely participated in by the European portion of the Worshipful Bench, and that several of the European Justices present had requested him to signify their cordial concurrence in the eulogium which had been passed on the conduct of Mr. Le Geyt as Chief Magistrate of Bombay during the last six years and a half.

These observations were received with applause by the European gentlemen, after which Mr. Le Geyt expressed his grateful acknowledgments of the kindness of his European friends.

The meeting then separated in the highest good humour, and each of the Native gentlemen on passing Mr. Le Geyt at the entrance, shook his hand and wished him every prosperity.

Masonic Medal.—We have been favoured with a sight of the medal which the Native Freemasons of Bombay ordered to be struck more than a year since, in honour of the establishment of the Lodge "Rising Star of Western India." It is one of the most exquisite specimens of British Art that has ever come to this part of India. It comes from the *studio* of Mr. Wyon, the celebrated Medalist of the Royal Mint in London, and was struck under the directions of Mr. Sheppard, jeweller to her Majesty the Queen. It bears on the obverse the profile of Dr. J. Burnes, K. H., the Provincial Grand Master, which is, in our opinion, an excellent likeness, with the inscription around it, *Frat. insig. et dilect. Jacobus Burnes fundator*. On the reverse are to be seen a Parsee and Mahomedan with Masonic aprons and collars, holding each a small banner, and standing by a pedestal surmounted by two books and a mallet. On the pedestal is inscribed the words "Lodge Rising Star at Bombay," and around the whole is the inscription. *Founded for the Reception of Native Gentlemen, December 15, 1845.*

On the exergue are engraven the words—*From the Native Brethren of Rising Star, to the R. W. Bro. Jas. Burnes, K. H., December 16, 1844.* Only one exemplar of the medal has yet arrived. It is of pure gold, protected by glasses on each side, and is considerably larger than a moderate sized Geneva watch.

The silver ones intended for P. M. Le Geyt and P. M. Larkworthy are, we hear, expected by the next Mail, as well as those which have been ordered by individual Members of the Lodge for their own special use.—The ribbon is a light orange or fawn colour.

LITERARY NOTICES.

Engraving of the Statue of the late M. W. Grand Master H. R. H. the Duke of Sussex, K. G. E. R. Whitfield, 5, Cranmer Row, North Brixton.

The statue erected in Freemasons' Hall is the work of that eminent artist Bro. E. H. Baily, *R. A.*, of which the sculptor may well be proud; as a work of art it is unequalled, and the likeness is perfect. An engraving was wanting, and Bro. Whitfield has supplied it. What is more, he has with praiseworthy endeavour sustained the high character of the late illustrious Grand Master, determined to apply the receipts, after defraying the expenses of printing, among the Masonic charities, viz., the Girls' and Boys' Schools, the Aged Masons' Asylum, and the Royal Masonic Benevolent Annuity Fund; this does himself honour, and we trust the Craft will do him justice by not only supplying themselves, but decorating their Lodges with the engraving. The present Grand Master, the Earl of Zetland, has honoured the artist with his patronage.

Service of the Knights Templars. Ward, Belfast.

This is truly a gem of exceeding beauty. Piety and intellect are happily united to draw the attention to a most interesting ritual. It is the Service Book used in the Knights Templars' Encampment in connexion with the Masonic Lodge of Belfast, No. 46, for the members of which the Venerable W. B. Mant, Archdeacon of Down, has drawn up, and at their request printed. Several of the prayers are those offered up in the Baldwin Encampment of Bristol, the lessons are selected by the Archdeacon, and the concluding psalm, we presume, has been selected because it formed a part of the ancient service. We cannot too earnestly recommend to the attention of every Knights Templar Encampment the possession of this well arranged code of prayer, the object of which is the purity of holiness.

An Account of the Religious Houses formerly situated on the Eastern side of the River Witham. By the Rev. Geo. Oliver, D.D. Spencer, London.

