

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—DECEMBER 31, 1846.

"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.*

At the Quarterly Communication of the United Grand Lodge of England, held in September last, the Grand Secretary announced that in the event of the confirmation of the minutes of the previous Grand Lodge held in June, he had authority to read, if required, a letter which the Grand Master the Earl of Zetland intended to transmit to the Grand Master of Berlin, in relation to the non-admission of any Brethren to Lodges under that Masonic authority excepting such as professed the Christian faith. The Grand Lodge did not require the letter to be read; but we now present to our readers a copy thereof, addressed by order of the Grand Master of England, and leave it to the consideration of the Masonic world, as a document clearly illustrative of the pure tenets of the Order, the dignity of which has been most honourably maintained by the distinguished nobleman at the head of the English Craft.

* 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.

To the Most Worshipful Grand Master, Grand Lodge, Royal York of Friendship, Berlin.

Freemasons' Hall London, 4th September, 1836.

MOST WORSHIPFUL GRAND MASTER,—The Most Worshipful Grand Master of England, the Right Honourable the Earl of Zetland, received with the deepest feeling of grief the reply made by the *Right Worshipful* Brother Bier, the Grand Secretary, on behalf of the Grand Lodge, Royal York of Friendship, Berlin, to the communication of his Lordship of the 15th of December last, inasmuch as that reply announces that, by the existing laws of the Grand Lodge, Royal York of Friendship, none but Christians and duly legitimated Brethren of recognized Lodges, are to be allowed access to the labours.

To this law it appears that all subordinate Lodges are bound to conform, and to exclude, as visitors, Brethren of the Jewish faith, notwithstanding such Brothers may take with them the certificate of the Grand Lodge of England, and be in every respect, as to character, unexceptionable, the religious creed being alone the ground of refusal.

The Grand Lodge of England, by the earliest history and tradition, has always declared and observed the universality of Freemasons, making no distinction or exclusion on the score of religious faith,—a matter in which she never enquires, beyond the point in which all men agree. It is for this reason that she does not sanction or recognize meetings which in some places are holden—assemblies of particular religionists. With these the Grand Lodge of England does not interfere; but she strictly guards, by her laws and her practice, against the introduction into her Lodges of any emblems or decorations which are indicative of particular creeds, deeming them liable to be taken as offensive demonstrations at variance with the true spirit of Freemasonry. This universality the Grand Masters of England have always upheld, and, as far as has been within their power, have sought the co-operation of other Grand Lodges; without, however, pretending to any right of direct interference. But when members of English Lodges, lawfully admitted, and bearing diplomas from the Grand Lodge of England, duly authenticated under her seal, are not recognized, and, on the contrary, are rejected merely on account of their particular faith, it becomes an imperative duty of the Grand Master to vindicate the rights, the honour, and the integrity of the body over which he has been called to preside, whose branches extend into every quarter of the habitable globe.

In the discharge of that duty, then, the Grand Master of England protests against the refusal which has been made to acknowledge the legitimate children of a lawful constituted English Lodge; and at the same time is constrained to recal from his post the *Right Worshipful* Brother the *Chevalier Esser*, as the *Representative of England* in the Grand Lodge, Royal York of Friendship, at Berlin.

The communication from the Right Worshipful Grand Secretary Bier, dated the 2nd March, states that the Grand Lodge, Royal York of Friendship, has long been occupied with the question of admission of non-Christian Brothers, but that circumstances connected with the Protectorate of all the Prussian Lodges by His Royal Highness the Prince of Prussia, have unavoidably caused the consideration of that question to be postponed, and expresses a hope that the Grand Lodge in alliance with her would not consider the resolution for the admission of none but Christian Brethren, as the dereliction of a principle always acknowledged by her, and that the Grand Lodge of England will recognize the fact, that the ground for not altering a long-established rule, is the wish to maintain the mutual relations of amity now subsisting among the Lodges in Prussia.

Into the alleged causes for deferring the consideration of the Rule, and the reasons for wishing it at present to be retained, the Grand Master of the Grand Lodge of England cannot enter, because they involve matters with which they cannot interfere. But however the Grand Master may feel the difficulty in which you may be placed, it would, on his part, be a dereliction of Masonic principles to concur in a plan of religious exclusion, and an abandonment of duty to permit his Grand Lodge diploma to be declared of no avail.

The Grand Master of England regrets exceedingly that any circumstances should even temporarily interrupt that intimate union which has heretofore existed between the two Grand Lodges, and he anxiously looks forward to a period (he hopes not distant) when those intimate relations may be restored with honour and advantage to the respective Grand Lodges, and to the benefit of the universal Masonic family; and he trusts that in the interim, personal fraternal feeling between individual members of the two countries will not be weakened. The Grand Master commands me to add, that he has communicated to the Grand Lodge the sentiment here conveyed, as well as the course he felt compelled to adopt, and that the Grand Lodge with one accord declared its full assent.

The Grand Master of England, in his own name, and on behalf of his Grand Lodge, begs to reassure you, Most Worshipful Grand Master and your Right Worshipful Grand Lodge, of his and their high consideration and brotherly affection, while he laments the occurrences which for a time unfortunately impede the wonted intercourse.

Permit me to subscribe myself, with all deference,

Your faithful and devoted Brother,

WILLIAM H. WHITE,
Grand Secretary, Grand Lodge of England.

TO THE MASON'S WIDOW, AND HER COMMITTEE OF ENQUIRY.—We presume that the Committee appointed to examine into this case must have misinterpreted their directions, for but one of them—the Grand Secretary—visited the widow. His report, though unfavourable, was heartily adopted by the other twain. This case is curious. Enquiry arose from the report that the lady was to receive 1400 guineas for the medical practice of her deceased husband. Was this report proved on examination of the *tres juncti in uno*? Quite the reverse. A letter from the gentleman who entered into an engagement, proved that up to the present time he had paid nothing to the family, and that if he received nothing he was to pay—nothing. The case of enquiry therefore broke down. But was the Grand Secretary to break down—was he to go back to the Grand Lodge an unsuccessful inquisitor—and his *alter et idem* to face public contempt—or were they to pay the £50? Oh, no! he discovered a mare's nest, and they applauded. What was it? Had the widow then any immediate means of help that she had withheld from them? Marry, no immediate means; but her husband had settled on her children a policy of insurance for £1000, the interest of which (£30) she was to appropriate in their board and education. Six children! to be boarded and educated on £30. Five pounds per year for each! But the committee of inquisitors did *not* state that some opposition to the payment, and subsequent expenses, had delayed the investment, so that she will receive but a very infinitesimal interest until July, 1847. They ruled that the case did not fall within their directions to relieve, and their report was unfavourable, but without giving any reasons. Debate drew out their reasons; and the special pleading that a thousand pounds put the case out of court, was all but successful. A goose is said to have saved Rome—anserine pleading was nearly fatal to Freemasonry,—which was saved only by a majority of *two* in favour of the Order. And these practises are permitted in the present day! Let us, however, while we reprove the great minority, confess that at the late hour at which the vote was taken, many friends to good order had left under the impression that no opposition was possible; and that the same view must have been taken by many who were absent, several of whom have since expressed their sincere regret on the occasion. Let them make the "*amende honorable*" at the next Grand Lodge: for until the minutes of the last Grand Lodge are confirmed, the president of the Board has declared his intention not to pay the grant!

Pay or not pay, the cause of the widow has already suffered; we know, not from report, but from facts, that upwards of £50 have been otherwise withheld from flowing into the exchequer appointed by Providence for her use, and that even to many of the popular world it has been hinted by profane Masons that the case is not a deserving one. May the mildew of hopeless affliction never light on them or on theirs! and

while we can even pardon the mistaken views of the Committee of Enquiry—of many otherwise kind-hearted Masons who voted with them—we can also commiserate those faithless few who, having commenced a crusade against the peace of a gentlewoman so seriously afflicted, have had to writhe under the withering denunciation of their un-masonic apostacy. May their conversion to propriety be as sincere as is our regret in making these remarks.

CAUTION TO THE MEMBERS OF GRAND LODGE.—Application has been made to the Most Worshipful Grand Master, the Earl of Zetland, requesting that the necessary arrangements may be made for an interchange of representatives between the Grand Lodges of the Freemasons of England, and many other Grand Lodges; and amongst them the Grand Lodge of Darmstadt. Delighted as we shall be to see the system of Masonic representation of the various Grand Lodges fully carried out, it becomes highly important for the Grand Lodge of England to make itself well and thoroughly acquainted with the views, dispositions, and mode of work adopted by the Lodges wishing to be represented at its meetings; and our object in thus cautioning the members of Grand Lodge is to prevent a recurrence of the withdrawal of a representative when once appointed, as such a course, when necessary, must be not only disadvantageous to Freemasonry, but subversive of its best objects, for it proves that the doctrine of unanimity, the principal boast of the Craft, is not carried out by those who have become recognized members of it. We have been informed that the working of the Masons of Darmstadt, as also their Book of Constitutions and practice of their laws is similar to our own, but that they have been induced to admit into their ranks, as a warranted Lodge under their constitution, the Lodge at Frankfort-on-the-Maine formerly belonging to the "Eclectic Union." As this Lodge was declared illegal, and deprived of its warrant in consequence of adopting a ritual at variance with Masonry, and *even the Prussians* thought it too much for a religious institution to have any connection with it, and excommunicated it; we think a satisfactory explanation should be given before permission be granted to the Grand Lodge of Darmstadt to send a representative to our meetings. We caution the members of Grand Lodge to investigate particularly before they vote on this subject, and that they especially compare the public constitutions with the by-laws of the said Grand Lodge.

TIME SAVED versus TIME LOST.—That such portion of the Board as are really anxious to perform their “suit and service” meant well, is clear by their anxiety to abridge the reading of minutes and documents, so as considerably to save the time of Grand Lodge; but they reckoned without their host if they thought that the “old leaven” would not rise and defeat their well-intended purpose; and so it turned out; for so many would have their “say,” that it was long after eleven before the routine business was ended; and this loss against the saving of time was entirely owing to the last report of the Board, which was, truly, most injudicious, of which we shall speak presently at greater length. But, while on the subject, we must enter a strong protest against the impertinent and disrespectful officiousness which is so disgusting as to induce us to call on the honour of Grand Lodge to protect the Masonic throne from the frequency of insulting intrusion. “You cannot, Most Worshipful Sir, do so and so,”—“The mode to be adopted is so and so,”—are the often repeated public exclamations of the party alluded to, who is continually foisting his person almost on the throne itself; assuming the “*Ego et rex meus*,” totally forgetting the fourth article of the regulations for the Grand Lodge. He has no excuse, for there are some gentlemen in Grand Lodge from whom he might take example; and he may be assured that in the forgetfulness of the gentleman, he gains no proselytes to his rudeness. We may write harshly, but to such a one we must write plainly—let him beware of the Horatian words, “*populus me sibilat.*”

REPRINTING THE BOOK OF CONSTITUTIONS.—At the Grand Lodge in September it was ordered that a revised edition of the Book of Constitutions be prepared forthwith, under the direction of the Board of General Purposes, whose powers were limited to the simple addition of what has passed the Grand Lodge, and to the omission of what has been annulled.

No directions could be more clear; had there been a doubt on the point, a protest would have been entered against the selection of such body as legislative agents, although no question was entertained as to their competency to act ministerially. Yet, in the face of such direction, the report of the Board modestly stated that they considered themselves justified, not merely in adding and omitting, but—forsooth—in altering phrases and words, transposing matter, and even in adding new matter! Monstrous audacity! Grand Lodge was warned in September to be on the look out, and to remember the wholesale robbery of its franchises in 1841, when the Committee of revision—several of whom are still on the Board—gave to tyranny additional powers, by taking from the Craft nearly all the remaining skeleton of a constitution. Since then the same party have attempted to seize on the Lodge of Benevolence, and convey its wholesome and blessed fruit to the tender mercies of their almshouse!

"GIVE, GIVE!" is the constant cry of those ever anxious to GRASP, GRASP, at the miserable remnant of our privileges.

After a serious debate it has been resolved that the suggestions of the Board, together with such others as arose out of the debate, should be printed and circulated, previous to their consideration by the ensuing Grand Lodge. "To your tents, O Israel!"

ANNUITIES TO WIDOWS.—The time consumed in the previous question prevented this motion being entertained,—it therefore stands over.

THE HIGH DEGREES.—The Supreme Council of the thirty-third Degree for the British Empire is now firmly established in its puissance, and has entered into Masonic alliance with other legitimate and duly authorized Councils, and we trust with none other will it associate. We remark, with especial gratification, the success of Dr. Leeson's visit to the Supreme Council of France, and we congratulate the Order at large on this auspicious and important movement, which sets at rest many subjects hitherto of contradictory character. The reports of the Council, its character, and inaugural festival, will be found under their respective heads.

IRELAND.—We direct the attention of our readers to an article on "the state of Freemasonry in Ireland," which, we believe, is not overcharged in its spirit; certain it is, that in no part of the Masonic jurisdiction is improvement more necessary, nor where improvement will be hailed with more gratitude.

THE MASONIC CHARITIES are, we are happy to say, in a very satisfactory state, and the finances both of Grand Lodge and Grand Chapter eminently so. We hope ere long to announce the same of the Grand Conclave and of the Supreme Council.

FINALLY.—Although our general remarks on the present quarter may probably appear more severe than admonitory, it should be borne in mind that the necessity for them is pregnant, clear, and obvious; we are not of those who sacrifice consistency to expediency, and therefore in expressing our regret at the cause, most sincerely hope our object will not be misunderstood. We are for *Freemasonry* itself, not for such as, misconstruing its dictates, sin against them. We have such a reliance on the honour and integrity of the Masters, Past Masters, and Wardens of the Grand Lodge, as to hope they will yet rescue our executive from the fearful precipice on which they have ventured, and thus entitle themselves to the lasting gratitude of the Craft.

"A merry Christmas and happy new year to all."

ON CORN, WINE, AND OIL.

BY BRO. GEORGE AARONS

THE wise King Solomon, ever anxious to give his people some moral lesson, whereby they might improve their condition in society; when he distributed certain aliments to his people from his royal table, he selected such as would be useful both to the body and the mind. Thus we find, in the 5th verse of the 31st chapter 2nd Book of Chronicles, that King Solomon distributed to his workmen, at the consecration of the temple, corn, wine, and oil; we may therefore consider those three aliments as emblems of plenty.

AS CORN, so often threatened with exposure to the rude tempest, is still preserved in safety for the benefit of mankind, so the human mind, although depressed by affliction and adversity, still bears up with faith and humility, convinced of the compassionating hand of the Deity, who has provided corn for our sustenance and nourishment; therefore, whatever be our situation in this state of existence, whether cheered by prosperity or darkened by impending evil, may all our actions tend to the glory of God, and to the promotion of piety and virtue!

WINE is a gift of Divine Providence, for which we cannot be too grateful. God has not only given us bread, and other aliments for our comfort and support, but He has also graciously provided for our pleasure and enjoyment, and, in order to render our life more cheerful and happy, He has created the vine. The juice of the grape enlivens the spirit and gladdens the heart, and thus inspires the grateful creature to adore his God in the fulness of his heart. But how much His goodness is manifested, even in the abundance and variety of wines, which differ in colour, smell, taste, and quality, suited to all inhabitants of every clime. Wine, therefore, restores the vigour of constitution, and imparts energy to the system.

OIL is another of those favoured gifts of Heaven, without which we could not enjoy many of the blessings of nature. Oil has a tendency to improve our personal appearance, as beautifully expressed by the Psalmist; it spreads a gloss over the countenance of God's creatures, and, like wine, has its various qualities, pourtraying the bounties of nature.

Beverages were produced for the use and comfort of mankind; olive oil is the juice of the fruit of the olive tree, which is very abundant in many hot countries. Thus we see that nature has distributed her gifts with the wisest economy. It is highly pleasing to reflect on the variety of instruments nature has designed to afford us comfort and support. Every country contributes to our necessities and our wants, and supplies us with all we may require. Then let us, each time we enjoy those benefits, be mindful of their utility, and be grateful to the bounteous Giver of all good for such blessings; but how can we render our gratitude more acceptable than by dividing a portion of that good which we possess in abundance among those who have received a limited quantity. And in doing this each time we partake of the good things, we shall have the pleasing satisfaction of knowing that the mouths of the hungry are filled, and the needy sent away rejoicing for the plenty which the favour of Heaven permits us to enjoy.

THAT RELIGION IN WHICH ALL MEN AGREE.*

The compilers of the first clause in the oldest Book of Constitutions of the oldest Freemasons' Grand Lodge, did not understand the *Christian religion only*, by the sentence "THAT RELIGION IN WHICH ALL MEN AGREE."

It frequently happens of late that the reverse of the above assertion is heard to be the meaning of those who attempt to defend the conduct of the Lodges which have expressed themselves favourable to the initiation into Freemasonry of Christian candidates only, or are disposed to admit only members of that creed as visitors, because, according to their ideas, none other than Christians can be made Freemasons, and members of different faiths, if admitted, are grossly cheated, and a Lodge not agreeing with them must cease to be a genuine Freemasons' Lodge.

I have once more read with the greatest attention that which has now become a scarce book—"The Constitutions of the Freemasons, for the use of the Lodges, London, in the year of Masonry 5723; Anno Domini 1723," and found therein what appears to me to be satisfactory proof

That the first clause does not limit to Christians only the capability to become candidates for initiation into Freemasonry.

This I will attempt to demonstrate.