Surely our reverend author must have been born an antiquarian; how otherwise could the recluse of Scopwick find opportunities for producing such works, as the *History and Antiquities of the Town and Minster of Beverley*—the same of Grimsby, and other places; and again he gives us a most valuable book, being a series of papers read before the Lincoln Topographical Society a few years since, and now collected into one volume. We find therein a concise history of the origin, design, and downfall of Monachism, which, generally speaking, was hardly used by the bluff Harry; not that the monks were undeserving their punishment, but that punishment was inflicted with a severity too little tempered with justice. There is a vein of humour in treating of the universal claims of the monks to property; we quote an instance—"A mill was a valuable property in these times. A certain abbot wished to erect a windmill, which was objected to by a neighbouring proprietor, who contended that the wind of the whole district belonged to him! The monks complained to the bishop, who gave them permission, affirming that the wind of the whole diocese was episcopal property!"

The eighth Harry, like the protectionist of the present day, took wind and all. The abbot of Witham only allowed his own vessels to navigate that river, which, at that period, was broad and rapid, and as the city of Lincoln then ranked as the fourth sea-port in England—being only surpassed by London, Boston, and Southampton—the monopoly was a pretty good waif. Abbots and nuns, it appears, paid champions to fight in defence of their rights and privileges, which were assailed by the unbridled licentiousness of the barons and their retainers. Richard the First having been told by a Cistercian monk that he had three daughters, called Pride, Covetousness, and Lechery, who would subject him to the wrath of God if he did not divest himself of them; immediately replied that he would bestow them in marriage; Pride he would give to the Knights Templars, *Covetousness to the Cisterrians*, and Lechery to the Prelates of the Church—“And so, Sir Priest, you have my daughters amongst you!” The commissioners directed to enquire into the abuses of monachism, reported that idolatry, superstition, debauchery, and even infidelity, were frequent among the monks. The poor nuns, however, were sadly treated by the commissioners, who would listen to no reason. The sisterhood was doomed! The papers found in the monasteries, containing the most important records, were sold for a mere trifle, although worth their weight in gold; a loss to science that can never be recovered, for they fell into tradesmen’s hands to wrap up their wares. The statistical and topographical details are ample and descriptive, and are worthy this Augustan age of literature: no point escapes our author’s attention—the arrangement of the whole is perfect. To the native of Lincolnshire, the work must have an impulsive character—to the antiquarian, it is deeply interesting.

Erwinia. A Journal of Masonic Correspondence. Strasbourg, Silbermann.

Welcome another scion of Masonic knowledge! may thy lucubrations enlighten the Craft, and may the Craft gratefully estimate thy value. We shall not too critically examine thy pretensions, a child of promise should meet with kindly support in this age of science; it is goodly to see the mighty power of mind evidencing its will that bigotry and prejudice are doomed to oblivion, and that Freemasonry, whose mysteries only “are veiled in allegory and illustrated by symbols,” is as desirous, as she is determined, to prove that her principles can be tested by the most scrutinizing examination of the age in which we live.

This first number of a contemplated quarterly, to appear at such periods as may be found most interesting, and at a reasonable charge, is conducted in the French and German languages. It is entitled *ERWINIA*, after that enterprising Mason, Erwin, of Steinbach, the celebrated architect, who with other Brethren in 1275 enrolled themselves in Freemasonry, after the system then practised in England.* The account of the fête at Steinbach in honour of Erwin is well related. It took place on the 8th of August, 1845. The idea arose from Brother Peton, a member of the Lodge “*Freres reunis*.” The scene was graced by Brethren without regard to religious denomination, Jew, Catholic, Protestant, of every country, affiliated as one family in this Masonic congress, whereat the statue of Erwin was Masonically dedicated, after a lapse of six centuries from the period of his rallying under the standard

* This is an important circumstance, and to the Masonic antiquarian a little curious. But for the press, we should lack many proofs that “tradition” can be verified.—Ed. F. Q. R.

of Freemasonry, the true and the faithful, who until then were dispersed in secrecy and sorrow. The addresses delivered are remarkable for their fervour and intelligence. An article on the utility of Masonic congress is well written. The subject of the exclusion of Jewish Brethren from the Prussian Lodges is dwelt on; and the Dantzig Lodge is complimented on its independence in not conforming to the unholy edict. A spirited sketch of the statue of Erwin appears as a frontispiece.

Latomia, Nos. 12 and 13. J. J. Weber, Leipsic.