The book commences with a traditional tale of Masonry. According to it, Masons were coeval with the formation of the world. That is to be inferred indeed from the date (5723) on the title-page. Moses is therein styled Grand Master "who often marshalled them into a regular and general Lodge while in the wilderness, and gave them wise charges, orders, &c. The wise King SOLOMON WAS GRAND MASTER of the Lodge at JERUSALEM, and the learned King HIRAM WAS GRAND MASTER of the Lodge at Tyre, and the inspired HIRAM ABIF WAS MASTER OF WORK." The last named Hiram, or Hiram, is named as "the most accomplished Mason upon earth." I judge from this, that these three, and *no other Mason*, as also their united building, is represented in the genuine ancient ceremony, more particularly at the ritual of raising. "The temple contained most lovely and convenient apartments for *kings* and *princes, priests* and *Levites, Israelites* and *Gentiles* also; it being an house of prayer FOR ALL NATIONS." When the building of the temple was finished; the masons wandered to different countries. "But none of the nations, not altogether, could rival the *Israelites*, far less excel them in masonry, and their temple remained the CONSTANT PATTERN." According to this oral history, Nebuchadnezzar, King of Babylon, was a Mason, and Zerubabel was a Master Mason of the Jews. Farther on among the Masonic worthies, figure the great THALES, MILESIUS, his scholar, the great PYTHAGORAS, proved the author of the forty-seventh proposition of Euclid's first book, *which*, if duly observed, is the foundation of all Masonry: It is engraven on a tablet with the lines, to show the correctness of the proposition, and suspended within the smaller angle of the square.

* Extracted from a letter by Bro. Wm. Neisch, Past Senior Grand Warden, and Representative from the Grand Lodge of Hambro' at the Royal York of Friendship, Grand Lodge of Prussia, to the Most Worshipful Grand Master, Bro. Link, May 26, 1844.

is the jewel worn to this day by Past Masters in all English Lodges. Of course the *Tyrian Euclid* is also distinguished as a Mason ; but it will be quite sufficient for my purpose to close this list with *Ptolomeus, Philadelphus, Archimedes, Augustus, Cæsar*, in whose reign was born *God's Messiah*, the great Architect of the Church,* and the great *Vitruvius*. Enough, the old records of Masons afford large hints of their Lodges from the beginning of the world in the polite nations, &c.

Immediately following this partly traditionary history, are "the charges both according to the inscription, are to be read at the admission of a new Brother." It cannot, therefore, be imagined for a moment that they are intended to be contradictory ; and the words of the first clause of the charges, namely—

"But though in ancient times Masons were charged in *every country* to be of the religion of that country or nation, *whatever it was*," must mean

That the Masons of Palestine were expected to be worshippers of Jehovah ; in Greece worshippers of Zeus ; in England Roman Catholics. But let us quote the entire first charge, which continues—

"Yet 'tis now thought more expedient only to oblige them to that religion in which *ALL men* agree, leaving their particular opinions to themselves, that is to be *good men and true*, or men of Honour and Honesty, by *whatever* Denominations or Persuasions they may be distinguished."

And in the Sixth Article it says—

"No private piques or quarrels must be brought within the Doors of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy ; we being only, as *Masons*, of the *Catholic*† Religion *above-mentioned*. We are also of *ALL NATIONS, TONGUES, KINDREDS, AND LANGUAGES*."

I may well here pause to enquire how any one can assert that the ancient English Brethren meant by these articles of the charges, "only members of the Christian church," or "of the various sects of Christians." As some one may nevertheless be desirous of interpreting artistically, or interpolating some such meaning, he may, perhaps, be deterred by the second Book of Constitutions, published fifteen years later, from any such hopeless attempt. Fortunately for my argument, in *this* second edition of the book, the wording of some of the sentences in the charges, named for the first time *OLD* charges, are altered from all others, and commence thus—

"A Mason is obliged by his Tenure to observe the moral law, *as a true Noachida*."

And the peculiarity of these words in italics is cleared up in the History given in this edition ; particularly remarkable that it explains, by the Noachisidic command, the intention to be, freedom of conscience in all matters of religious belief. Thus mentioning "Magians, (who worshipped the sun) and the fire made by his rays," and proceeds—

* The vicious accusation "tha' English Freemasonry denies the Lord," which was made in Professor Hengstenberg's "Evangelical Church Paper," by a Brother having the highest degree in Swedish, German, Christian Templar Masonry, (which consists of twelve grades,) is completely set aside by the words of the old Book of Constitutions.

† Catholic, i. e. Universal.

“Not for their Religious Rites, that are not the subject of this book, they are here mentioned, *for we leave every Brother to liberty of conscience*, BUT STRICTLY CHARGES HIM CAREFULLY TO MAINTAIN THE CEMENT OF THE LODGE AND THE THREE GRAND ARTICLES OF NOAH.”

Further on we find in the first old charge—

“In ancient Times, the Christian Masons were charged to comply with Christian usages of each country where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to ‘that religion in which *all men agree*,’ (leaving each Brother to his own particular opinions), that is to be Good Men and True Men of Honour and Honesty, by whatever Names, Religions, or Persuasions they may be distinguished, for *they all agree in the three great Articles of Noah enough to preserve the Cement of the Lodge.*”

If the Founders of the present moral system of Freemasonry had wished or intended to say that Jews or Mahomedans were not to be admitted, they would have practised the unmasonic vice of concealing their thought by ambiguity, but in that case they would have ceased to be “*good men and true*,” and have forfeited one of the three great principles inculcated at their initiation—TRUTH.

Those who accuse them must prove the accusation.

If at the time of the publication of the oldest Book of Constitutions, in 1723, Jews had not been admitted to the Order, it is undoubted that they might have been, and it is very certain that they were in the Craft very few years later, as in the year 1732, *Solomon Mendez* served the office of Grand Steward, which will be readily found in the Archives of the Grand Lodge (see Constitutions, revised by John Noorthouck. London, 1784, page 403.) Also in, 1735, *Meyer Schomberg*, *M. D.* 1736, *Isaac Schomberg, jun.*, *M. D.* 1737, *Benjamin Da Costa*. 1738, *Moses Schomberg*; and in 1733, the universally read “*Gentleman’s Magazine*,” vol. iii. p. 68, at that time the periodical in England of unequalled circulation, in a satirical essay “*Of the Freemasons*,” speaks of it as a well-known fact that Jews were “*accepted Brethren*” of the Order.*

I believe I have demonstrated to the satisfaction of the most opposed, the correctness of the assertion with which I have headed this letter, and substantiated the truth of my views, but I will add two more proofs to show that our British Brethren, more than one hundred years ago, understood the first clause of the ancient charges as I understand them, and interpreted the objects of Freemasonry to be what an honest, upright, and scrupulous adhesion to the first clause of the ancient charges inculcates.

The inauguration of the Vernon Kilwinning (a Scotch lodge,) took place on the 15th May, 1741; on which occasion, Bro. Charles Leslie, *M. A.*, delivered an address, entitled “*A Vindication of Masonry, and its excellencies demonstrated*,” in which the following occurs:—†

“We unite men of *all religions* and of all nations; thus the distant Chinese can embrace a Brother Briton; thus they come to know that, besides the common ties of humanity, there is a stronger still

* Some wicked persons, indeed, would derive this name (Mason) from the popish “*mass*,” but this I disallow, because so many zealous Protestants, nay, even Jews, the constant enemies of transubstantiation, are accepted Brethren.

† *Freemasons’ Magazine*, vol. i., p. 445.

to engage them to friendly and kind actions; thus the spirit of the damning priest may be tamed, and a moral Brother, though of a different religion, engage his friendship; thus all those disputes which embitter life, and sour the tempers of men, are avoided, and every face is clad in smiles while they pursue the *general design of the Craft*, which is the common good of all. Is it not then evident that *Masonry* is an universal advantage to mankind?"

My second proof is somewhat later, but yet ninety years old, and alludes to a Lodge at Plymouth, April, 1757.*

Judging from a portion of the address to the members of the Lodge, we must suppose them to have all been Christians, it runs thus:—

"Nor yet can a Christian Brother be a good Mason if he do not study the word of God. It is true we acknowledge all Masons to be our Brethren, be they *Christians, Jews, or Mahomedans* (for Masonry is universal, and not strictly confined to any particular faith, sect, or mode of worship). All Masons, I repeat, who can rule their passions and their propensities, and act honourably on the square, are our acknowledged Brethren; but *we* are bound to be governed by the Sacred Volume. It is our duty to take counsel from the Bible; to take every opportunity to study its contents as the rule and guide of all our actions."

Oh! that the rays of heaven would shed the divine influence of their light over the minds of the Brethren of my fatherland, that they may learn the truth and tendency of the first article of the ancient charges, and practice the doctrines and true objects of Freemasonry,—that the highest and noblest feelings are entwined with the pure workings of the Craft, and that the operations of the one are indispensable from the other. I close this, my earnest wish and prayer, with the beautiful words of an upright Christian, and doctor of divinity, Bro. the R. W. William Walter, at the feast of St. John, (5793,) in King Solomon Lodge, at *Charlestown*:—†

"Such are the changes of this mortal life, so numerous are the calamities and misfortunes to which men are liable in the course of their pilgrimage, so closely are we pursued by pain and sickness from the cradle to the grave, that we may well look around us for all the consolations which human wisdom can devise, or human power effect. As there are accidents and calamities not confined to any quarter of the globe, to any nation or class of men, our fathers, by a noble and generous exertion of spirit, determined to originate a society which should contemplate the species divested of all religious or political distinction, which should be free to the worthy and *accepted* of all nations and languages, which might comprehend a Jewish Solomon and a Tyrian Hiram, a Romish prelate and a Protestant reformer, a Frederick and a Washington at the head of their armies, and a humble Quaker who holds in detestation the sword and the bayonet, all these, though differing in some respects, may agree in others, and be united in love. Love is, therefore, our principle, and happiness our aim."

* The Freemasons' Pocket Companion, Edinburgh, 1763, p. 193. Having recently lent the book to the Most Worshipful Grand Master, Bro. Kloss (of the Eclectic Grand Lodge, Frankfort-on-Maine), I am unable to give the exact words, but quote from memory.

† Freemasons' Magazine, vol. iii., p. 167.

ON THE VITRIFIED FORTS IN NORTH BRITAIN.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

ANCIENT *operative Masonry* has left many wonders upon the face of the earth, and these are not alone confined to the vallies of the Nile and of the Euphrates ; to the rock-cut temples of India, or the classical remains of ancient Greece and Rome ; but some are to be found within the circuit of the British isles, and among these the remains of the vitrified forts in the highlands of Scotland are not the least interesting. Indeed, the manner in which these forts were constructed has long been a *vervata questio* amongst antiquarians ; some imagining the vitrification to have accidentally resulted from the conflagration of the forts at the time of their demolition ; and others supposing that this peculiarity formed part of the original design ; though in what particular manner it was effected, they were unable satisfactorily to determine. Much difference of opinion therefore existed as to their *peculiar mode of construction* ; but with regard to their *antiquity*, all were agreed that their origin must be referred to a period *anterior to the Roman invasion*, and they were generally supposed to have been built by the primitive Celtic inhabitants of Caledonia.

I had given some attention to these forts, and had referred to the various authorities upon the subject, without being enabled to form anything like a satisfactory conclusion, when being in the vicinity of one, believed to be the most perfect in Britain, I resolved to examine further, and to make such a careful and minute inspection of the remains as would enable me to give an accurate description, and provide such particulars as might ultimately, perhaps, be the means of throwing some additional light upon this hitherto obscure subject. The fort I allude to is situated upon the summit of CRAIG PHADRIC, in Invernesshire. I was accompanied during my excursion by Bro. JOHN JEFFKINS, who assisted in making the necessary researches, being equally anxious with myself to procure all possible information upon this subject. Accordingly, on a fine morning in August, we ascended to the summit of Craig Phadric, a rock forming one of a ridge of mountains lying between the town of Inverness and Loch Ness.

Craig Phadric is a bold eminence, conical in shape, and elevated 1150 feet above the Caledonian Canal, which runs at its base. A more commanding spot, or a better situation for a fort, could not possibly be found, as the view from the summit is uninterrupted in every direction, overlooking the Moray Firth, Loch Beaulieu, the town of Inverness, the plain of Culloden, the vales of the Ness and Conan, and embracing ranges of the Grampian mountains towards the south, and towards the north, the mountains of Ross-shire, crowned by the snowy summit of Ben Wyvis. It is therefore evident that the site was well selected, combining, as it did, the double advantage of a place of defence and post of observation. Not only is the inland view extensive, but the point completely overlooks the estuary of the Moray Firth, the only spot in that part of the coast where a landing could formerly have been effected.

The fort occupies the entire summit of the hill. In shape it is a *parallelogram*, being about one hundred and fifty feet in length, and one hundred in breadth. The walls are plainly traceable during their entire

course, being somewhat elevated above the present surface of the ground ; the whole, however, are covered with a thick coating of moss, heather, and grass. Bro. Jeffkins and myself having removed this covering in several places, laid considerable portions of the walls bare, so as to be enabled to examine their structure. There were no traces whatever of any *wrought stones*, but all were *rough and unhewn* ; neither was there the slightest indication of any kind of cement ; but the stones, which were of various kinds and irregular sizes, were connected together by a matter or substance in some places resembling lava, but generally more like the scoriæ of a foundry. In some instances the stones were firmly united like bricks improperly burnt and fused together in a kiln ; others were loose, and could be detached from the mass as easily as from a heap of cinders. The whole of the stones had been *softened and partially melted by fire* ; and it was evident that the entire structure had been subjected to the influence of intense heat, so great indeed as to change the character of every stone of which it was originally composed. The rock on which the fort stands is new red sandstone, but the stones employed in the structure are of different descriptions ; pieces of mica, granite, slate, and limestone being perceptible. I detached several specimens of these various kinds of stone ; in all the powerful action of fire is distinctly manifested. These specimens were taken in various places from the sides of the fort and from masses of similar character.

It is evident that the walls of the fort when perfect, were *entirely vitrified*, and that subsequent violence, assisted by the corroding effect of the atmosphere operating through numerous ages, has in many places destroyed the original adhesive power, and occasioned the desintegration of the component masses ; thus accounting for the loose and crumbling appearance they now assume.

I may here remark that on the outside of the parallelogram I have described, there is an appearance of a second rampart, but not so distinct as the other.

Of these forts, so singular in their character, no specimen whatever exists in South Britain ; and the *only analagous buildings*, so far as the *peculiar mode of construction* is concerned, seem to be some remains of the most remote antiquity in the vicinity of *ancient Babylon and on the plains of Shinar*. Some structures have indeed been recently discovered in France in which fire has been evidently used in their formation ; but these, as I shall hereafter take occasion to remark, are not strictly analagous, nor of equal antiquity.

From the minute and careful inspection which I made of the fort on Craig Phadric, I am clearly of opinion that the stones were collected and placed together in due form, *without tooling, and without cement*, and that afterwards the entire structure was *vitrified, or run together, by the application of heat*. Now, on taking several portions of rock similar in description to those employed in the construction of this fort, and subjecting them to the influence of heat, applied in the ordinary manner, no effect whatever was produced. It became, therefore, evident that the vitrification in question could not have resulted from any ordinary fire, but must have been effected by the constructors of the fort, for the purpose of connecting their work together ; and this was no doubt accomplished by means of an *alkali* mixed with wood ; for although ordinary heat will not produce the result described, the application of an alkali during the fusion, will occasion a flux of the silicious particles, and operate upon stones in precisely the same way as the materials em-

ployed in the construction of the vitrified forts have unquestionably been acted upon Kelp will produce this effect; and as it was abundant in the highlands, there can be little doubt but that the use of this article in the fusion of the stones forms a satisfactory solution of the long-pending question, and explains the secret of the construction of the vitrified forts.

In communicating these particulars to the British Archæological Association, this opinion was generally adopted. Mr. SAULL explained the way in which the fusion was probably effected; and Mr. J. S. BUCKINGHAM (the oriental traveller), informed me, that the ancient buildings at Babylon, he had examined, appeared analagous to the vitrified forts which I had described, and that in particular in the Birs Nimrod, or Temple of Belus (generally known as the Tower of Babel), he had noticed a mass of brick-masonry, one hundred and seventy feet high, the exterior and interior surfaces of which had been vitrified in a manner evidently similar to that adopted in the construction of the Caledonian forts. Various theories it appeared had been advanced to account for this vitrification; some thinking that the lightnings which destroyed the Tower of Babel had produced the effect, whilst others sought a cause in the custom of the Persian fire-worshippers of maintaining a perpetual fire in the temple after its partial demolition; but the explanation given as to the mode in which the Caledonian forts were vitrified, Mr. Buckingham considered far more rational; and in illustration of the manner of burning walls in the most remote periods, Mr. B. referred to the volume of the Sacred Law as throwing light upon the subject, the expression in the eleventh chapter of Genesis, "Let us make brick and burn them thoroughly," being still more applicable in the original Hebrew text, which might be translated, "Let us make brick, and burn them to a burning," alluding unquestionably to something more than the application of ordinary heat, whilst the slime which was used for mortar, alluded to the cementing matter produced during the process of calcination.

From what has been stated it appears, therefore, that we must travel "to the East" to discover the *origin* of the mode of construction adopted by the builders of the vitrified forts in North Britain, though in what manner, or through what particular channels this knowledge travelled so far *westward*, is a question which we cannot so readily determine. It is however an important fact, in addition to many previously established, showing the numerous analogies in architecture and religion existing between the Chaldeans and Persians, and the primitive inhabitants of the British Isles.