We record our unqualified praise of the two last numbers of the "*Latomia*." The reports which many of the former numbers have called forth, will have convinced our readers of the superiority of this publication; the occasional extracts we have been induced to make are so many records of our opinions and samples of the contents. We do seriously advise those of our readers who understand German, to read the "*Latomia*," in that language. They will be delighted with the pure spirit of Masonry breathed through its pages—they will be enlightened by the historical researches brought to bear, and improved in every mental acquirement by a careful perusal of its numbers. As soon as time and space will permit, we shall extract and translate at some length from No. 13.

Freemasonry in Europe during the past century, with a list of Continental Lodges. Extracted by permission from the "*Freemason's Quarterly Review*." Spencer.

The entire of this brochure having already appeared in our pages, little is required to be said of it, further than its compiler having, as an honest *litterateur*, acknowledged the main source (the "*Latomia*,") from which he has extracted so much valuable information—has drawn our attention to the circumstance of the editor of the "*Freemasons' Monthly Magazine*," (U. S.), having re-published his publication from "*Latomia*" without the slightest allusion to that publication, or to the English translator. There can be no doubt of the *moral* right of every person to translate foreign works; but, as it is a *moral* impossibility that two parties can translate in *precisely* the same terms, word for word,—so it is clear that either the editor of the *Magazine* must have been imposed on, or he has inadvertently overlooked the circumstance. Our author will, we trust, be content with the best explanation in our power.

The Freemasons' Monthly Magazine, (U. S.)

The April and May numbers are before us; as usual, they contain much useful information and some interesting anecdotes, which, as time permits, we shall extract for the instruction and amusement of our readers. Our esteemed contemporary will perceive how much we are indebted to him for Masonic intelligence, which we the more readily extract to prove our reliance on a Brother of known Masonic worth, and who so deservedly enjoys the confidence of the Grand Lodge of every State in the Union.

The American Register, (U. S.), Albany, N. Y. Hoffman.

We are in possession of the numbers 1 to 7, vol. vii., inclusive, (Nov. to May.) Having previously culled the Masonic intelligence from the *Magazine*, we had little space for further extracts; but we cannot so easily dismiss our friendly editor without observing that our attention has been rivetted to many articles, some of which we hope to find time to re-publish—especially some papers on the "*High Degrees*."

Historical Landmarks of Freemasonry. By Dr. Oliver. Spencer.

This invaluable work is complete, but some delay occurs in issuing the concluding number, in consequence of the great care required in engraving on steel (in Masonic costume), the portrait of the learned author. We have so frequently had the gratification of noticing this herculean labour of Dr. Oliver in its progress, that nothing remains but to congratulate the Fraternity on the result. Already it has vended its way to the remotest parts of the world, testing its utility by instructing the mind. As we before observed, the "Landmarks" are to be dedicated by permission to the Earl of Zetland, the M. W. Grand Master, who will probably never receive a higher compliment than that paid to him by the historian of our Order.

Constitutions of the Grand Lodge of New York. 1845. Joseph M. Marsh, New York.

Our transatlantic Brethren commence by proving their descent from the Grand Lodge of England, by publishing the old charges as extracted from the (revised) editions of the English constitutions of 1738 and 1746. To this follows the "Compact made on the 7th day of June, 1827, agreed to by the representatives of two hundred and twenty-eight Lodges, declaring the general regulations for the Grand Lodge of the State of New York, to have been revised, approved, and ordered to be printed."

It is not in our power to give even extracts from these constitutions, and must, therefore, be content with a general notice. The first forty articles relate to the government of the Grand Lodge. In the Grand Stewards' Lodge appear to be vested the working *materiel* as to charity, finance, &c.; the remainder of the one hundred and seven articles will be found to correspond with what is generally received as the governing principle of the several constitutions of the British islands. There are some few points to which exception may be taken—among them the following:—"The men made *Masons* must be *free-born* (or no bondmen) of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making. But no *woman*, no *eunuch*." In England we have seen many estimable men made Masons, who were deformed—wanting an arm or a leg—and some even blind!—Aye, and they proved to be most deserving. In these days, *MIND* supplies every want; and the leading virtue, *CHARITY*, the moral. Another objection is, to the permission to confer the first and second degrees on the same day—although the *recommendation* is urged that only one degree be conferred.

Address of the Literary Association of the Friends of Poland to the people of Great Britain and Ireland. Detkens, Davis-street, Grosvenor-square.

If our Masonic Brother, Lord Dudley Coutts Stuart, possessed no other qualification, his perseverance in the cause of insulted Poland and her oppressed sons, will hand down his name to posterity as the champion of a nation before whom he stands as a bright moral beacon. His address is manly—energetic; he does not urge the Poles to rebellion—on the contrary, he directs them to rely on the justice of the Almighty, and first to fit themselves for the struggle, next, for the proper use of success. Lord Dudley Stuart is hopeful—such efforts deserve to succeed.

The Herald of Peace. Ward and Co.

This indefatigable organ of peace continues its holy mission with steady but sure efforts. The recent events of ruthless war afford it

ample scope for utility ; the victories of the British arms over the Sikhs, who sought their doom ; the ambition of a nation professing to be republican, with liberty on their tongue, yet with slavery in practice, and invading a peaceful nation, knowing that it possesses no power to resist, are topics not likely to be lost sight of by those whose feelings and judgment are opposed to strife and bloodshed ; and, even although one-third of the members of the lower, and a fourth of the upper House of Parliament, are naval and military men, with as many more indirectly dependent on "war principles," at the present day—we may hopefully abide the time when some future "moralist" may arise, and turn the sword into the ploughshare. War may be a game for kings and queens to play at, but is blood to flow like water for their amusement ? Mr. Buckingham has enclosed a poem on "The Horrors of War !"—it does him credit, and, had we space, we would insert it.

Horology. E. Grafton, Fleet-street.

This little work professes to be a popular sketch of the history and principles of clock and watch making. It will repay perusal. The author is of our gentle craft, as well as an operative in the art horological ; and urges the necessity of vindicating the superiority of the English manufacture over the foreign artist, observing that it is flying in the face of national honour to patronize foreign inferiorities. Had we not read Bro. Grafton's history of horology, we should have doubted many of the conclusions at which he has arrived, yet withal makes clear and interesting.

PREPARING FOR THE PRESS.

An Engraving of the Painting, by Bro. Stewart Watson, of the Inauguration of Robert Burns, as Poet-Laureate of the Lodge Canon-gate, Kilwinning. J. Stillie, Editor.

The picture includes portraits of the Poet's patrons and friends, from originals, by Sir Joshua Reynolds, Sir H. Raeburn, Mr. G. Watson, &c. The contemplated expense is 600*l.*—a large sum if it depended on Scottish Masons alone, who are a wee bit backward in ilka matters. But Robbie was a poet for every country and it may be raised. Of the painting, all agree that it is first rate. Christopher North pronounces it a very clever picture ; the *Edinburgh Advertiser* states that in colouring there is a captivating balance—variety and harmony ; the *Scotsman* hails it as a valuable historical painting ; the *Courant* observes, that both in conception and execution the artist has been very successful ; the *Caledonian Mercury* affirms it to be a painting of great interest ; and the *Weekly Chronicle* and *Pilot* predict, that such is its excellence, that should it be engraved, there will be no Masonic Lodges or Burns' Clubs without a copy. For our own part we wish every success to the undertaking, and hope that Bro. Watson's genius may be reflected in the spirit and fidelity of the engraving.

Golden Remains of the Early Masonic Writers. By Dr. Oliver. Spencer.

The prospectus of this work of promise, displays an immense field for the employment of time and circumstance. It will place at a glance the important transactions of ages in a mirror, where all who look may see reflected the labours of those worthies, who, although Time has summoned *them*, has yet been, as it were, compelled to yield back to posterity their worth and their works.

Stray Leaves from a Freemason's Note Book. By a Suffolk Rector. Spencer.

The title of this work has been changed from "A Home for the Lonely." It is nearly ready for delivery, and is altogether a work of most thrilling interest, and will cause a great sensation, or we are much mistaken.

The following are all received, and hereby acknowledged.

1. *Supreme Grand Council of Rites for Ireland.*
2. *Rules, Regulations, and Bye-laws of the Kilwinning (formerly Grand) Chapter of Princes Rose-Croix of Ireland.*
3. *By-laws of the Bank of England Lodge (revised.)*
4. *Regulations of the Asylum for Aged Freemasons (revised.)*

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.

The Grand Officers appointed by the M. W. Grand Master on the Board of General Purposes, are Bros. Dobie, (President), Goldsworthy, Parkinson, James Savage, Bossy, H. T. Foreman, Mc Mullen, Evans, Jennings, Lewis, and Webb.