I have alluded to some remains in France. Much interest has been recently excited amongst the antiquarians of that country, by the discovery of some remains in Brittany, in which the agency of fire had evidently been adopted for the purpose of running together or cementing portions of the work. One of these is situated near the hamlet of Peran, south of St. Brieux. It is known in the neighbourhood by the name of *burnt stones* (*pierres brûlées*), and no historical notice of it exists. M. ANATOLE BARTHELEMY, who has recently examined it, communicated the particulars to the British Archæological Association, and it appears from his description, that the principal peculiarity in its construction, consists of a wall which has evidently undergone combustion. Mons. B. states,—“The second or lower parapet, is entirely of earth. The upper parapet is composed of a wall which supports a *talus* of

earth: it is of this wall I have to speak. It is throughout composed of granite in the condition of pumice stone, very porous and very light; the upper part of this wall is not calcined, nor the lower part; even the surfaces are in general untouched. The action of the fire, therefore, appears to have been internal. In the excavations, executed under my eyes, I made the following remarks:—We find, first, the foundations made without cement or mortar, and untouched; then a layer of cinders, then a layer of charcoal, then the mass of granite, of which all the fusible part has run between the stones so as to fill up the interstices, and to hang down in the form of stalactites; and then lastly, the upper part, which is little or not at all burnt. It seems to me, therefore, evident, until I see a proof of the contrary, that in constructing the wall, they first placed a layer of wood, that then they covered the whole with earth, and thus effected a choaked combustion. In fact, the charcoal is often formed in the midst of this kind of lava, so as to make us think that during the combustion, the stones, rendered fusible, had fallen in upon the layer of wood.

“Excavations made in every direction in the interior area, were without result; no traces of buildings or burnt stones have yet been found, nor anything to lead us to suppose the existence of a castle.”

This remain (whether fort or camp) is *elliptical* in shape, and there are many indications which prove that it is not of equal antiquity with the vitrified forts of the highlands. It is, however, generally admitted that the peculiarity in its mode of construction was *imported into France from the British Isles*, and I am disposed to attribute its erection to the third or fourth century of the Christian era. There appear to be several other monuments in Brittany of a similar description, which are at present undergoing examination. These, however, cannot be considered as strictly analogous to the highland forts, *there being many essential points of difference both in shape and construction.*

With regard to the *peculiar mode adopted in the construction* of the vitrified forts in North Britain, we are now enabled from what has been before explained, to form something like a rational conjecture, if not to arrive at an accurate conclusion; but the *period* when they were constructed, and the *people* by whom they were raised, are questions not to be so readily solved. These, however, are interesting questions, and their investigation leads us into the consideration of matters historical as well as Masonic, necessarily instructive, and which cannot be deemed unprofitable.

It has been observed that all antiquarians are agreed as to the erection of the highland forts *preceding* the Roman invasion. This being the case, the next question seems to be whether they were erected by the ancient inhabitants of Caledonia within what may be considered a *limited period* antecedent to that event. Now, considering that the temples and forts of the ancient Britons, as well as Caledonians, were *circular* (having reference to the solar worship), and that the vitrified forts are *parallelograms*, we have at once a striking dissimilarity in *shape*, which is an important point to be considered in the classification of these descriptions of relics; and in the next place, we have a mode of construction entirely unknown in the south, for if it had been known, remains would most unquestionably before this have been discovered. And, putting these two facts together, we are forced to the conclusion that as we can discover nothing analogous within a period embraced by history or reached by tradition, we must revert back to a most remote era to account for

their origin, to a period of time in fact earlier than that usually ascribed to the Druids or the Celtæ. And when we consider further, that the *only real analogy* is to be found on the banks of the Euphrates, it would seem to lead us to the conclusion, that shortly after the dispersion of mankind, a tribe or family penetrated westward as far as the British Isles, carrying with them that knowledge of practical masonry which had been acquired on the plains of Shinar, and extending even to *Ultima Thule*, the early lights of science and civilization. And this is not an unreasonable supposition—The primitive race may have been swept away by the subsequent invasion of barbaric hordes, leaving no trace of its previous existence, except those vitrified remains which have so long excited our curiosity. One thing is unquestionable, that in Britain and the sister isle, there are traces of a much higher state of civilization having existed in periods long anterior to the Christian era, than would appear from records to have existed at the Roman Conquest; and this, to the enquiring mind, is as evident as that in ancient Mexico a people formerly existed whose stupendous edifices and style of building assimilated to those of the ancient Egyptians and Chaldeans, so that the arts of the land of the Pharaohs must have reached the transatlantic world ages before that world itself is generally supposed to have been *discovered* by the inhabitants of the eastern hemisphere.

Greece and Rome have left us a literature from which we can judge, by contemporaneous evidence of their former grandeur, wealth, and power, as well as the intellectual superiority they attained; but of the earlier nations of antiquity, no chronicles exist except those architectural remains whose magnificence occasionally excites the wonder of the traveller; and yet those nations supplied the founts of wisdom and knowledge which afterwards poured such copious streams over Greece and Rome, and they probably exceeded the latter in wealth, and power, and grandeur; but their literature is lost—their records are in the dust, and it is only by researches similar to those which have been detailed, that we can partially uplift the veil of obscurity which spreads the pall of its dark shadow over the early nations of the earth, and admit perhaps a feeble glimmering of light upon a state of things *once in active existence, even like the events of the present time*, but now buried in the omb of oblivion, and lost in the darkness of by-gone ages.

These, indeed, are questions of deep and absorbing interest, and I am thoroughly convinced that a knowledge of Masonic antiquities alone, pursued with a true spirit of Masonic perseverance, will assist in bringing these hidden things of the past to light, and explain those anomalies in the early history of the human race, which will otherwise remain dark and incomprehensible.

Let me, therefore, in conclusion, earnestly exhort my Brethren to devote *more attention to the philosophy of Freemasonry, and less to its convivialities*; the result cannot fail to add dignity to our time-honoured institution, and supply the *truly speculative Mason* with that mental food which constitutes the genuine sustenance of intellectual life.

ESOTERIC AND EXOTERIC MASONRY.

FROM THE LEXICON OF FREEMASONRY, BY ALBERT G. MACKEY, M. D.,
 GRAND SECRETARY AND GRAND LECTURER OF THE
 GRAND LODGE OF SOUTH CAROLINA, ETC.

ESOTERIC AND EXOTERIC MASONRY—From two Greek words signifying *interior* and *exterior*. The ancient philosophers in the establishment of their respective sects, divided their schools into two kinds, *exoteric* and *esoteric*. In the exoteric school, instruction was given in public places; the elements of science, physical and moral, were unfolded, and those principles which ordinary intelligences could grasp, and against which the prejudices of ordinary minds could not revolt, were inculcated in places accessible to all whom curiosity or a love of wisdom congregated. But the more abstruse tenets of their philosophy were reserved for a *chosen few*, who, united in an esoteric school, received in the secret recesses of the master's dwelling, lessons too strange to be acknowledged, too pure to be appreciated, by the vulgar crowd who in the morning had assembled at the public lecture. Thus, in some measure, is it with Masonry. Its system, taken as a whole, is, it is true, strictly esoteric in its construction. Its disciples are taught a knowledge which is forbidden to the profane, and it is only in the adytum of the Lodge that these lessons are bestowed; and yet, viewed in itself and unconnected with the world without, Masonry contains within its bosom an exoteric and esoteric school, as palpably divided as were those of the ancient sects, with this simple difference—that the admission or the exclusion was in the latter case *involuntary*, and dependent solely on the will of the instructor, while in the former it is *voluntary*, and dependent only on the will and wishes of the disciple. In the sense in which I wish to convey the terms, every Mason on his initiation is *exoteric*; he beholds before him a beautiful fabric, the exterior of which, alone, he has examined, and with this examination he may, possibly, remain satisfied—many, alas! too many, are—if so, he will remain an exoteric Mason. But there are others whose curiosity is not so easily gratified; they desire a further and more intimate knowledge of the structure than has been presented to their view; they enter and examine its internal form,—they traverse its intricate passages,—they explore its hidden recesses, and admire and contemplate its magnificent apartments: their knowledge of the edifice is *thus* enlarged, and with more extensive they have purer views of the principles of its construction than have fallen to the lot of their less-enquiring brethren. *These men become esoteric Masons*. The hidden things of the Order are to them familiar as household words. They constitute the *Masters in Israel* who are to guide and instruct the less-informed, and to diffuse light over paths which, to all others, are obscure and dark. There is between these studious Masons and their slothful unenquiring Brethren the same difference in the views they take of Masonry, as there is between an artist and a peasant, in their respective estimation of an old painting it may be of a Raphael or a Reubens. The peasant gazes with stupid wonder or with cold indifference on the canvass, redolent with life, without the excitation of a single emotion in his barren soul. Its colors mellowed to a rich softness by the hand of time, are to him less pleasing than the gaudy tints which glare upon the

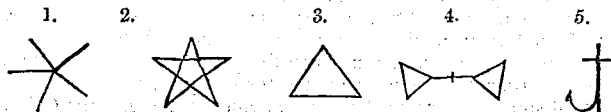
sign of his village inn ; and its subject, borrowed from the deep lore of history, or the bold imaginings of poesy, are less intelligible to him than the daubed print which hangs conspicuously at his cottage fireside,—and he is amazed to see this paltry piece of canvass bought with the treasures of wealth, and guarded with a care that the brightest jewel would demand in vain. But to the eye of the artist how different the impression conveyed ! To him every thing beams with light and life and beauty. To him it is the voice of nature, speaking in the language of art. Prometheus-like, he sees the warm blood gushing through the blue veins, and the eye beaming with a fancied animation ; the correctness of its outlines—the boldness of its foreshortenings, where the limbs appear ready to burst from the canvass—the delicacy of its shadows, and the fine arrangement of its lights,—are all before him,—subjects of admiration, on which he could for ever gaze, and examples of instruction which he would fain imitate. *And whence arises this difference of impression, produced by the same object on two different individuals ?* It is not from genius alone, for that, unaided, brings no light to the mind, though it prepares it for its reception. It is *cultivation* which enlarges the intellect and fits it as a matrix for the birth of those truths which find in the bosom of ignorance no abiding place. *And thus it is with Masonry :* as we cultivate it as a science, its objects become extended as our knowledge of it increases,—new lights burst forth from its inmost recesses, which to the inquisitive Mason burn with bright effulgence, but to the inattentive and unsearching are but as dim and fitful glimmerings, only rendering “darkness visible.” *Let every Mason ask himself if he be of the esoteric or exoteric school of Masonry. Has he studied its hidden beauties and excellencies ? Has he explored its history, and traced out the origin and the evadite meaning of its symbols ? Or, on the other hand, has he supinely rested content with the knowledge he received at the pedestal, nor sought to pass beyond the porch of the temple ?* If so, he is not prepared to find in our royal art those lessons which adorn the path of life, and cheer the bed of death ; and for all purposes, except those of social meeting and friendly recognition, Masonry is to him a sealed book. But if he has ever felt a desire to seek and cultivate the internal philosophy of Masonry, let him advance in those rarely trodden paths ; the labour of such a pursuit is itself refreshment, and the reward great. Fresh flowers bloom at every step, and the prospect on every side is so filled with beauty and enchantment, that, ravished at the sight, he will rush on with enthusiasm from fact to fact, and from truth to truth, until the whole science of Masonry lies before him invested with a new form and sublimity.

MASONS' MARKS.

THE church of St. Mary de Castro, which was rebuilt by Robert de Bellomont, Earl of Leicester, in 1107, and of which the chancel and other portions of the beautiful architecture of the Norman period still remain, as do also fine specimens of the succeeding styles, has lately been undergoing extensive repairs and restorations. A short time ago, in removing the great western window of the nave, which was of the decorated character prevalent in the early part of the fourteenth century, but greatly dilapidated, several Masons' Marks were discovered on the stoucs.

As I consider that the discovery of all such Masonic mementos of our ancient brethren, to whom we are indebted for all that remains to us of the sublime and beautiful in ecclesiastical architecture, is worthy of record, I beg to forward you fac-similes of the various marks. Should you think that a notice of them would be interesting to the brotherhood, I shall feel obliged by your inserting them in the next number of the Review.

No. 1, was appropriately described by one of the workmen as "five points." No. 5, may probably be intended to represent an anchor.



LEWIS, (No. 766).

Leicester, Sept. 15, 1846.

P.S.—Some months since, a Norman capital of a window-shaft was discovered during some repairs in the church of Market Bosworth, in this county, on the side of which was a Mason's Mark, viz., a circle divided into nine parts, and at its side five points.



STATE OF MASONRY IN IRELAND.

NECESSITY OF REFORM.

If there be one Institution more than another in which the observance of strict order and the enforcement of the laws of moral obligation are essentially requisite, that institution is the Masonic Brotherhood. No society worthy of the support of the virtuous and the good can long exist in the absence of these fundamental conditions,—and to suppose that Masonry, which is in a transcendental sense of the term, an epitomized system of that order which reigns throughout the universe, as well as of that moral perfection by which its arrangements are superintended,—can consist with practical confusion, or moral disorganization, is to stamp it at once as a scheme of self-contradiction. These are truths whose abstract reality no intelligent Mason can, for a moment, doubt, though if we compare with the constitutional standard thus laid down the practice which has hitherto generally prevailed amongst the Lodges in Ireland, we must confess that in this respect our actual attainments have fallen miserably short of our obligations as Freemasons. Let our object in the observations which we have to offer upon this topic not be misunderstood, as if their purpose were to cast censure upon the great body of our Irish Brethren when we point to their deficiencies, and when we even freely blame the irregularities by which their administrative system has too long been characterized. They will, no doubt, remember the adage of

our Grand Master—"faithful are the wounds of a friend,"—and they will also bear in mind that it is the misconduct of the governing authorities which we arraign—not the character of the Irish Brotherhood itself, many of whose members have long and ineffectually struggled for the reform of abuses which ought never to have existed, and which, in fact, never *could* have existed had the Grand Lodge of Ireland been even moderately alive to the discharge of its high responsibilities.

There never yet has been an institution calculated in an equal degree with Freemasonry to break down the artificial barriers which caste, creed, priestly ambition, and political rivalry, have created between different classes of the human family; and never, perhaps, did there on the face of this globe exist a country in which the purifying influences of the fraternizing principle were more needed than they are in Ireland. The unhallowed spirit of party in that country rules all things; the Celt and the Saxon, the Protestant and the Roman Catholic, are ready to draw against each other the exterminating sword of Gideon,—while all the unholy appliances of priestcraft are in active operation for extending, on all sides, the dominion of intolerant sectarianism. Such is modern Ireland—a living contrast to all that is pure and holy and philanthropic in the system of Freemasonry, and yet in no country in Europe is that system practically exhibited before the community in colours less attractive than it is in Ireland. We have here intentionally used a mitigated expression, but, were we required to speak *out*, we would say that Masonry, as generally exhibited before the Irish public, has been rendered not only unattractive but positively *repulsive* to the moral sympathies of the respectable classes of society, in consequence of the unchecked irregularities by which its administration has been habitually disfigured. The Lodges in large towns may be properly enough conducted, but throughout the provinces generally the laxity which prevails, and the utter want of moral discipline by which that laxity is specially accompanied, are of a character to be truly deplored by every lover of our benevolent institute. The country Lodges, for example, almost universally hold their meetings in low, obscure public houses, and these, we regret to say, are not always exceptionable on other accounts, though, in relation to the social respectability of the order itself, the mere circumstance of a house being a *public* one is an almost insuperable objection to its selection as a place for the habitual assemblage of a Freemason's Lodge. In the first place respectable men will not go to a Lodge that is regularly held in a common public house, because there is something disreputable in the very *name* of the thing, and hence the membership of Lodges of this description becomes necessarily limited, in a great degree, to a class of men who have no very exalted position to be maintained in public opinion,—a serious disadvantage in relation to the extension of the Order, and especially to its beneficial operation in refining the characters of humbler Brethren by means of a free intercourse with others whose educational and social advantages have been superior to their own. The object of tavern-keepers in the establishment of Masonic Lodges in their houses is the promotion of their own daily business, and this can be done only by encouraging the Brethren to indulge in hearty potations after Lodge hours, and, if we are not greatly misinformed, sometimes even during Lodge hours,—at least the fact was so not many years since. Now, the effect of all this is to associate together in the public mind the ideas of Freemasonry and periodical drunkenness, if not that of ulterior dissipation; and, if the Grand Lodge

of Ireland were to do its duty, is this an abuse which ought to be, for a moment, tolerated? One object of the parties interested in all cases of this kind is, through one agency or another, to multiply the numbers of Lodge members, in order that an extra consumption of liquors may be secured, and hence no nice scrupulosity is encouraged in reference to the characters or qualifications of candidates for admission to the exalted mysteries of our system. The natural consequence is that low characters are introduced,—men who are utterly unfit for the high privilege of initiation; the sober part of the community become justly alarmed, and stand aloof from an institution, which, however intrinsically excellent, they see administered by men with whom on moral grounds they cannot freely associate, much less enter into fraternal companionship; and hence Masonry itself necessarily falls into general disrepute. There is no use in disguising the fact, that, for many years past, this has been the actual condition of Masonry in Ireland, with the exception of a few relatively favoured localities, in which the spirit of the Order as well as its appropriate discipline has been happily maintained. A movement, however, in the direction of a salutary reform has been, in some quarters, begun; and though it has been obstructed by the vicious, and inadequately sustained by many of the really good, yet is it steadily progressing in a manner which cheerfully demonstrates the self-adjusting character of our admirable institute, even in opposition to internal as well as to external agencies of disturbance.