A COUNTRY BROTHER.—The Freemasons' Calendar for 1846, is *not* out of print, as reported, but may be had (by ordering it through the *local* bookseller) from Bro. Spencer, the publisher.

A MASON.—Bro. Spencer receives subscriptions for supplying the "Freemasons' Monthly Magazine," by Bro. Moore, Boston, U. S.; also for the "American Masonic Register," by Bro. Hoffman, Albany, New York.

APPOINTMENT.—Bro. David Pollock, P. G. W., (elder brother of Bro. Sir F. Pollock, Chief Baron of the Exchequer,) Commissioner of the Insolvent Debtors' Court, is appointed Chief Justice at Bombay; salary, 8000*l.* per annum.

A SUFFERER.—We cannot refer to the precise date of our remarks on the *Pannus Corium*, but we have a grateful recollection of the great benefit derived from its use. Since we placed our feet under Mr. Hall's care, (now many years since,) we have not suffered from corns or tender feet. Dr. Eisenberg, and other chiropodists, may vaunt their cures, but we advise those afflicted with any inconveniences in the feet, to try the *Pannus Corium* previous to placing themselves under operators; and those who fancy themselves cured of corns by extraction, will do well to use it, for better security against a return of the complaint.

HERCULES' CLUB was a fine stick of classic shillelagh. The threatened club at Hercules' pillars, is the mere cackling of a goose—provoking laughter.

RUMOUR.—All the *fume* about protests against the return of the Board of General Purposes has evaporated; the Board has met—*fuma volat*.

BRO. PLOWMAN.—Welcome back again. Be more careful; we will not lead you astray.

THE BAKER is respectfully declined.

EX FEDE HERCULEM.—The quaker goose and his toadies, are not understood. We are dull of comprehension.

A STEWARD reproaches us for not giving a full report of the Boy's Festival. We retort, why not have sent our reporter a ticket?

ANTIQUITAS.—In the case of Mr. Halliwell. Having returned the papers for some very important corrections, we have anxiously awaited their return; why they are delayed is unaccountable. We are most desirous to enter our own protest against the intolerance to which that gentleman has been subjected; and, therefore, the more regret the untoward delay of our correspondent.

BRO. BRICE.—The letter came too late (25th June).

A SUMATRAN, is suspected to be a hoax on his Provincial Grand Master.

A PROVINCIAL BROTHER.—We are obliged by the *promised* details of some very interesting proceedings, and anxiously look for them.

AN ATHOL MASON.—Many thanks for the loan of the papers, which shall be returned when examined.

SIR LUX, and other friends, will please to peruse some remarks in our leader.

A FRIEND.—The epigram is too severe as well as true, but, if published, would stick to the poor wight for his lifetime.

GOLGOTHA.—The party has not a bad memory; he intends to win the purple by nominating the Grand Master until—he gets it.

ONE OF THE FEASTED.—Silence would be more becoming; to eat, drink, and carouse at the expense of another, and then to laugh at him, is mean.

BRO. JOHN PURDY.—We are requested by Dr. Crucefix to state that his valuable MS. has met due consideration.

KNAPSACK, June 9.—The report from head quarters, Royal Artillery Company, is hardly of sufficient interest to Masons, albeit that so many Brethren are in rank and file. Knapsack very properly reprobates the conduct of those who hissed at the adjutant, who, however, supercilious, vain, and not unoften rude, is an excellent drill-officer. Some curious particulars abide time and circumstances.

A SUBSCRIBER TO MRS. CROOK'S PORTRAIT.—In reply to several letters, the portrait is finished; it only remains to collect the money and pay the artist. As to grumbling about the indifference of the G. S., no good will come of that. Habits of fifty years' standing, are not easily thrown aside, nor should it now be expected.

DISCIPLINE AND PRACTICE.

BRO. H.—Provincial and district Grand Lodges can make no by-laws that interfere with the Book of Constitutions.

INQUISITOR.—The Masonic law does not prevent a member of the Board of General Purposes from turning "informer." Such conduct is, however, not simply ungraceful, but *dishonourable*. The party alluded to is, in many respects, disqualified, being silly and vain. Some are of opinion that the *initials* only of "Artium Societatis Socius," might be assumed by him without the slightest doubt of their propriety.

A PROVINCIAL GRAND OFFICER—Wants name and address.

ARCH MATTERS.

THE MASONIC OMNIBUS is not bad. There must have been some fun when, on the 6th of May, it was licensed to carry thirteen inside, and seven out; but the characters are too broadly and coarsely sketched. The concluding stanza, where the G. O.'s are made to club with the cad to bring themselves in, can hardly be founded on fact.

A SOJOURNER must be in error; but having mislaid our list of the new Grand Officers, we cannot set him right at present.

TEMPLARS, &c.

SIR KNIGHT BLAKE.—The costume for Knight of Malta is, we hear, not yet definitively settled. Templars' clothing is altogether inadmissible in Craft or Arch Masonry. For other replies, *vide* section 2 of the Articles of Union. Sir Knights should not wear blue gauntlets.

A DUBLIN KNIGHT is misinformed; the statements in the "Mail" are neither of them correct. Again, the Grand Conclave of England is *revived*. A Supreme Grand Council of the thirty-third degree for England and Wales is *organized*.

SIR J. GIBLET.—On a former occasion we declined to notice a periodical during its limited existence, and on its decease were silent. We adopt the same course with regard to another abortive attempt; but we condole with the "Pet of the Fancy" on the loss of his organ. Poor Sir J! the title of Sir Knight is insufficient for him, but he has a prototype magnifico who is equally grand, and who insists in rejoicing as Sir R.

SIR KNIGHT PURDY.—We are directed to observe that the suggestions forwarded to the party have been perused with much interest.

A KNIGHT.—The error of the offending party has been atoned for, and the apology accepted.

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TO THE FRIENDS OF THE WIDOW AND THE FATHERLESS,
AT HOME AND ABROAD.

I AM requested by my client, for so allow me to term the amiable lady, whose cause I feebly but faithfully attempted to advocate in the last number of the *Freemason's Quarterly Review*, to return her grateful acknowledgments for the providential aid which has been afforded to her in her hour of peril. Since then a posthumous son has been added to her careful love; making six orphan children all under nine years of age, dependant on the exertions of the widow, guided and supported by the direction of the Almighty Father of all.

To those who have given, my warmest thanks are thus offered, and may they never want the "hearts-ease" they have afforded to solace the affliction of the widow and the fatherless, whose wants are so great, and whose cause I venture to continue on the paper, and most energetically to implore of those who have not yet given, that they will spare something from their abundance, their competency, or even from their own wants, as an oblation at the altar of charity. To our numerous Brethren at home and abroad, for the second time I appeal, and may the spirit of Freemasonry bless the prayerful hope, that the widow and the fatherless may be restored to society and thus prove the truth of our profession—that true charity prevaileth even beyond all other virtues.

ROB. THOS. CRUCEFIX.

☞ Subscriptions will reach me safely in the form of Post-office orders through the Post-office.

Grove, Gravesend, 28th Sept., 1846.

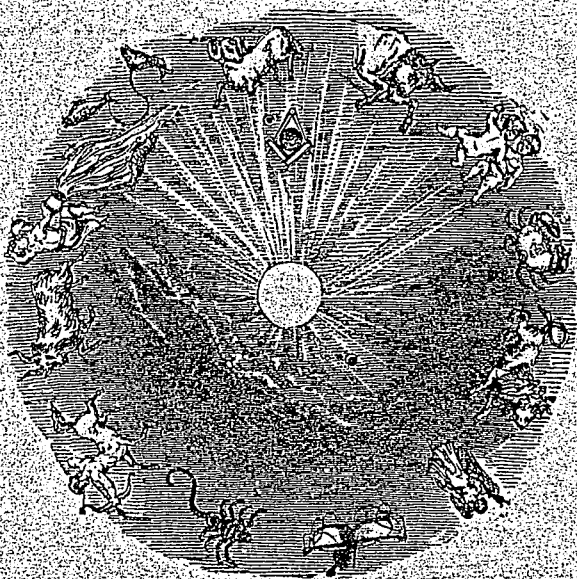
DEATH OF THE EARL OF YARBOROUGH, P. G. M. FOR
THE ISLE OF WIGHT.