It is possible that, in some rural localities, Lodge accommodation could not be had except in one of the public houses of a district, but instances of this kind must be comparatively rare, and can, at most, claim only a place in the limited category of exceptions from a general rule, which exceptions ought to be allowed exclusively in cases of necessity, or of proved expediency, and *in no other*. The general proscription of public houses, as places for holding Lodges, is a matter of vital, and, we advisedly add, of *indispensable* importance to the good of Masonry in Ireland,—and a single brotherly intimation on the part of the Grand Lodge would, in a majority of instances, have all the effect desired. It is the absolute duty of the Grand Lodge to move in this affair, unless its members will have Masonry to fall into utter contempt. Beer shops and common taverns “where drinkers drink and swearers swear,” to use the language of Burns, have, at no period of our social history, been very reputable places of habitual assemblage; but they are incomparably *less* so at the present day than they have ever before been, in consequence of the teetotal and temperance organizations, which have, in this respect, given to public opinion at large an incalculably stronger tone than ever, and have rendered it utterly impossible that the abusive system which has hitherto existed can be much longer tolerated. Will it be believed in England that in many of the tavern Lodges, to which reference is made, the whole *three* degrees of Masonry are often *conferred upon a single individual in the course of one night*? Nay, more, we have heard of a well-authenticated instance, in which, after this most irregular procedure—we had almost called it a profane desecration of our solemn mysteries,—the whole was terminated in a drunken *FORGETFULNESS of the necessity of BINDING OVER TO SECRECY the candidate who had been so unwarrantably introduced!!* Of this fact, however, no rational doubt can be entertained, that in the vast majority of the Lodges in question the most anomalous irregularities are in continuous existence, while it is certain that, without their speedy and effective removal, Masonry in

Ireland can never rise to a condition of large, much less of really lasting prosperity.

But, it may be asked, if this picture of the Masonic state of Ireland be correct, what have the Grand Lodge been about during the many revolving years which it must have taken to bring about all this systematic disorganization? We fervently wish that truth would permit us to answer that they had been doing anything at all beyond sitting down in cool apathy and contented indifference to every thing,—except indeed to the regular collection of their official dues, in regard to which their zeal has not suffered any observable relaxation. In almost every other respect they seem inclined to let Masonry in Ireland take its fate, as they manifest no special interest in its extension amongst those ranks in society whose accession to its membership would be a real benefit; while substantial reforms, when suggested by others, are either neutralized by petty jealousy, or thrown out by direct hostility. Every man who knows anything of the working of public institutions in the state, whether those institutions be of a moral, political, economical, or religious character, is abundantly aware of the fact that, without a vigilant and unceasing system of *local superintendence*, they will inevitably degenerate into established abuses; and Masonry, in its administrative details, is not divinely exempted from this inherent tendency of all things human. In Ireland there is, properly speaking, no system of local superintendence at all; but, on the contrary, all things pertaining to the good of Masonry, so far as general expediencies and circumstantial contingencies are concerned, are left to be regulated by the passing “chapter of accidents.” There seems, moreover, to be, on the part of the Grand Lodge, a natural repugnance to the appointment of *district superintendents*, as well as to the establishment of any fixed system of local government whatever. It is now *four long years* since the Lodges of Derry and Donegal addressed to the Grand Lodge a memorial, praying for the nomination of a *district Grand Master*, whose authority could be made available on the spot for the removal of abuses which might imperatively require correction, and which could not possibly be, in the first instance, adjudicated upon by the Grand Lodge. After numerous delays of the most frivolous and even, to some extent, of the most vexatious character, it is only within the last few weeks that Sir James Stewart, Bart., of Fort Stewart, has been appointed to the high office in question! What the intellectual capacities of the Grand Lodge are we know not, and consequently we are not in a position for taking any proper measure of their ideas; but, in relation to every other social institute except Masonry, a wise man would conclude that, if left without a local government for *four years*, it must inevitably go to wreck. What would have been the social condition of Derry and Donegal, if, during the time mentioned, their inhabitants had been left without an assistant barrister or a judge of assize, and had been obliged either to submit to every description of anarchy, or yield to the expensive and frequently impracticable alternation of a resort to the superior courts in Dublin? No society could possibly exist under a continuance of the regimen supposed; and, had not Masonry possessed a principle of nearly indestructible vitality, it must have long since perished under the influence of a system of misgovernment which, it is manifest, would, if realized in the state, quickly overturn the British empire itself. What, we ask as men and as Masons, is the use of a Grand Lodge at all, if it is not to provide and to carry into effect wholesome regulations for the advancement of Masonry, by all the rational agencies which prudence

and experience have suggested, as imperatively necessary in the administration of every other social institution? If the Grand Lodge is to do nothing but to receive its allotted fees, and then to take its place amongst the other grandees of the earth, the "*fruges consumere nati*" of uninitiated life, it may become a grave question whether the period for a radical reform of the Masonic constitution in this respect has not arrived. We do, however, "hope better things" of our Brethren, "though we thus speak" in the fullness of our anxiety for a removal of those blemishes and deformities which, in the sister kingdom, have retarded the progress, and sadly dimmed the lustre of our ennobling institute.

In regard to the fundamentals of Masonry, the more nearly we approximate to a remote antiquity, our system becomes in consequence the purer; but a very different rule of judgment is to be applied to the *secular administration* of that system, which administration must keep pace with the improving spirit, and impulsive activities, of the age in which we live, else miraculous interposition alone can save it from falling into unproductive desuetude. The time has long gone by since popular ignorance familiarly associated Freemasonry with supernatural agency, and absurdly classed the mystic "sons of light" with the disciples of Cornelius Agrippa, and the magician-priests of the Cabala; but though the world has, in this respect, grown wiser, the Grand Lodge of Ireland have not, in the discharge of their departmental functions, taken from the world's example any beneficial lesson. On the contrary, they proceed upon the antiquated maxims of government, which passed current one hundred and fifty years ago, and which may have been exceedingly well adapted to the period of their original formation; but which, when viewed in relation to the exigencies as well as to the attainments of the present day, deserve no better designation than that of a system of matured *old wifery*. In fact, the Grand Lodge habitually act as if they really believed in the antiquated superstition referred to, and expected some supernatural influence (whether an angel from heaven, or "Old Simon" from the opposite region, it is impossible to guess), to compensate for their own utter lack of human exertion, and for their apparently systematic disregard of all the ordinary appliances of economic wisdom. They seem to have no comprehensive idea of originating, much less of working out the machinery of the institution on the principle of a regulated division and subordination of departments; so as to render every part complete, and to combine the whole into one great organized instrumentality, for the extension and prosperity of the Order, although in every other association in the world they see the all but omnipotent principle in question, together with its mighty results, daily exemplified before their eyes. They have only to look at the machinery of missionary, educational, and even of common political societies, in order to comprehend our meaning; and to gather, from even an idiot's glance at things as they really exist, abundant materials for self-abasement as well as for self-reproach as Masons. The case resolves itself into this plain dilemma,—they either believe the principles of Masonry to be good, or they do not. If they do not believe those principles to be good, let them, as men of honour, at once resign powers which they have no right to hold, and give way to men of different minds in this regard; to men who hold principles in more pure accordance with the Order to which others feign only the mockery of devotion, and let them cease to ruin, by their indifference, the interests of an institution which, in their eyes, has palpably lost all its primitive value. If, however, their sincere

conviction is that Masonry possesses any intrinsic excellence, the conclusion is irresistible that it is entitled to support, and consequently to the evident practicable extension amongst all sections of the human family. It is as impossible for any man, who truly *believes* that he has discovered a secret eminently conducive to human happiness, to avoid feeling an ardent, active zeal forcibly impelling him towards its universal dissemination, under proper conditions, as it is for him amidst the glare of day to open his eyes and remain insensible to the agency of heaven's own radiant light. Every Brother who is not, in this respect, actuated by a missionary spirit, is in his secret heart no veritable Mason, whatever may be the seeming quality of his ostensible profession. Universal philanthropy is of the very essence of Masonry, and he can be neither a philanthropist nor a Mason, who is not intensely anxious to embrace, if possible, every child of Adam within that circle of enlightenment, and virtue, and happiness, to which he has himself been privileged with an introduction. If this be not his felt consciousness, his Masonic faith is an imagination, and his fraternal profession only an "organized hypocrisy."

If these remarks are, in the abstract true, in relation to every individual Mason, they come home with infinitely multiplied power to the case of those Brethren, the presumed exaltation of whose attainments has raised them to "supreme command," and has instrumentally placed in their safe keeping, the temporal destinies of the associated Brotherhood itself. In ordinary social life, *trusteeship* brings with it very peculiar responsibilities, and in Masonry these responsibilities are enhanced by the superadded moralities which have their origin in the very fountain of knowledge itself. Thence it is the special *duty* of the Grand Lodge to exert all the intrinsic energies of which its members are in possession, as well as all the influences at their command, in order to extend as widely as possible the empire of illumination, and not only so; but to add to it the concurrent attributes of orderly arrangement and permanent stability. For this purpose, the establishment of *district superintendence* is essentially necessary, and this superintendence ought to be made, not an *occasional*, but a *fixed* and *generalized* element in the whole plan of Masonic government in Ireland. We have been in several Irish Lodges, and we have been invariably struck with the want of a proper uniformity in the system of working by which they all seem to be characterized; and to Masons we need only to indicate how much of really harmonic beauty is lost when any of the fundamental rules of orderly arrangement are habitually departed from. After the institution of an efficient system of district controul, the next best thing which the Grand Lodge could do, would be to establish a central "*Lodge of Promulgation*," whereby the operative irregularities alluded to, as well as all similar deformities, would be removed, and uniformity of action would become a necessary characteristic of the whole plan. Indeed, in the absence of this uniformity, it is not easy to conceive how the work can be carried on, and the fact is, that, as might naturally be expected, its progress is so seriously retarded, that Ireland may truly be said to be whole centuries behind the sister countries. It is important that the truth should be fairly known as well as honestly stated, and this truth is that the backward condition of Masonry in Ireland, is to be attributed mainly, if not altogether, to the negligent conduct of the Grand Lodge; for it is totally absurd to expect that when the heads of the institute are apathetic, their subordinates should be remarkable for zealous activity. On

the contrary, coldness in the high departments of any administration, possesses a fatally contagious tendency, and descends from one rank to another, until the entire body politic or corporate, as the case may be, is gradually chilled and frozen into a death-like paralysis of all its vital functions. In Ireland, the poverty of the humbler Brethren is itself a sufficient impediment to their actual exertions, though it cannot quench their zeal in the cause, and they have, therefore, need of encouragement, instead of meeting, as they have too often done, with supercilious indifference or frigid neglect, at the hands of men whose imperative duty it was to have lifted upon them at least the light of their cheering countenances, if they could not extend to them any more substantial assistance. How is it, for example, that the Grand Lodge of England is enabled to expend from £1500 to £2000 a year in charity, while that of Ireland is remarkable for no work of general benevolence, unless clamorous poverty and ostentatious extravagance may be classed in the list of philanthropic virtues? Were the Dublin Lodges to avoid the monstrously expensive entertainments which they have been in the habit of giving, and were they to apportion, even in the way of a *loan*, to their poorer Brethren in the provinces, the large sums which would thus be economized, Masonry in Ireland would be saved from much of that reproach and degradation, a strong sense of which has elicited the inculpatory animadversions in which we have been compelled reluctantly to present. There can be no question that great blame exists in some quarter or other, and if the Grand Lodge will only fulfil the obvious and comparatively easy duties which we have pointed out, we will cheerfully submit to any penal consequence, if the result shall not correspond with our most sanguine anticipations.

We have already stated, that in various quarters, an anxiety, not only for a reform, but for a concomitant revival of Masonry in Ireland has been manifested; and, indeed, so general, as well as so decided, is this sentiment, that even a qualified movement on the part of the Grand Lodge, would achieve absolute miracles in the way of Masonic regeneration. The Brethren of the city of Londonderry have, in this respect, set a noble example to the rest of the kingdom, although they have had difficulties of no trivial magnitude to encounter. Through the spirited exertions of a single individual—Brother Alexander Grant—the system has, in that city and its neighbourhood, been purified from many of the abuses which had become incorporated with its practical administration, through the culpable carelessness of those who ought to have exercised in regard to it the right of vigilant disciplinary controul; and the effect of Brother Grant's reforming labours has been of the most animating character. Not only have new accessions from the most respectable orders of the community been very numerous added to the ranks of the Brotherhood, but old Masons, many of whom had beforehand scarcely been known to belong to the Order, and who had long *withdrawn* from it in disgust, have re-assumed their places in the Lodge, and are now foremost in carrying forward the work, when they see it organized upon a proper Masonic basis. This solitary, but instructive fact, abundantly proves what might be done, were it possible only to move the Grand Lodge into an exhibition of anything bearing even a distant resemblance to conscious vitality. Our Londonderry Brethren have also set about the erection of a Masonic Hall in that city; but though the importance of the object is admitted, and though the poverty of their means has been frequently as well as earnestly laid before the Brethren at a distance,

they have not to this hour received the slightest assistance, except from their own immediate friends; so disheartening is the blight which the freezing influence of the Grand Lodge has shed over the once living spirit of Irish Freemasonry! The building of the Hall is still, we understand, going forward, in despite of every difficulty; but then it is done mainly at the *private risk*, and on the *individual responsibility*, of Bro. Grant, aided, so far as their limited resources will permit, by the Brethren of Lodge No. 69; as it would have been an indelible blot upon the very name of Irish Freemasonry, had the undertaking been suffered to sink from a confessed want of means, after all the preliminary requisites had been obtained upon terms in the highest degree advantageous, if the project were regarded merely in the light of a commercial speculation. It is in the highest degree discreditable that private zeal should be left to compensate for the delinquencies of public trusteeship, and that Brethren should incur the chances of ultimate *loss*, and serious *injury* to their private fortunes, for an object in which the whole Brotherhood are collectively interested. These things are eminently disgraceful, and it is therefore high time that an end were put to a system of executive management, under which the primary purposes of the Order are thus set at open defiance. The case of the Londonderry Brethren is one which cannot fail to attract in a special degree the sympathetic co-operation of their contemporaries, both at home and throughout this country at large. Their efforts have been most spirited, and they must not be left without some testimonial to animate their labours in the good work, as well as to minister to the encouragement for its successful accomplishment.

We need scarcely again assure our Irish Brethren that our intention is not to cast upon them as a body the slightest disparaging reflection. On the contrary, our object is to elevate their character, and to amplify their means of comfort and progressive usefulness, as well as of social respectability, by the enforced amelioration, if we cannot effect the wholesale abolition, of that system of mismanagement, under which their collective energies have been hitherto paralyzed, and the credit of the Masonic Institute itself—heavenly as it is in its origin, and glorious in its native results—has been suffered to fall into popular contempt. With an independence which intrinsically befits the Masonic character, we have traced to the conduct of the Grand Lodge the evils of which we complain; and we have called upon that body for the removal of these evils, as it is to the appellate jurisdiction of Grand Lodge itself that, in the first instance, every reference of this kind can be constitutionally made. Much, however, as we revere *authority*, we love *Masonry* still more; and when we see the manifest interests of the latter deliberately neglected, if not positively sacrificed, we cannot conscientiously remain silent. So far as we have yet gone, we have spoken out with freedom, but not with intentional unfairness; and unless we shall soon behold symptoms of a radical improvement in the whole system, which system we hereby arraign before the assembled bar of the Masonic world, we may, on another occasion, feel it to be our duty to enter into a thoroughly searching exposition of the abuses upon the nature and enormity of which we have, in the present article, cast merely a transient glance. The requisite materials are unhappily abundant, but necessity alone shall, on our part, induce a recurrence to the subject.

We observe from some of the Continental papers, that a Grand Masonic Congress was held at Strasburgh during the course of the last

month, when important matters relating to the interests of the Order were discussed during three days, and arrangements were made for giving to its practical details additional degrees of efficiency.* On this occasion, too, a large collection for charitable purposes was taken up; and, before the separation of the assembly, it was agreed that a similar congress should be held next year at Stuttgart. Now, here is an example which we earnestly recommend to our Brethren of Great Britain and Ireland. Let a yearly Masonic Congress for the three kingdoms be established; and let all matters pertaining to the good of Masonry, whether present or prospective, be brought under the consideration of that Congress, as a court of general review; and we venture to prophecy that the very shame of incurring the inevitable animadversion of their Brethren in England and Scotland, will compel the Irish authorities to expurgate their system from its abusive anomalies, even if a proper sense of Masonic duty were left altogether out of the question. We would almost say that, in mercy to their Irish Brethren, the Grand Lodge of Britain ought to *urge* this salutary experiment, which, if once carried into effect, will assuredly terminate in the rescue of Irish Freemasonry from those comparatively unknown depths of degradation into which, through official malversation, it has been so long and so unworthily plunged.

ON THE ABUSE OF FREEMASONRY.

A MASONIC DIALOGUE.

Felix. You are now a Mason of some experience, what was your first impression of the Order, and what think you of it now?

Cato. I will candidly admit, that for some time after I was initiated, I considered it to be "an organized hypocrisy;" I now pronounce it, a scheme of the most consummate wisdom and beneficence, rendered nearly powerless to effect its end by the inconsistent conduct—not to use a harsher expression—of the human instruments appointed to carry its benevolent intentions into effect.

Felix. You speak in rather strong terms!

Cato. I do, my friend! and believe me I feel as strongly as I speak. What would you say to those who would charge the blessed breath of heaven with pestilence? What to those who made its light a curse? What to those who poisoned the fountains of a nation's happiness? And what shall I not say to those who make the once hallowed name of Mason a term of reproach—who turn aside the fountains of her charity, and make a curse of that which should be a blessing; who make Masonry but a blind, for intemperance and excess; who rush from the light of her mysteries to the filthy dens of darkness and iniquity! I do speak strongly, because I know what a Masons' Lodge should be,

* "Un congrès Maçonique vient d'avoir lieu à Strasbourg. Il a duré trois jours, depuis dimanche jusqu'à Mardi soir. Un assez grand nombre d'hommes distingués de l'Allemagne, de la Suisse, de la Belgique étaient venus y assister. Des hautes questions de philosophie et de morale y ont été traitées, et quelques importants travaux y ont surgi. La solennité a été terminée par un grand banquet et par une riche collecte au profit des pauvres. Avant de se séparer, l'assemblée a décidé que le prochain congrès aurait lieu à Stuttgart."—*Courrier du Bas Rhin*, as quoted in *L'Observateur Français*, No. 69.

and I behold what it is ; I know what Masons are bound to be, and I see what they are.