Sept. 10.—The above much respected peer died suddenly while on board his yacht, the *Kestrel*, at Vigo. The noble earl left Cowes in July last, and had been cruising up to the moment of the melancholy occurrence, being unaccompanied by any member of his family. For the last few weeks he continued to complain of illness, but about a week since felt much improved, and a communication to that effect was forwarded to Lord and Lady Worsley. On the day in question it would appear that he had partaken freely of some grapes, and that shortly after the meal he was found quite dead. A special messenger left the town residence of the family in Arlington-street, for the purpose of informing Lord and Lady Worsley, at Manby, in Lincolnshire, of the noble earl's death. His remains are now being conveyed to England in the *Kestrel* yacht. The late earl filled the office of admiral of the coast, and the isle and county of Southampton. He was also nominally recorder of Grimsby and Newport, and a deputy lieutenant for Lincoln, a fellow of the Royal Society, a fellow of the Society of Arts, and commodore of the royal yacht squadron, being an ardent admirer of aquatic sports. By special permission of the Admiralty, his yacht displayed a broad pendant. The earldom has the patronage of seventeen church livings. The family is descended from an eminent military commander of the reign of Elizabeth, Lord Worsley, *M.P.*, Deputy Grand Master, succeeds to the title and estates, which latter lie in Lincolnshire and the Isle of Wight.

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES.

No. XIV.—JUNE 30, 1846.



LONDON:

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BUILDING AND INVESTMENT SOCIETY.

THE *peculiar advantages* belonging to *Building Societies* appearing very generally now to be *appreciated*, it has been suggested that their *principles* might be a great deal more *comprehensively* carried out, by the formation of Societies by **CHARITABLE, AND OTHER LARGE UNITED BODIES,** combining such *advantages* as the following, viz. :—

1st.—That Members might, AT ANY TIME, *claim* the use of the SOCIETY'S FUNDS, at their BANKERS.

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3rd.—BOTH INVESTING and BORROWING Members might *withdraw at any time*.

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6th.—That a person resident in any part of England should have the same facilities and advantages as one resident in or near the Metropolis.

7th. NO INDIVIDUAL PERSONAL LIABILITY.

☞ The Attention of the CRAFT is requested to the Above.

FREEMASONS'
QUARTERLY ADVERTISER.
SECOND SERIES.—No. XIV.

JUNE 30, 1846.

FREEMASONRY.

ASYLUM FOR AGED MASONS.

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

The ANNUAL GENERAL MEETING of the Governors and Subscribers to this Institution will be held at the NEW LONDON HOTEL, (Radley's), New Bridge-street, Blackfriars, on WEDNESDAY EVENING, the 8th of JULY, at SEVEN o'clock, for the transaction of General Business, receiving Reports and electing Officers.

The CHAIR will be taken at SEVEN o'clock, precisely.

125, Oxford-street.

JOHN WHITMORE, *Secretary ad interim.*

The Committee most gratefully return their thanks to the Board of Stewards who conducted the Festival in aid of this Institution, on the 17th of June, for their liberal arrangements, and for the very generous subscriptions and donations of themselves and friends.

Further Subscriptions and donations received by the Bankers, Messrs. PRESCOTT and Co., 62, Threadneedle-street; the Treasurer, Dr. CRUCEFIX, Grove, Gravesend; and Mr. JOHN WHITMORE, 125, Oxford street.

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THE COMMITTEE instituted for the purpose of erecting a Masonic Hall in the city of Londonderry beg to address you specially, as a Brother Mason, and to call your attention to the necessity which exists for an establishment of that nature, and also to the great and important advantages to which it will be immediately conducive.

Our ancient institution is, no doubt, widely diffused; but still it is far from being in that state of prosperity to which it would have naturally risen, had there been an established place of central assemblage, in which Brethren from a distance could have been received and entertained—in which matters of common interest could have been discussed and arranged, and in which those festive entertainments, which are at all times innocent, and not unfrequently conducive to the benefit of the Order, could be adequately displayed. Our object is to secure at once the respectability and the permanency of our Order in this part of Ireland; and for this purpose the erection of a Masonic Hall is absolutely necessary. The beneficial results of similar establishments in London, Dublin, and other large communities, are too generally known to need any special elucidation.