Felix. I grant that but few of its professors reduce its beautiful doctrines to practice ; that there are some — and many—who join Masonry merely for its social pleasures ; but still, you must admit, that a Masons' Lodge is anything but a curse to the district in which it is situated.

Cato. I readily admit that a Masons' Lodge ought to be a blessing to the locality wherein it is held ; but that it is generally so, I cannot acknowledge ; for, through the evils which have crept into the Lodges, consequences often ensue quite the reverse of salutary. From various causes, a Masons' Lodge of the present day—excepting the bare time devoted to the making of Masons—has more the appearance of a convivial meeting, than of an assemblage of men met to expatiate on the mysteries of the Craft, and minister to the happiness of their fellow-men. What is the consequence ? Hours are spent in revelry, which ought to be devoted to the development of home virtues—if the parties be husbands and fathers—or the cultivation of the intellect and morality if the parties be single men. A man emulous of the honours of mastership, must likewise go through the ordeal of presiding over a company of Bacchanals, and reach his home and family at a most unseemly hour ; evils which it requires a large amount of good to counterbalance.

Felix. The evils you speak of are of frequent occurrence, but are surely far from general.

Cato. I am sorry to say they are more general than Masons care to admit ; and while that laxness of discipline which exists in the Order continues, they will go on increasing, until Masonry becomes a by-word in the mouths of all good men.

Felix. It is a lamentable thing that Masonry, which has sustained unshaken for ages the attacks of foes from without, should fall at last by the misconduct of its own members. But what would you suggest ?

Cato. To suggest a cure in the present case is not more difficult than to point out the evil ; the difficulty is in getting the co-operation of a sufficient number of the Order to compel the compliance of the rest. We have only to carry out fearlessly the principles of the Order, and the evils now defiling it will vanish like the vapours of night before the blaze of day. Masonry is free—open to free-men alone. And why ? That the vicious habits of slavery might not contaminate the beautiful morality of the Order. And yet we admit into its precincts, the slaves of sin and every defiling passion ; the libertine, the drunkard, the glutton, the brawler, and the man of pride and vanity. The founder of the Order, knowing that purity must suffer from the proximity of filth, forbade the admission of such into her temples. Her warning voice has been disregarded ; friendship or interest has winked at vice, and the badge of a Mason is no longer a warrant of virtue, nor can a title of those bearing the name of Mason be found within the square and compasses. The evil is not of to-day or yesterday, it has existed unchecked until it has nearly paralyzed the benevolent designs of the institution ; the majority of whose members consider the knife-and-fork portion of the matter as the only part which has any claim upon their attention ; while a few, influenced by ambition, find that a sufficient stimulus to induce them to master the ceremonies, and take upon themselves the labours of the Lodge ; very, very few indeed, labouring in Masonry to perfect themselves in virtue, and those few finding as little sympathy in an Order whose basis is love to God—goodness towards men—as in the

plodding money-hoarding world. What wonder, then, that such men—finding their efforts ineffectual, where they naturally looked for so much success—leave the Order, and seek among the myriads of the world for some congenial souls who will labour with them in the good work. All sincere lovers of truth must tire of endless profession without practice. The man of science, the man of art, the man of letters, the moralist, retires from an Order where he finds no longer a responsive aspiration; thus leaving it still darker and more desolate; a prey to the sensualist and the vain, who, having undisputed sway, squander its revenues in folly and debauch. Oh! for one Lodge founded on purely Masonic principles! ruled by Masons! not Masons in name alone—but in spirit. Composed of minds of sound judgment and strict morals; who would scorn to admit—either directly or indirectly—any one to their holy mysteries, whose heart dilated not with love to God and man; whose hands were not free from defilement; whose soul did not purpose its own salvation, and its brothers good. Oh, for such a Lodge! a rallying point to which the sincere and zealous Mason might repair, and hope—not all in vain—that Masons might yet convince the world that Masonry is something more than a name. The day may—the day will come—when such will be the case. Then will the world behold what the “light” of Masonry is: not wine bibbing—not feasting—not rioting and excess—not idle parade—not honours unworthily sought after and unworthily bestowed: but Faith in the Great Architect of the Universe, Hope in salvation, and Charity to all men. Then will the widows heart leap with joy—then will the aged man’s hope be bright—then will the sorrow of the fatherless be not without consolation: earth will bless the Masons’ labours, and Heaven crown them with the crown of immortality.

CATO.

THE FREEMASONS' LEXICON.

(Continued from page 298.)

Leipzig.—This city is celebrated for its university as well as for its fairs, and is situated in the centre of scientific and industrial intercourse of civilized Europe, and especially of Germany; and had in common with Hamburg and Berlin some Masonic work places in the commencement of the past century. The oldest Freemason’s Lodge here was opened on the 20th March, 1741. Some time before this, Brethren belonging to the place, who had been initiated in their travels in England, France, and Holland, held private assemblies and initiations here, and had several times celebrated the festival of St. John. The original Lodge in this Orient at first wrought only in the French language. It first commenced to work in German in 1746, at which time the name *Minerva* was introduced, while the French branch named itself *Aux trois Compas*, until a complete union of the two, in the year 1747, introduced the common name, *Minerva zum Cirkel*. In the year 1757 she was joined by a Lodge formed here by foreign Brethren, called *Aux Voyageurs à trois Nombres*, also the travelling *Minerva*. And in the year 1766 by the Lodge, which had been removed here, *Zu den drei Palmenbaeumen*. In the same year she received from the chiefs of the Order a regular acknowledgment of the rights and privileges of a Grand or Mother Lodge, and took her

present name, *Minerva Zu den drei Palmen*. She joined the, (at that time so called) system of the Strict Observance, and afterwards the Grand Lodge Union in Germany, in connexion with the most ancient and honourable Scottish and St. John's Lodges, who elected the royal Brother, Duke Ferdinand of Brunswick and Luneberg, to be their General Grand Master, and received from the royal Brother Charles, Duke of Curland Königl, Pohnlischen und Chürfürstl, Sächs, Prince Protector in Saxony, a protectorium, dated 24th June, 1774. In the year 1747, a Grand Scottish St. Andrew's Lodge had been formed in the *Minerva Lodge*. After the reform in 1766, and the constitution sanctioned by the Convent at Kohlo, this Lodge adopted the name of its royal protector, *Carl zu den drei Palmen*, which has since that time exercised the rights of a Mother Lodge, and the directorii in this Orient. In the year 1773 she founded a daughter Lodge at *Querfurth*, under the name, *Minerva zu den drei Lichtern*. In the year 1754 she granted a warrant to a Lodge in *Wetzlar*, and in the year 1742 she founded the still flourishing Lodge at *Altenburg*. The Lodge *Minerva* at the three Palms at present belongs to no foreign Grand Lodge, but rests upon her own constitution in honourable independence; she works by the ritual of the united Lodges, and maintains a friendly and sisterly correspondence with all just and perfect Lodges. She possesses her own roomy and convenient hall, an important and well-selected Masonic library, a perfect collection of Masonic medals, and a beautiful model of Solomon's temple. Since her foundation, up to 1816, she has led the best and worthiest of men to the Order. She opposed with all her strength the Schröp-ferical mummery which this impostor endeavoured to introduce, under the absurd name of *Freemasonry*, and by which he sought to deceive the credulous and superstitious.

Besides assisting in the founding and supporting the Masonic Educational Institution at Dresden, she holds an annual juvenile festival at Christmas, at which about fifty boys and girls from the charity schools in the neighbourhood, who have distinguished themselves by their diligence and good conduct, are rewarded with clothing, linen, books, work-boxes, and eatables. She has struck three medals:—1. The so called members' medal in 1766, avers. the goddess *Minerva* sitting under three palms; revers. the words, "*Non nisi digno, M DCC LXVI.*," in a wreath.—2. On the death of Bro. *Freiherrn von Hund Horremeisters*, der seventh province; avers. his bust, with the inscription, "*Carolus L. B. ab Hund et Altengrotkau;*" revers. an urn, with the inscription, "*Pietas Fratrum, D. R. L. V. M DCC LXXXVI.*"—3. On the fifty yearly jubilee of the dirigrenden ancient Scottish Grand Master of the Lodge, Duke of *Hohenenthal*, cut by Bro. *Lors*; avers. the bust of the duke, with the inscription, "*Frid. Guil. comes ab Hohenenthal Minervae Vates Semisaecularis;*" revers. an Egyptian sphynx reclining under a wreath, woven with ephen, oak, and acacia branches, above which was a crown, composed of nine stars, with the inscription, "*Vetant Mori,*" beneath, "*Die III Decembris, M DCCC XIII.*"

There were several other Lodges in *Leipzig*, which are closed; the Lodge *Balduin zur Linde* founded 1807, joined the *Hamburg Grand Lodge* 1809, and the *Dresden Grand Lodge* 1815.

The Lodge *Balduin zur Linde* founded a free Sunday school for apprentice and journeymen mechanics in 1816, which is still in a flourishing state, and in which instruction is given, partly by the Brethren and partly by teachers, who are paid by the Brethren, in reading, writing, arithmetic, and the German language.

St. John's Lodge Apollo, at the Three Acacias, founded the 24th June, 1801, and constituted from Regensberg 8th August, 1801. From which arose the St. John's Lodge Apollo, under which name she joined the Grand Lodge of Hamburg in 1805. In the year 1815 she joined the Grand Lodge in Uresden.

Leopold, Maximilian Julius, Duke of Brunswick, Royal Prussian General in Franckfort on the Oder, and W. M. of the Lodge at the Upright Heart, was born the 10th October, 1752. On the 27th April, 1785, there was a tremendous inundation by the Oder; in endeavouring to rescue the sufferers he lost his own life in the waves. A school founded by him at Franckfort on the Oder, is a proof of his philanthropy. The clothes in which he was drowned, viz., boots, small-clothes, coat and waistcoat, are preserved in the collection of curiosities belonging to the Grand Lodge, at the Three Globes, Berlin.

Lernaishes System.—The Lernaical system was introduced into Germany from France, but has long been extinct. The Marquis of Lernaix introduced it into Berlin himself in 1758. Its objects were the philosophia arcaica and the philosopher's stone. In the year 1762 he founded a Grand Chapter at Berlin, under the title of Knights of Jerusalem.

Lessing.—Gottfried Ephraim, born at Kamenz, in the Neiderlausitz, the 22nd January, 1729, and died 15th February, 1781, at Wolfenbutel, where he was librarian to the Duke of Brunswick. This member of the Order was a very learned man, and is known in the literary world by his dramatic works, for who does not know his "Minna of Barnhelm," "Emily Galloti," and "Nathan the Wise." His literary works amount to about thirty volumes. He, in company with Nicolai and Mendelsohn, founded the well-known library of the fine arts in Leipzig; and he also published his literary letters in Berlin, which have contributed so much to form a better taste in Germany. His work, in six volumes, "History and Literature," from the treasures of the ducal library in Wolfenbutel, contributed much towards explaining and simplifying theological science. He has proved himself a learned and deeply investigating Mason by his tract, "Ernst and Falk, a dialogue for Freemasons, 1778," which is worthy of perusal by every reflecting Brother.

Leuchtend.—Means here unanimous; a ballot is unanimous when there are no black balls. This unanimity must be founded upon the proper exercise of the rules and regulations laid down for our guidance in this important part of our duty, and a perfect unanimity in the opinions of the Brethren on the moral character of the candidate.

Leuchter, die drei Grossen. Candles or torches.—The three great, are not to be confounded with the three great lights. They are merely candles or torches, or they may be called pillars with torches.

Licht.—Light is a great and sublime symbol; but we do not mean the light of the eye, but the light of knowledge. The naturally blind is often the possessor of more light than those who see. Light and warmth are intimately connected; without both not a single blade of grass could spring out of the ground. He who seeks for light upon any subject seeks for truth, and to him it is said, *Give him light*. He receives thereby the permission to draw nearer light and truth, and to make them his own. The light of a candle, or of the eyes, must not be confounded with this light. The light of a candle is produced by natural causes, but the light of knowledge descends from above, and the light of the eye frequently charms us to sensual enjoyments. In every age and nation, and in every religion, and in all the mysteries of the

ancients we find light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal!

Licht einbringen. To bring in light.—When a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them, and point out the way they should go, or bring light to them. This may be done symbolically by suddenly lighting up a dark room with torches. He who thus introduces the light into the Lodge, must be a worthy man, and experienced in the Craft.

Lichter. Lights.—The Freemasons are enlightened by great and small lights. The Bible, the Square, and the Compasses, belong to the first; and the Sun, the Moon, and the Master Mason, or the Stars, to the second. The great lights are immortal, and neither limited by time nor space; the small ones are limited by both. The Bible rules and governs our faith; the Square our actions; and the Compasses keep us in a bond of union with all mankind, especially with a Brother Mason. Or with other words, the Bible directs us to elevate our spirits to a reasonable and rational faith. The Square teaches us so to discipline our minds as to make them correspond with a pure and prompt obedience to the laws of our native land. And the Compasses teach us so to cultivate our understandings as to enable us to live in the bonds of social and fraternal union with all mankind, whatever may be their peculiar views on religious or political subjects.

Loge. Lodge.—As men call the house of God a church, and when religious services are performed in it, say it is church hours, so also we call the locality in which a Lodge assembles, a Lodge, and when the Brethren are assembled in it, it is Lodge hours. The form of a Lodge is an oblong square. Three well informed Brethren form a legal Lodge, five improve it, and seven make it perfect. We may also call a room in which a Lodge is held, a hall.

Logenlisten. Lodge list.—For upwards of sixty years the majority of Lodges have annually published a list of their members, which lists are not only forwarded to the Brethren of the town or city where the Lodge is held, but are sent to foreign parts. The Brethren should know each other, and as it is impossible to form a personal acquaintance with every Brother, descriptions of them, containing their ages and their rank in the world, as well as their offices in the Lodge, are very useful. We may also see by those lists whether the numbers of Lodges increase or decrease. In the lists of the Grand Lodge we commonly find a list of the daughter Lodges, and the dates of their warrants.

Logentage. Lodge days.—Commonly called, in England, Lodge night. Every Lodge ought to assemble at least once a month, and work in either the first, second, or third degree. The Master and Officers ought to meet oftener, to consult upon all things relative to the welfare of the Lodge, and also to regulate the labour of the next Lodge night. It is generally settled at a conference held about the festival of St. John, on what nights the Lodge shall meet, or the Brethren are called together by a circular from the secretary, when so commanded by the W. M.

Lohn. Reward.—The Brethren are released from their labour to receive their reward. Respect, love, and gratitude, are their reward, and the consciousness of having deserved such must dwell in the breast of the labourer himself. No one can or dare declare himself to be worthy or unworthy of this reward, much less can he claim merit from his Brethren. A good Freemason requires no outward reward, neither

does he work for it, for he does not sell his humanity and philanthropy. He who looks for gain will not receive it, but he who does his duty faithfully and cheerfully, without either requiring or waiting for a reward, will receive it without measure, and rejoice innocently that he has received it, for his conscience tells him that he is worthy of it, and that he has endeavoured to deserve it.

London.—The United Grand Lodge of all the Freemasons in England, founded 24th June, 1717, adopted the above name in the year 1814. Under this Grand Lodge there are in London about two hundred and fifty Lodges, and about the same number in the other cities and towns of England.* Besides those, she has daughter Lodges in all parts of the world; but works more particularly by Provincial Grand Lodges, which she has founded here and there, as in Hamburg, Hanover, Frankfort-on-Maine, &c. &c. In 1725, this Grand Lodge established a fund for relieving distressed Brethren, to which every English Lodge now subscribes, and the funds of which are materially increased by a fee on granting certificates. It has its own committee, to which the petitioner must apply. If the committee finds he is worthy of assistance, he is immediately relieved with five pounds sterling; but if it is a Brother who has been suddenly plunged into distress and poverty by some great calamity or unavoidable misfortune, or who has a large family of children whom he is unable to support, those circumstances are brought under the consideration of the Grand Lodge at their next assembly, and a sum is voted to him, which must not exceed twenty guineas at one time. By this timely assistance, many a worthy Brother has been relieved from poverty and distress. The Grand Lodge in London was also the first to compile and publish a Constitution Book. Since its foundation, the most exalted personages have always been at its head as Grand Master, and the Prince Regent is at the present time the Grand Patron of the Order (1818).†

Lufton. Lewis.—This appellation, derived from the English, is given to the son of a Mason. Lewis formerly had the privilege of being initiated into the Order younger than any other person, even in his eighteenth year; but they only enjoy this privilege now in those Lodges where the law does not prohibit any one to be initiated before he has reached his twenty-fifth year. Lewis must also be a cultivated and morally respectable young man, or the entrance into the Lodge will be refused to him as well as to those whose fathers are not Masons. The privileges which the sons of the priests of the ancient mysteries enjoyed, cannot be introduced into Freemasonry.

* In London, the number of Lodges are about 100, and there are nearly 700 provincial and district Lodges.—Ed.

† It appears that the author of this work was not aware of the existence of the Boys and Girls Schools, nor of the Asylum for Aged and Decayed Freemasons, each of which institutions is worthy of the support of the Brethren, and creditable to the Craft, but much more calculated to benefit the London than the provincial Brethren. The Society for granting Annuities to Aged and Distressed Masons, shall be the subject of a letter devoted to itself, as soon after the Provincial Grand Lodge for Durham is held, as I possibly can.—TRANS-LATOR.

BRITISH FREEMASONRY AND CATHOLICISM.

PETITION TO THE POPE.*

MOST HUMBLY INSCRIBED TO THE RT. HON. THE EARL OF ZETLAND, M.W.G.M.

To the Editor of the Freemasons' Quarterly Review.

London, 14th Septemb.r, 1846.

SIR,—The following rough draft of a general petition, remonstrance, or manifesto, addressed to the court of Rome, is submitted for correction through your pages, in the hope that some one more competent than myself will take up the matter for the general good. It is sketched after some of the usual forms—much after the style required when a petition is sent to our parliament in England. The charity of Freemasonry being universal, I should propose that a copy, when agreed upon, be signed by every member—without any distinction of creed or religious opinion—of every Lodge throughout the British dominions, and be forwarded to Grand Lodge, in order to form one grand monster petition, for transmission through our bishops to Rome. Such a deed, so signed, would guarantee the truthfulness of the allegations of Roman Catholic Freemasons, all being equally interested, as members of the one great Masonic family. I am your obedient servant,

A CATHOLIC.

PETITION TO THE POPE PIUS IX.

MOST HOLY FATHER,—We the undersigned members of the most ancient and universal association at present existing, specially recognized in the several acts of the imperial parliament of these realms, relating to “secret oaths and secret societies,” as a legal and lawful secret society, under the designation of the society of “Free and Accepted Masons,” in Great Britain, *i. e.*, England, Wales, Scotland, and Ireland, her colonies and dependencies, present ourselves at the feet of your paternity, the newly-elected Bishop of Rome, head of the Catholic church upon earth, joining our heartfelt congratulations upon this most auspicious event, which has been received with demonstrations of joy over the whole world.

We return our humble thanks to God, the great Architect of this universe, the dispenser of all blessings, for having, in the august person of your holiness, manifested His fatherly care and solicitude for the salvation of souls, by providing so wise and worthy a prince and ruler over His church and its states.

The wisdom of your predecessors of blessed memory, since the year of our Lord, 1738, having from time to time deemed it expedient, for the safety of true religion and protection of pure morality, to promulgate several decrees and edicts, prohibiting and condemning certain secret societies bound by unlawful oaths, and instituted for unlawful purposes, under the assumed name of “Freemason” in particular, alleged to have propounded opinions and doctrines offensive to true religion, at variance

* The annexed rough draft is worded advisedly, to meet any objection on the part of prejudiced individuals, who might hesitate to recognize the Bishop of Rome the Pope. No one who signs will do more than to acknowledge, what all the world admits, his existence, and that Roman Catholics submit to his authority. The petition is universal, because in petitioning for ourselves, we petition for all the world beside. [The “petition” reached us too late for the September number.—*ED.*]

with sound morality, and dangerous to the peace and tranquillity of states—which offensive “conventicles, associations, and societies,” for the most part having ceased to be, and never having been known to exist in these realms, such irreligious opinions and dangerous doctrines being totally at variance with “the book of our constitutions,” which regulates and governs all Masonic Lodges in these realms—at the feet of your *paternity*, we seek to be relieved from the unjust and undeserved opprobrium cast upon all “Freemasons” in particular, by such sweeping and undefined prohibitions and condemnations, propounded in the several decrees and edicts against all “secret societies” in general, bound by “secret oath,” and Freemasons in particular, without any qualification or distinction.

We, members of this most universal and ancient “secret society,” sanctioned from the remotest antiquity, secret only in name, because its portals are open to the admission of mankind in general—to your holiness, and to the whole of the sacred college of cardinals—none excepted; in times past having been patronized by many potentates and kings, presided over in these realms by princes of the blood-royal, *e. g.*, by the late King George IV., when prince regent; more recently by his brother, the late lamented illustrious Duke of Sussex, as Grand Masters; for the time being, by the right worshipful the right honourable the Earl of Zetland, whom God preserve; the great majority of our ministers of state; most of our men of title and wealth, holding offices in, or being members of, the innumerable Lodges throughout these realms; humbly offer to your paternity these guarantees for our loyalty to our sovereign, whom God preserve, our veneration for constituted authority, and the strongest surety, that our morality is strictly conformable to the word of God, as taught by Christ and his apostles, and their successors.

Being specially prohibited and forbidden by “the book of our constitutions” to conceal either *treason or murder*, and to *interfere*, as *Masons*, in the political affairs of states, or in any matter concerning religion—politics and religion cannot be discussed or entertained in the Lodges—we, therefore, present this petition, humbly but earnestly praying that the day is at hand, when your paternity will carry into effect the objects proposed in this our petition, for the benefit of many thousands, perhaps millions of innocent and immortal souls, in Great Britain and her dependencies, and elsewhere over the entire face of the globe, whose eternal salvation is being perilled by the existence of these several decrees and edicts, and by the enforcement thereof, by your vicars apostolic in these realms, against “secret oaths and secret societies” in general, and “Freemasons” in particular; and which are declared to comprehend the soul of every one associated therewith, whether established for lawful or for unlawful, or for good or for evil purposes, all “secret oaths and secret societies” under any designation whatever, being indiscriminately prohibited and condemned, without any reservation or distinction.

And we, your petitioners, will humbly but fervently pray, that the eternal Father of all, the great Architect of the universe, from whom all paternity is named, may bestow upon your Holiness length of days, with every happiness here, and hereafter a crown of eternal glory.

SIR CHARLES WOLSELEY'S LETTERS.

The evidence of men of high standing in society, must have greater weight than paid scribbling writers in "the Tablet." The recent letters of Sir Charles Wolseley will be read with pleasure, although never intended for publication.

NO. I.

(Copy.) To Mr. —, Bookseller. Sir,—“As I perceive your name is to the title page of the pamphlets, ‘The Tablet v. Freemasonry,’ as one of those who sell them, can you inform me whether it is a secret who the author is? I am a Freemason, and what is more, a French Freemason, of ‘the Grand Orient of France,’ mentioned the other day in ‘The Tablet,’ made so above forty years ago, consequently during the revolution; that one of the understood rules is, that neither politics or religion were to be discussed, neither of which I ever heard broached. Therefore I am as disgusted with the editor of ‘The Tablet’ as is the author of the said pamphlet; and if you know the author, you may send this note to him, or show it to whom you please.”

I am your obedient humble servant.

Wolseley, Staffordshire, May 13, 1845.

P. S.—“I think we are in want of another good Catholic paper, for the present one has done its best to disgust very many of the Catholic gentry. Yes; and he seems to have made a dead set at them in several instances. I think the publishing of his friend Anstey's letter, where a noble lord's name was brought in, was shameful. I should be glad to have the address of the author of the above pamphlets.”

NO. II.

To —. Dear Sir,—“I received your esteemed note, and I agree with you that he is no authority in the church! He does not, or will not, understand the question of Freemasonry; and, therefore, substitutes falsehood for truth, and abuse for argument. Who ever before heard that papal bulls were ever ‘lawfully’ proclaimed in this country? a point not to be got over; or that the popes ever intended to condemn good societies and bad societies together? No one, until this meddling, vain fellow, removed the veil of the ‘happy ignorance,’ in which the charitable policy of our authorities suffered us happily to remain. How many thousand tender consciences have been unnecessarily disturbed, and innocent creatures been unwittingly made wise? Were I you I would publish nothing. Depend upon it, that whatever you say he will turn only into ridicule, because he knows that those who read your letters may read his answers. How many of his readers, amounting perhaps to a thousand, will read your letters. It is nuts for him for any one to write; therefore, the best way is to talk, and put him down in that way. P. P. A. will, of course, talk of my letter to him; perhaps thus he will hear of it. He cannot well publish anything of it; if he did meddle with my name, I could answer him in the *Morning Chronicle*.”

“I was made a French Mason during the French revolution. It was during the emperor's sway, in Brussels; and there is no difference between them and us, as English Masons.”

I remain, dear Sir, yours sincerely.

Wolseley, 16th May, 1845.

NO. III.

To —. My dear Sir,—“ Many thanks for thinking of me, and sending me the pamphlets.* But I have just received both by order. *N'importe*, yours will do to send out, *pro bono publico*. You have been a *papist* all your life, and you do not yet seem to know *them*. How can you expect to get more than one here and there amongst our clergy, who will, whatever he may think, join with you in the Freemason question? Why, it is natural—it is human nature! I am a French Mason—of the Grand Orient of Brussels, appointed and constituted by the Grand Orient of France—and I assert, not one word of politics did I ever hear broached, or of religion either. I was made under Napoleon's consulship.

“ Now, sir, let me give you another fact, which you may also make use of, if you please. Some twenty-five or thirty years ago, a Peer's son had some idea of starting for Westminster as M. P., and asked me, as a Mason, to attend some of the Lodges in London with him, for the purpose of securing the votes of the Masons of these Lodges, my friend having been made a Mason on purpose. I told him he knew little of Freemasonry, if he supposed we could broach the question of politics in Lodge. He, however, pressed me to go with him; and I said I would were it only to prove to him what I expected. Well, we attended, *but to no purpose*.

“ That vain fellow, in his last article, speaks in a more *subdued tone*. I suppose he finds the cash *retiring*! You see he now admits articles from people who are not Freemasons, and who are not ‘clergymen!’ The fact is, he has received such *broad hints* of his having *gone the length of his tether*, that he is in a panic.

“ The nonsense about the marriage,—that fact being the only truth in the article,—has been traced to a clergyman, whose hand-writing on the envelope was acknowledged. The motive must be his own!—as that of the *gobe-moche* who published the untruth.”

I am, yours sincerely,

Wolseley, 15th May.

TO THE CATHOLIC HIERARCHY OF ENGLAND.

BELOVED PASTORS.—The time has gone by, when either individuals or systems must be presumed criminal, because prejudices of long standing have persisted in charging them with crimes, and pronounced their condemnation, on the supposition that the frightful phantom which their fancy conjured up was a hideous reality. No one can be so well aware as yourselves of the injustice of such a proceeding. The holy religion which you profess, has been painted by its enemies in the most revolting colours; made as hideous as the malice of man could represent it; and thus held forth to the people for their contempt and derision. Millions thus deceived, believe it to be the monster it is represented. True! you, who have the happiness to be in her holy commu-

* See Rejected Letters,—“ The Tablet v. Freemasonry.”—Nos. 1 and 2, published by J. Cleave, Shoe-lane, Fleet-street, London—sold also by Dolman, 61, New Bond-street; Jones, 63, Paternoster-row; Little, Henrietta-street, Covent-garden; Tobin, Circus. St. George's-fields; Spencer, 314, High Holborn; Grant and Bolton, Grafton-street. Dublin; and by all Catholic booksellers.

nion, know the picture to be false and libellous: you can say with truth of her, in the words of Christ—"Thou art all fair, O my love! and there is no spot in thee;" and regret doubtless the blindness of man which calls "light" "darkness," and purity itself the scarlet whore.

To compare small things with great, Freemasonry has been subject to the same treatment; has been reviled and anathematized; and that solely by those who were entirely ignorant of her principles. She has likewise had the misfortune to be denounced by the Catholic Hierarchy, who have been abused as to the intentions of the Order by its enemies, who, for sinister motives, have confounded Freemasonry with other societies, some of which were evil, and the others questionable. "A Catholic"—anxious to remove from the Catholic Freemasons under the Grand Lodge of England, the edicts which (for the safety of true religion and the protection of pure morality) the predecessors of His Holiness Pius IX. (whom God preserve) have deemed it expedient to promulgate against Freemasons—has drawn up a petition to His Holiness, praying that the Freemasons of Great Britain, Ireland, and her Colonies, may be freed from the effects of these several edicts; and I, in furtherance of the prayer of his petition, presume to present to you the real principles of Freemasonry, that you may perceive that religion and morality have nothing to fear from the society of Freemasons, but that the said society is a humble auxiliary in the glorious cause of morality, and ought to be pleasing to all denominations of Christians, and particularly to the Holy Catholic Church. In the first place, all political and religious discussion is strictly prohibited in Masons' Lodges; a rule so strictly adhered to, that I never heard the subject mentioned in a Lodge, (excepting to impress this law upon the Brethren :) thus rendering any attempt to subvert the institutions of the country impossible in Masonry. In the charge at initiation into the first degree, are these words—"As a citizen, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of *any state* which may for a time become the place of your residence." From the above you will perceive how averse Masonry is to disloyalty or political agitation. As regards the morality of Masonry; tried by the touchstone of truth, it will be found unexceptionable. The three grand principles on which the Order is founded, are Brotherly Love, Relief, and Truth. We are taught to have Faith in one God, Hope in His salvation, and Charity to all men. We are taught to exercise the virtues of Temperance, Fortitude, Prudence, and Justice; to consider all men our brethren; to visit the fatherless and widows in their affliction; and keep ourselves unspotted from the world. Such, beloved pastors, is the morality of Masonry—such the morality of that Order for which I solicit your charity. Leave the task of reviling such an institution to wicked uncharitable men; and as your holy religion (*our holy religion*) has the good of all men at heart; as she offers up her prayers for the just and the unjust—for the just that they may be perfected, and for the unjust that they may turn from their wickedness and live—so join your exertions for that Order which you will find your firmest ally and most zealous servant in your efforts to make the human family better and happier men.

W. M. SNEWING.

THE INQUISITION IN ROME.

SECRET OATHS—THE BISHOP OF CHARLESTON, U. S.

The Rev. Mathew Gibson, of Massachusetts related the fact, that whilst he was a student in Rome, Dr. England, the Bishop of Charleston, was confined in the apartments of the Inquisition for some hours, for an offence against discipline.

The following particulars of this event have been obtained, and may be relied on as substantially correct. Upon some great occasion, Dr. England, whose eloquence was known to his countrymen visiting the "eternal city," was solicited to preach. As is often customary, in order to compliment the foreign residents, American and English, he had ordered the flags of the two nations to be unfurled over the sanctuary. After having delivered a most impressive sermon, and he had retired to rest after the fatigues of the day, he was suddenly aroused from his slumbers at twelve o'clock at night, and, as they quietly do those things there, informed most courteously that a carriage awaited, attended by gens d'armes, with a summons, to conduct the good bishop to apartments (not fabled dungeons, which are said no longer to exist,) of the Holy Inquisition. On the following day he was surprised to receive a visit from one of the officers of the Inquisition in the person of his friend Dr. Wiseman, rector of the English college, and still more surprised at his avowal of being the author of this act of severity, and excusing himself in virtue of his oath and obligation of duty in his office as one of the Inquisitors. Having performed this duty, Dr. Wiseman observed that he came to do one more pleasing—to help his friend immediately to recover his liberty. Accordingly, the good bishop having made his *amende*, or what happened with another bishop, frightened the inquisitional authorities with the threat of an American fleet on the Italian seas, the same carriage was ordered to take him back to his residence the following day.

Dr. England, it is believed, never mentioned this anecdote to any one, having been bound by "oath of secrecy" never to reveal what had transpired before his liberation. It is said that an "oath to secrecy" is exacted from every prisoner before being liberated, after having expiated the offence of which he may have been pronounced guilty.

Dr. O'Finnan, Bishop of Wexford, (or Waterford,) had been ordered to repair to Rome, as is customary, in order to settle some ecclesiastical differences. He had not been long there before he was summoned to appear before the Holy Inquisition, to answer certain interrogatories relating to the administration of his diocese. But before obeying the command, he took the precaution of waiting upon the British Consul, who undertook, in the event of the bishop's non-appearance, to demand his instant release as a British subject. Thus armed against contingencies, and being also furnished with his passport as a further protection, he attended at the Inquisition. Having explained himself to his own satisfaction, upon being threatened with incarceration for objecting to the views taken of the case by the tribunal, he plainly told the Inquisitors that he refused to be dealt with as a subject of the Papal states, he being an Irishman, and a subject of the King of England and Ireland;

that in spiritual matters he would submit to their authority—in matters relating to the salvation of his soul, and of those committed to his charge, but his body being the subject of another country, he warned them that he was specially protected. It is needless to add that he was not detained; and the affair in dispute was referred to his own diocesan, Dr. Crotty, though he himself did not return to Ireland, but received an appointment subsequently in the Court of Rome.

From the above relations, it appears that in Rome the Inquisition exists in the fulness of its power, though totally divested of the horrors of past times. Instituted for the purpose of exterminating most dangerous and devastating heresies, which bid fair to contaminate and even exterminate the human race, the necessity for former severities no longer exists; it is therefore to be hoped that, in these enlightened times, this tribunal will be discontinued altogether. At the above time, (of Dr. Finnan,) it contained as inmates several bishops, many priests, and others, lay subjects of the Papal states. All persons taken there are sworn to "an oath of secrecy," also upon being liberated, obliging them not even to divulge the fact of their having been there. Every one has his separate apartments according to his rank, and is treated with the greatest humanity. The horrors of the silent system are solaced and mitigated by the regular practice of spiritual exercises;—a model not unworthy of the notice of our prison reformers in this country, in order to counteract the fatal effects of the solitary system lately introduced here.

As the world grows older, states become more civilized, and rulers less cruel. It is therefore to be hoped that this "secret tribunal"—(the Popes have objected to the so called "secrecy" of Freemasonry)—will soon cease to exist. The present existence of this tribunal is said to account for the fact of the Court of Rome not appearing to be at all urgent for an ambassador to represent our liberal country, as he would interfere to have it abolished.

THE HIGH DEGREES OF FREEMASONRY.

FREEMASONRY has for its foundation the Apprentice's, the Fellowcraft's, and the Master Mason's degrees. These form the base on which the goodly structure is reared. On this broad and catholic foundation, all persons of good report, independent of the controul of their fellow men, are admissible to the benefits of the true light. Important, however, as these degrees are, they are but the commencement of the mystic rite.