On the ground, then, of its immediate bearing upon the permanency of our Order, we ask, as a Brother, your sympathy and support on behalf of our undertaking; but there are still additional grounds on which we solicit your active co-operation. The contemplated Hall is merely a first step towards the establishment of a place of refuge, in which the widows and destitute orphans of Freemasons may find an asylum from the pressure of want, and in which the educational training of these orphans may be properly attended to, so as to fit them for becoming useful members of society, instead of being initiated in the vices, and brought to the ultimate destruction which are almost inseparable from neglected pauperism. These are objects in which the very spirit and essence of our benevolent institute are immediately embodied; and to you, as a Brother Mason, it is needless to say more, in order to awaken, on behalf of our projected establishment, your ardent zeal, as well as your best exertions, in every quarter that may be legitimately reached by your personal influence.

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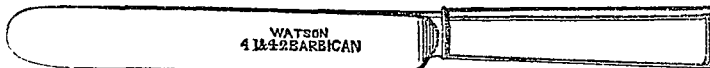


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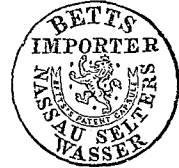
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WITH the natural desire that what is here set down shall be read, we shall be brief. Indeed, we could wish that the laconic notice of a finger-post were sufficient for our object; merely pointing the way to the printer's, with no verbal flourish of what awaits those we hope to send there. Custom, however, will not be so satisfied. The prospective editor of even gravest determination must, like the pedlar, after some sort vaunt the character and variety of his wares. Whilst we yield to the practice, we hope to carry out the similitude, and—like the pedlar—bear our weekly pack of NEWS and POLITICS and LITERATURE to the remotest nook and corner of the land.

NEWS.—Were it possible for a man to realise a recent forlorn idea of Lord Brougham, and live seven days "in an air-pump," it is our hope that our proposed New Paper, greater on his deliverances, solace him with the fullest History of the World for his lost week; its greater and lesser events—its hourly gossip. To achieve this, we shall imitate the chemical doings of certain purveyors; who, to make food portable, condense the essence of whole bodies into packets. After this fashion shall we deal with the penny-a-liner. Let one instance suffice for our general plan.—Hanging being still continued as an aid to public morals, we shall not circuitously say, "the unfortunate man, or woman [children are not hanged now] was launched into eternity." No; we shall give the stark fact without flourish. We shall say,—"the man was publicly killed." Now this simplicity yields a two-fold advantage—it gives us brevity; and more, in a clearer light, it sets forth truth.

POLITICS.—We shall deal with Politics as men deal with melons; accept a slice from any side, if the slice be good. And the simile holds out. For whereas, in the good old times, and times not so good or old, laws, like exotics, were cultivated for the few, so are they now, equally desirable by the many. And more; they will BE HAD: peacefully—but determinedly—had. And in this inevitable adjustment, far be it from us to wish "to set class against class." No: let us have justice and not tumult to back us. And for this good reason; Justice must at some time conquer; if tumult do not betray her. In a word; our Politics will be the Politics of Progress. And for the "wisdom of our ancestors," we shall not, like antiquarian medallists, desire to preserve it for the rust and verdigris of the past, but solely for its current value and utility to the present and the future.

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RELIGIOUS LIBERTY.—Unless heaven could be mapped out by Government Survey, we are for no government way to immortality. We say with Hood—

"Our heart ferments not with the bigot's leaven,
All men we view with toleration thorough,
And have a horror of regarding heaven,
As any Prince or Prelate's rotten borough."

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PEACE WITH ALL THE WORLD.—The First Lord of the Admiralty has recently avowed his preference of "the man who serves his country under fire, to the man who serves it by the fire." Thus, in the Ellenborough mind, Private Smith in a shower of bullets is nobler, more sublime than Shakspeare in his study—than Bacon, Newton, Copernicus, Watt. We would not underrate the courage and endurance of Private Smith, but we shall do our best to do without them; to show that we have glory sufficient; and that the noblest and most humanizing truths are written not in laurel leaves, but olive.

Enough of profession. We have briefly indicated our principles. We will no further dwell upon the weekly CONTENTS of our NEWSPAPER, than to state that they will comprise more than the usual SUBJECTS of INFORMATION AND AMUSEMENT, animated, it is hoped, with a spirit of novelty. WE WRITE FOR THE MASSES. We shall endeavour to write not DOWN, but UP TO THEM. Assuredly, we shall not imitate a too common practice; thinking, that like certain yeomanry of indelible memory, the surest way to hit the crowd is—to aim low.

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