The Brother who has been thus advanced, has made some progress on the road of intellectual morality; still he has much to learn before he can look upon his position with satisfaction, and know with certainty the value of the Order of which he has been admitted a member. The roll of Masonic knowledge has been unfolded thus far, but the enquiring Brother soon finds that he is as yet but on the margin of its mystical revelations. In fact, it is part of the teaching these three degrees that much is yet to be taught. These further mysteries are to be developed when happy times and circumstances unite for that purpose. The Master Mason has indeed been raised to the third step in the mystic ladder;

but he has thirty more before him, and until times and circumstances have placed him on that favourite elevation, the labour of love has not perfected the good work.

These, the higher degrees of the Order, have been much neglected in this country in modern times. Many reasons have contributed to cause this result. The principal reason was, however, the unfortunate dissensions that arose during the last century between the bodies styled "the Ancient York or Athol Masons" and the "Modern Masons." These dissensions became the favourite topic of the different parties; and the valuable time of our brethren was wasted in such discussions rather than in the investigation of those fundamental landmarks of the Order on which its unity and philosophy depends. Although these discussions have happily been ended by the union of the two bodies; yet that event itself caused much bitterness of feeling, and although there was not the public scandal of open dissension to be charged against the Order, yet, for many years after that event, the mode and manner in which it had been brought about, continued a favourite subject of complaint and discussion. It is to be hoped that this as well as the open dissension itself is for ever buried in oblivion, and that a happier time for those who really wish well to the Order is dawning on our land. One, therefore, of the principal reasons why greater attention has not been paid to the higher degrees of the Order has been pointed out; there were several others, but within the space we have allotted for ourselves at present, it would not be possible to investigate them.

In saying that the higher degrees of the Order have been neglected in this country, we must not be mistaken as to the meaning intended to be conveyed. We do not mean that they have been entirely abandoned, but that the treasures there to be found have not been sought for with the avidity which their intrinsic value warranted. Undoubtedly much of the true light of the higher degrees was to be found in many parts of the country, as witness the meetings of Chapters of Rose \dagger ; but yet the attention of erudite Brethren of the Order being directed to other subjects, the ignorant and unlearned presided, and gross interpolations and material symbols usurped the place of our sacred mysteries.

On the other hand, it is not intended to be stated that the higher degrees of the ancient and accepted rite ever existed in this country *fully and complete*. That was an impossibility, for at the time that the greatest attention was being paid to this subject elsewhere, that is, between the years 1740 and 1790, the foolish dissensions, above spoken of, between the York and the Modern Masons were existing in their greatest bitterness; English Masons, therefore, could not assist in perfecting the good work, and it was to the great Frederick of Prussia that we are indebted for cementing together the materials previously existing, and making that perfect which was complete in all other respects, except its system of government. It appears that between the years 1740 and 1750 a thorough examination of all the degrees of Free and Accepted Masons was undertaken in Prussia, under the sanction of the Princes of the Royal Secret, its consistory numbering at that time the most learned Masons in Europe. The result of such deliberations was a solemn declaration, that true Freemasonry consisted of the thirty degrees, known as the ancient and accepted rite, together with the other two degrees, called degrees of dignity, viz., the Grand Inquisitor Commander's Degree, and the Consistory of Princes of the Royal Secret. The resolutions come to were then formed into constitutions, and a grand Masonic

assembly held at Berlin on the 26th of October, A. D. 1762, for their ratification, on which occasion his majesty, Frederick the Second, King of Prussia, was proclaimed as chief of the eminent degrees of Freemasonry, with the rank of Sovereign Grand Inspector General and Grand Commander. From that time the higher Chapters could not be opened without his presence, or that of his substitute, and a special patent appears to have been necessary for each assembly so held in his absence. From the Masonic knowledge thus accumulated *in one perfect system*, all that is ancient in Freemasonry is to be found, and it is from the pure stores then collected that all that is true in systems, that differ in name from the ancient and accepted rite, have been made up.

It has been asked what part of this system the Knight Templars of *England* occupy? The English Knight Templar, *strictly* speaking, may be considered as not a Masonic degree. It is a high order of chivalry; and as such deservedly takes its stand very high amongst ancient orders of knighthood. That none but Masons belong to it is quite accidental, and has probably been brought about by the fact that none but Masonic assemblies are privileged in this country to meet in secret societies. That the Order, as now given, is not essentially Masonic there exists much evidence, and it is only until lately that Encampments of Knight Templars have ceased to meet, whose members were not Masons. The Encampment of Baldwin, as established at Bristol, claims to have been founded by the Templars who returned with Richard the First from Palestine. In fact, it is generally understood that the late Most Eminent Grand Master of Templars, his Royal Highness the Duke of Sussex, was not only Master of English Templars but also Grand Prior for England, the latter, of course, being given by a foreign community, not assuming to be Masonic. So convinced was his Royal Highness that the Knight Templars was not strictly a Masonic order, that this was alleged as the reason why no Grand Conclave was held for twenty years and more before his death. Let, therefore, the Conclave of Templars in England take the place, that it is so well entitled to, amongst the other orders of chivalry; but let no Templar, who wishes to maintain a consistent reputation merely from the accident that he himself is a Mason, attempt to place the order of *Templars, as given in England*, amongst the grades of pure ancient free and accepted Masonry. With the ancient and accepted rite it has nothing in common, having a different government in its own Grand Conclave and Grand Master, but deserving the highest respect from its undoubted antiquity.

His majesty the King of Prussia being placed at the head of the eminent degrees of Freemasonry, he immediately took precautions, that purged as they now were of all modern interpolations and impurities, they should be transmitted to all future times; it was, therefore, his object to see that this was brought about, by having them placed in the keeping of the most renowned Masons in distant places. This was very soon effected on the continent of Europe, Louis of Bourbon, A. D. 1765, receiving and acting on his deputation for France. In fact, from that time the superior degrees were in the greatest request throughout Europe, and continued to be under the supervision of the enlightened scholars of the age. And it is in these degrees that all our distinguished foreign Brethren are to be found at the present day. These, the high degrees of the Order, were very early placed under efficient control in the New World. Craft Masonry appears to have been placed there by authority of the English Grand Lodge, about the year 1700. At all events, a

Grand Lodge was opened at Boston, A. D. 1733, by a charter granted by Lord Montague, Grand Master of England. Within thirty years of that time the eminent degrees were under proper authority in the New World; for at a grand consistory of the Princes of the Royal Secret, in 1761, the illustrious Bro. Morin was appointed Inspector General for the New World, and received a patent from Chaillon de Joinville, at that time Substitute General of the Order. This patent is still in existence, and a copy of it in the archives of the Supreme Council of Grand Inspectors General for England and Wales. On the grand confirmation of the Masonic constitutions in 1762, as above detailed, Morin was confirmed in his authority, and he had the honour of seeing triumphant in the New World the pure system of the ancient and accepted rite, as proclaimed by those constitutions. He appointed Deputy Inspectors General throughout several of the states of North America.

Frederick, King of Prussia, continued at the head of the Order until his death; and by the support and countenance given by him to the same, it acquired a great influence. Much anxiety was felt as to the appointment of his successor. It was seen that if the influence thus obtained were turned to improper political purposes, much evil would ensue. To prevent any such disastrous result, the great Frederick established the thirty-third, and last, degree; the object of which was, and is, that the supreme power should not be in the hands of an individual, but in that of a distinct council in all sovereign states. For that purpose, the Supreme Council of the thirty-third degree was duly and lawfully established at the Grand East of Berlin, on the 1st of May, A. D. 1786; at which Supreme Council was present, in person, his most august Majesty Frederick the Second, King of Prussia, most puissant Grand Commander. The constitutions and regulations for the government of the eminent degrees, were submitted for solemn ratification, and became the irrevocable and unchanging constitutions of the Order. By these constitutions, the legal appointment of four Grand Inspectors General is pointed out with precision, any deviation from which would render the appointment invalid. The fifth section provides, that each Supreme Council of the thirty-third degree is to be composed of nine Inspectors General; that but one council of this degree should exist in each of the sovereign states of Europe, and two in the states of America, as remote from each other as possible. For the purpose of forming this united Council, as it were, for the whole world, it was specially provided that no Supreme Council could be formed, except the Brother receiving the deputation for that purpose was a member of the Supreme Council giving the deputation, under legal and proper authority so appointed. Brethren who took their Masonic rank from patents from Morin, established the two Supreme Councils now existing in the United States of America, both of which have been now flourishing there for the last half century. That for the northern division and jurisdiction have their Grand East at the city of New York, and that for the southern division and jurisdiction at Charlestown, South Carolina. It is from authority received from the southern division that the Supreme Council for the thirty-third degree for Ireland is legalized. The northern division has had the honour of establishing the Supreme Council for England and Wales and the dependencies of the British crown.

It was intended in this paper to show the present state of the eminent degrees on the Continent of Europe, and to have pointed to the character and position of the exalted Brethren through whose support they are

maintained in the great estimation we find them ; our space, however, prevents this being done. Suffice it now to say, that all our distinguished foreign Brethren are to be found in those degrees, and that an English Brother, to be well received on the Continent, must have made them his especial study. Of the degrees themselves, it is purposed to call more particular attention at a future time. They are now in this country in their fulness and their purity. They have been received from a Supreme Council, that has for its Most Puissant Grand Commander, that light of Freemasonry—the venerable and truly illustrious Gourgas, himself a Sovereign Grand Inspector General of the standing of half a century. With his observations this paper is concluded, who, on being applied to on a matter connected with the best interests of the Order, thus vindicated his own position :—“ I have been masonically educated in a school of strict observance and rigid discipline ; I have been taught from my earliest youth as a Mason, to respect the landmarks and usages of our ancient Order, as they were established and have been transmitted to us by wise and good men of other ages ; and I cannot but feel that there is a sacred duty resting upon me, according to my ability and opportunity, so to transmit them to my successors. You will readily perceive, therefore, that *every thing tending to innovation, change, or deviation from the original plan of Freemasonry, must meet with my decided disapprobation.*”

“ I speak advisedly in this matter. I have an authentic and well-attested copy of the Constitutions in my possession ; by their provisions, just as they stand, I am under solemn and irrevocable obligations to abide, and so is every Sovereign Grand Inspector General of the thirty-third who has received that eminent degree in a legal and constitutional manner ; those who have not so received it, I am not at liberty to recognize. As Sovereign Grand Commander of a regular and constitutional Grand and Supreme Council of the thirty-third degree, deriving its powers from ancient and unquestionable authority, I am not permitted to know but *one* constitution, *one* rite and *one* name.”

With the wish and belief expressed by our transatlantic Brethren, that the establishment of the thirty-third degree in this country is auspicious of a renewed prosperity, a pure ritual, and a more healthy system, we commend the above observations to all well-wishers of ancient free and accepted Masonry.

THE LIBRARY QUESTION.

“ As a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member. That you would more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station you will consider yourself called upon to make a *daily advancement in Masonic knowledge.*”—CHARGE AT THE INITIATION INTO FREEMASONRY.

Every member will recollect the above portion of the Charge at his initiation ; the desire he felt to obtain the information he was requested

to seek, and the anxiety to progress in Masonic knowledge, how earnestly he enquired where it could be learned, by what means it was imparted, and what books were procurable upon the subject; such at least were my feelings, and I doubt not they were the feelings of every other newly-emerged neophyte. I was fortunate in meeting, soon after my initiation, with a Masonic friend, who was not only well versed in the ceremonial portion of the duties of the Craft, but he was likewise enabled to explain what appeared to me, at first, out of place. Among other sources of information, he named the Library, and pointed out to me that two hundred or three hundred volumes were to be met with, but were to be read only in Great Queen-street, at the office of the Grand Secretary, by Grand Officers, Masters, Past Masters, and Wardens of Lodges, as per rules or notice, call it which you please (as I do not quibble with terms), at page 124 of the Freemasons' Pocket Book for 1846, and of previous years, published by the command of the M. W. Grand Master. Belonging now to the privileged, I attempted to find the books,—need I state unsuccessfully. I am not desirous to open an old grievance, or allude to the hundred times repeated complaint, but I am desirous of improving myself and others in Masonic knowledge, by obtaining books, and afterwards in getting access to them, for myself and my Masonic Brethren. As I stated before, I have attained the required rank, and was present at the memorable debate, in Grand Lodge, on the proposition to establish, improve, support (or something), a Masonic Library. It would be out of place here to say how that proposition was met, but one speaker, admired, as he is, by many, respected by all, and lately honoured by being promoted to the Masonic woolsack, said, "We have already a Library, funds have been voted, and are in hand; all we, that is to say the Library Committee, want, is a *list of books* you wish to have purchased." As I presume no Brother would say a thing at a public Masonic gathering unless he were sincere, I have been endeavouring to find out the best way of assisting the Library Committee in laying out the original grant and interest to the best advantage, I presume the Library, Reading-room, and Librarian, are in existence, and the three hundred volumes come-at-able *sometimes*, though I was never so fortunate as to hit the precise moment for seeing them; at all events, the new Assistant Grand Secretary will see to all that when he is appointed, he being (as I understand) a Pembroke College man, and unquestionably devoted to the propagation of knowledge, I therefore noted down the title of a book which chanced to be in the hands of a friend, it runs thus:—

"Bibliographie der Freimaurerei und der mit-ihre in Verbindung gesetzten geheimer Gesellschaften.—Georg Kloss, Dr. Med. Published—Frederick Klincksieck, 11, Rue de Lille, Paris."

I have been thus particular because it is a CATALOGUE OF FIVE THOUSAND SIX HUNDRED AND SIXTY-SIX works connected with Freemasonry.

Presuming that either the Library Committee were ignorant of the existence of such a list, or indisposed to profit by its publication, I thought it the best plan to allude to it thus publicly, that they might avail themselves of it to purchase whatever appears to them useful; or that some of the members of the Craft might add to their private collections from so large an assortment in all languages, if the Committee

who have, as they say, the money and the inclination, will persist in remaining innocent of adding to our Library stock.

A PAST MASTER.

[Is a Past Master aware that the Curators of the Library and Museum have actually expunged from the Freemasons' Calendar the customary notice of the desire of Grand Lodge to give publicity to the undertaking?—*Vide* p. 124, 1846. This omission is offensive to decency, and insulting to the members of the Grand Lodge. There is too much of the leaven of officious impertinence still remaining in the Board to hope for much improvement. Albeit, there is, we are free to admit, some new blood infused into the unshapely mass. We must, we suppose, commit a wee-bit of treason to work about a change.—Ed.]

TO THE EDITOR.

A HINT TO THE GRAND SECRETARY. 40, 954.

General Post Office, 21st Nov. 1846.

Lieut.-Colonel Maberly presents his compliments to the Editor, and begs to acknowledge the receipt of his letter of the 20th instant, and to acquaint him that it will receive immediate attention.

TO THE EDITOR.

London, 3rd December, 1846.

SIR AND BROTHER,—I address you under the most poignant regret, and with feelings of bitter self-reproach, that I was absent from the Grand Lodge last night; and that thereby a vote was lost to the cause of Masonic gratitude. Would you believe that I was indebted to the deceased Brother for the most devoted attention, which I sacredly believe saved my life. Night after night did he sit by my bed-side administering comfort and consolation; and yet how have I requited his memory?—how have I repaid to that exemplary lady, his widow, and her six orphans, this great debt I owe to her husband and their father? I feel a remorse I can hardly express; but the lesson, although severe; will, I trust, never be lost on me. I pray her to forgive me, and that God may pardon my sin.

TEMPLARIUS.

TO THE EDITOR.

10th December, 1846.

SIR,—By accident I heard of the result of the vote in Grand Lodge on the case of a widow lady; and as the widow and daughter of Freemasons, I blush for an Order I have hitherto held in veneration. Oh! to think that the case of an English gentlewoman should have been thus unseemly dragged into a public discussion. My honoured father and my beloved husband would have scorned the hateful and disgusting proceeding. If you should require any confirmation of my declaration, that the case has of all others the greatest claim to sympathy and respect, I shall be happy to satisfy you.

And remain, Sir, your very obedient servant,
M. T.

TO THE EDITOR.

MASONIC INSTITUTION FOR BOYS.

October, 1846.

SIR AND BROTHER,—The recent election* of Bro. Benjamin Bond Cabbell, M. P., P. G. W., as Treasurer to the Boys' School, is no doubt satisfactory to the Subscribers generally; yet there grows out of this matter some peculiar considerations; first, as to whether the same gentleman can fulfil the duties of Treasurer both to the Boys' and Girls' School. At the latter I am aware that the duties of Treasurer are but nominal; the Matron, the House and Audit Committees, and the Secretary, are all so efficiently active in their respective offices, as to render the office of Treasurer a mere matter of honorary duty. Not so, however, with the Treasurership of the Boys' School. The late Bro. Moore with deep anxiety devoted much time to the personal examination of the London boys, both as to their moral and educational attainments; and I do not hesitate to state, that to the unexampled industry and vigilance of that Brother, the Masonic Institution for educating and clothing the sons and orphans of indigent Masons is mainly, if not entirely, owing the present prosperity of that excellent charity. His immediate successor, the late Rev. Bro. J. Rodber, died before any decided opinion could be formed of his fitness for the office; but he promised well. Sir David Pollock, who succeeded Bro. Rodber, could hardly be expected to devote so much of his time to the looking after the morals and attainments of the boys; which duty, therefore, devolved on the Secretary, who, I have no doubt, did his best; but still the want of the superintendence of the Treasurer must have been felt, and I believe that it has. Would it not have been as well, therefore, to have selected (without any disparagement to the present excellent Treasurer) a Brother whose position might have enabled him to bestow more time to the Institution than Bro. Cabbell can be expected to do. Again, it is doubted whether Sir David Pollock has resigned the office. If he has not, himself being the Chief Justice of Bombay, and consequently a lawyer, one may fancy his surprise on perusing the Masonic Intelligence in your Review, that however cunning in the craft legal, he has been mistaken in the craft Masonic.

There are some on-dits on the wing respecting this affair of which you are no doubt aware.

Fins.

TO THE EDITOR.

Birkenhead, 24th October, 1846.

SIR AND BROTHER,—As I think correctness of clothing adds much to the appearance of a Lodge, and considering you an authority on all such matters, I trust you will excuse me for troubling you with the following questions:—

1. What is meant by the circular signed by the G. S. to the R. A. Chapters, requiring from them returns to Col. Tynte, M. E. G. M., of Masonic Knights, &c.?
2. Is the R. A. degree considered as appertaining to Masonic knight-hood, or a superior degree of craft Masonry?

* It is questioned whether Sir David Pollock has resigned!

3. Is the R. A. recognized by the G. L.? What part, if any, of R. A. clothing is admissible into craft Lodges?

4. In the neighbouring provinces of Lancashire and Cheshire the jewel *only* of R. A. is admitted.

5. In all others to which I have belonged, or which I have visited, the sash and jewel were admitted. Is either correct, or which?

I was honoured by a noble duke, now no more, with the office of P. G. W., since then I have trod on the dark compartment of the board, but as the clouds have now passed away, I am about to resume my former position, and again become a subscribing member of a Lodge. This, I trust, will plead my apology for the liberty I take in, *at present*, addressing you anonymously.

I am, Sir and Brother, yours fraternally,

FUIMUS.

1. As none but Royal Arch Masons are admissible to the Order of Masonic Knights Templar of England and Wales; so on the recent revival of the Order, it was thought advisable to request the favour of information on the subject from those whom it might concern.

2. English Royal Arch Masonry is not in itself a fourth degree, but merely a perfection of the third.

3. English Royal Arch Masonry is of course *recognized* by the G. L., and the R. A. jewel is permitted to be worn in G. L.; but no Brother clothed as a R. A. can enter a craft Lodge.

4. The Grand Lodge of Cheshire is correct.

5. Answered as per 3.

"Fuimus" will, we hope, soon drop the anonymous, and allow us to herald his restoration to "light."

TO THE EDITOR.

THE ROYAL ARCH.

London, 15th November, 1846.

SIR,—Enquiry having been made as to the origin of the Royal Arch, I take leave to state that I have somewhere seen mentioned, that Royal Arch was a distinction used at the time of our James, or the Pretender, either to distinguish his partizans, or as a test of admission into the royal Lodge. Great numbers of the Catholic clergy of that time of day, and particularly the Jesuits afterwards, were enthusiastic Masons. But I cannot recollect where I found these historical facts named.

I am, Sir, your obedient Servant,

A CATHOLIC.

TO THE EDITOR.

Liverpool, Oct. 20, 1846.

SIR AND BROTHER,—In your last notices "to Correspondents" (page 389), you say, in reply to Bro. Stuart, that "Wardens can merely *rule* the Lodge in the absence of the W. M. or P. M.; the ceremonies of making, passing, and raising, can only be *conducted* by an 'Installed Master.'" Will you favour me with further explanation? Is the "Installed Master" absolutely to give the degree, or may it be given

under his guidance merely by the Warden, while the "Installed Master" sits in the chair or the seat of the P. M.? In Lodge 35, Liverpool, the Lodge has been opened, *ex cathedra*, in the three degrees, the first and second degree given, and a candidate for the third degree examined by the S. W., a P. M. being present, with the other members; and the third degree has been given by a P. J. W., who has descended to the rank of a private member, the W. M. sitting in the chair, and the Orator standing by the pedestal. Is this legal?

Yours, fraternally,

A TYRO.

[If the Wardens were not previously P. Masters, the case is one for the Board of General Purposes—being one of *mala-praxis*—and consequently illegal. With what face can such Masons as are here alluded to, decry *spurious* Freemasons, themselves committing such unmasonic acts.—ED.]

ADVENTURES OF A MASONIC HAT.

MR. EDITOR.—It is long since I last addressed you; indeed I have nearly sighed out my sorrow;—napless, moth-eaten, and care-worn,—I even fancy my only friend the Grand Tiler begins to lose his sympathy for me: however I must hasten to my tale. You must know that my friend Quinton, who is a kind of sub-deputy-sub-assistant to Grand Lodge, has been looked on as not over-cannic, but what I am going to state will actually put him on a par with some of the most renowned Brethren of the day, and that comparisons may even be drawn between the natural shrewdness of my friend and the wondrous lucubrations of that astonishing and modest Freemason who so rules the roast as even publicly to direct the Grand Master in the line of duty,—and even emulates him who has made a happy Lodge the object of much needless notoriety.—Thus, then, some three months since, the Lodge of Benevolence having terminated its sitting, one of the Past-Masters was minus—not his head, but—his hat! Quinton was asked for it, but to ask was not to have; a look, a withering look, almost annihilated Quinton, and the hat-less Past-Master wended his way homeward. A sleepless night did Quinton pass, and the fear of losing his future rest led him to think—to think was to act; he fixed on his culprit, and the next day saw him threading the maze of London in search thereof, nor was he long in his search; accosting one of those foreigners who had been relieved at the previous Lodge of Benevolence, he asked him to share a tankard, to which no objection was made—and, that finished, Quinton said he wished a further walk, observing that company was agreeable, and that afterwards they would have another tankard. In time they reached Bow Street, and, passing by the barracks, our hero asked his friend to step in while he asked a question. "No," said the foreigner, "I don't like to go inside." While the conversation was going on a police officer came up, and enquired what was the matter; Quinton hinted that his friend would not enter the barracks, but that he had good reasons that he should do so. "Enough," said the officer, "so enter both and quickly." Quinton told his simple tale; that he suspected the man had

stolen a hat, which, however, was difficult to prove: but it struck our hero on the sudden that some scout might be on the look-out, so he ran out of the office—the police officer after him,—and sure enough there was a man on the look-out, who, seeing Quinton and the officer, took to his heels, but was soon over-matched in speed,—and on his head was the identical hat, which Quinton remembered full well. The owner was sent for, and proved the case—the hat was his. The thief was the interpreter to the other, and his dexterity was complimented by a month's employment on the treadmill. Who after this will say that Quinton is un-cannie? I beg to recommend him as one of much promise. The tidings of a hat come home to my feelings; who knows but that some day or other I may be abstracted from my dormitory, and want the energy and tact of a Quinton to restore me to my place of security?

Your ever attached friend,

THE GRAND COCKED HAT.

P O E T R Y.

SONNET.

Oh, what is Masonry—but gushing streams
 Of human kindness flowing forth in love!
 Bright flashing—on whose crystal bosom beams
 The light of *truth*, reflected from above.
 Teaching sweet lessons, waking kindly thought;
 Such as from time to time have warmed the hearts
 Of earth's best children. Men by heaven taught,
 That man is likest God when he imparts
 To others happiness. Such is the light
 Which will burn brightly in a Mason's breast;
 If he have learned his glorious task aright,
 And with the lesson duly be impressed.
 Yes, such is Masonry! and blessed are they,
 Whose noble hearts reflect its feeblest ray.

W. SNEWING.

MONODY

ON THE DEATH OF WM. FERGUSSON, ESQ., LATE GOVERNOR OF
 SIERRA LEONE, AFRICA.

In ev'ry eye hath Sorrow placed a tear,
 Prepared by Love, to drop on Virtue's bier;
 In ev'ry manly bosom Grief conceals
 A sigh, which Worth, when lost to sight, reveals.
 'Tis o'er the tomb, when in its narrow vault
 We, shrouded, sleep, that Envy finds no fault;
 There Malice, save with dæmon-hatred arm'd,
 Lets fall her shaft, half hid, by Pity charm'd;
 There, as we ponder o'er the unseen dead,
 We cease to hate, as our *own* lot we read;

Learn to admire the virtues of the man,
 And follies, less than our own vices, scan!
 Oh, Fergusson! 'twas thy blest art, in life,
 To win affection, and to conquer strife;
 By death to purchase an *undying* name,
 Superior to the wreaths of noisy Fame!
 Thy sepulchre no blood-bought trophies grace,
 But deeds,* which time itself shall ne'er efface.
 Far through the bushy wilds of Afric's shore,
 Thy mournful fate her tribes shall long deplore!
 For, not the blaze of Pow'r assay'd to raise
 Thy merit to its lofty height of praise,
 Nor hallows now thy memory in the past,
 With that pure light, which will, unclouded, last.
 True Wisdom, tutor'd in the hardy school
 Of stern Experience, spurns the pride of rule.
 Fools only prize the *pageantry* of State,—
 The *pomp* of office,—irksome to the *great*;
 Exalted Virtue knows, she's *brightest*, when
 Her sway's engrafted in the *hearts* of men!

Where pining Merit rais'd, in vain, its eye
 To Hope's bright fields, and Joy's cerulean sky;
 Or restless Pain, and madd'ning Fever strove
 O'er the rack'd form their mastery to prove:
 Where wild Delirium, with her phantom train
 Of dreaded sights and fancies fired the brain;
 Or listless Langour in the wand'ring eye
 Of sinking Nature, spoke her destiny;
 Thy simple manners † never fail'd to lend
 A sweetness to the duties of the Friend:
 If ready skill and cautious judgment fail'd—
 The well-timed voice of faithful truth prevail'd;
 Nor less thy prudence to prepare the heart
 For *that*, which Love oft trembles to impart! ‡

Just, as the flame of old Attachment burn'd
 Anew—and by-gone bliss afresh return'd;

* Mr. Fergusson's merits and services, as a medical officer in her Majesty's service, as well as governor of Sierra Leone, are too well known and appreciated to require here any lengthened detail, or panegyric. In both these important and responsible situations he proved himself the common friend and benefactor of every one. No hut was too humble for him to enter; no disease too frightful to keep back his footsteps from the bed of poverty and suffering; nor were the philanthropy of the Christian, nor the abilities of the surgeon, in the least affected by his exaltation to the executive. Perhaps, indeed, it will be rather heightening the merits of the man, as a chief magistrate, to say, that it was in the two former characters he shone more pre-eminently, and more beautifully displayed the fine qualities of a liberal mind and an amiable heart.

† His simplicity of manners and unaffected humility, will be pleasingly illustrated by the following little anecdote:—A few days after my arrival in the colony, I had to call upon him on official business, when, as a matter of duty and respect, I addressed him by his proper title. "Mr. Poole," said he, "I have a word to say to you. You will do me a kindness *not* to call me *Your Excellency*; I am too old a resident to need *this formality*. Call me Mr. FERGUSSON."

‡ During the attack of severe, malignant, yellow fever, with which I was seized soon after my arrival in Sierra Leone, his Excellency *personally* attended and prescribed for me; and never shall I forget the delicate and judicious, yet Christian manner and spirit, in which he had disclosed to me the fatal character of my fever, and improbability of my recovery.

As Hope with bold, yet trembling pen, portray'd
 Home's sweetest charms, by absence sweeter made—
 The glowing hearth—the smile—the hallow'd kiss—
 In all the strength of past, domestic bliss—
 Unfeeling Death, to his stern office true,
 Dispell'd the vision thy fond fancy drew ;
 As when some unseen cloud conceals in night,
 Sudden, some long'd-for object from the sight !

We bow, submissive ; for 'tis Heaven's decree,
 To what *thy bodings* * *only* would foresee ;
 We cease to hope—but still survive to weep,
 And oft with tearful eye explore the Deep,
 Thy burial-place, oh, Fergusson ! and bed
 Of slumber, 'till the Sea give up its Dead !

No formal monument its head uprears
 To tell, in sculptur'd flattery, thy years !
 No proud sarcophagus is here to grace
 Thy cold remains, nor eye allow'd to trace
 Th' embodied offspring of the mind and heart—
 Thy praise—the chisel can so well impart.
 'Tis *mem'ry only*, now, that sees in Thee
 The well-prov'd friend of Worth and Liberty !
 Yet, *WORDLESS* as her *Epitaph*, she cries
 With eloquence that's heard *beyond* the skies :
 "Thy boastless piety, oh ! man, shall live,
 When earthly tributes shall no more survive ;
 And e'en thy smallest work of Christian love
 Shall meet its final, rich reward, above ;
 And pure Affection's feelings be renew'd,
 To die no more—with Heavenly Life imbued !"

BRO. THOMAS EYRE POOLE, D. D.,
 Colonial and Garrison Chaplain, Sierra Leone, Africa.

February, 1846.

* It appears that he had strong forebodings of his own approaching dissolution, on taking public leave of his friends and people, when he was much affected. He took his son with him, as it was conjectured, to be with him in case of any serious attack ; and it was well for him that he did so ; for, as I learn, he was released from worldly sorrow and bodily pain when somewhere off Madeira. I cannot conclude these few remarks without adding another characteristic of his unpretending piety : A clergyman, one of the Church Missionaries, informed me, that, having been called upon by his Excellency one day, as he was at Government house, to explain a certain portion of the scripture to him, he discovered that it was the governor's invariable practice to *sleep with his bible under his pillow*, a part of which holy book he *always read* before retiring to rest.

Mr. Fergusson was an African ; an honourable man, an intelligent officer, a good Christian, and a MASON.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

(Circular.)

“ A proposition, on the suggestion and recommendation of the Committee for General Purposes, will be made, to the following effect, viz., That the sum of 100*l.* per annum, in lieu of 25*l.*, to be paid to the Royal Masonic Benevolent Annuity Fund, on condition that the first Principal of each Chapter shall be entitled to THREE votes at every election of an Annuitant, provided the Chapter shall have made its returns (and payments, if any due thereon,) to the Grand Chapter for the preceding year.

By command of the M. E. Z.,

W. H. WHITE, E.

Freemasons' Hall, Oct. 28, 1846

QUARTERLY CONVOCATION, NOVEMBER 4, 1846.

Present—*E. Comps.* A. Dobie, James Savage, and C. Baumer, as Z. H. J.; several Present and Past Grand Officers, and about a dozen Present and Past Grand Principals.

The Grand Chapter having been opened in form, the Minutes of the last Convocation were read and confirmed.

The Report of the Committee of General Purposes was read; it stated that the funded property of the Grand Chapter amounted to 1000*l.*, with an efficient balance in the hands of the Grand Treasurer; and that the Committee had unanimously resolved to recommend to the Grand Chapter the proposition contained in the circular; and that the increasing prosperity of the Royal Arch was, in their opinion, mainly attributable to the establishment of the Royal Masonic Benevolent Annuity Fund.

It was ordered that the Report be received.

Comp. DOBIE, as President of the Committee, entered at some length into the case, observing that it would be necessary to have the sanction of Grand Lodge, as was the case with the former vote for 25*l.*, and moved that the recommendation of the Committee be adopted, which was seconded by Comp. McMullen.

After a considerable pause, for there appeared to be no one desirous of addressing the Grand Chapter,

Comp. CRUCEFIX rose, and stated that it was his intention to move as an amendment, that the proposition be altogether postponed for six months. He was induced to take this course from having, on a former occasion, found that the Masonic provinces had taken umbrage at resolutions having been passed without sufficient notice having been given; and it could hardly be said that a notice dated 28th October, purporting to come on for discussion on the 4th November, was sufficient for London Chapters—nay, he knew full well that scarcely in three Chapters had the notice been read,—witness the then scanty attendance. Deduct the

Committee and a few Companions in the secret, and how many remained to represent the body at large on so important a question? But if this was the case with the London Chapters, how was it with the provinces? Was there present a single provincial Companion?—he believed not.

He did not blame the Committee for their charitable views; on the contrary, he wished they could have recommended ten times the amount. What he contended for, was consistency. He took an objection to the construction put by the Committee on the cause of the apparent prosperity, which they imputed to the characteristic influence of the Benevolent Annuity fund. He differed with them, for he attributed the prosperous state of the finance to the establishment of a system of fees for regulation; for if such had not existed, the charitable institution would in vain have preferred its claims. Let things appear in their right case. While the Committee were looking sharp in their movements one way, they were singularly neglectful the other way; for he observed that their report did not touch on their negligence in not directing the circulars of the proceedings in Grand Chapter to be issued. It was nearly two years since any tidings were printed, and yet, at a week's notice, they were directed—for he looked on the circular, under the circumstances, in no other light than a direction—to vote so large an annual amount. The Companion who moved the proposition had observed that the sanction of Grand Lodge must be obtained, and confirmation must follow. Surely, if these delays, wisely provided for, were needful, it was only just that sufficient notice should be given to those it more immediately concerned. He did not object to the principle of charity, but to an act of hasty arrangement; for which reason he moved his amendment.

The amendment not being seconded,

Comp. DOBIE congratulated the meeting on the fact that no real objection existed; for that Dr. Crucefix himself approved the principle, which was the main object. He should take care that a representation should be laid before the Grand Lodge of the transactions of this evening.

Comp. HAYERS thought that the Committee were entitled to the thanks of the Grand Chapter for their very zealous exertions in this cause, and trusted that the mover of the amendment might always be in a minority on such occasions.

Comp. CRUCEFIX.—Personal allusions are always indecorous.

Comp. EVANS observed, that it would be a bad precedent to make any report of proceedings to Grand Lodge, while unconfirmed by Grand Chapter.

Comp. DOBIE would take care that no unpleasant result should occur.

Comp. CRUCEFIX protested against the presiding officer taking any step whatever, however simple, that was not in accordance with the true discipline of the Order.

The original motion was then put and carried with one dissentient.

The Grand Chapter was then formally closed.

Perhaps on no former occasion was there so complete a forgetfulness of all form of business, as was evidenced in the preceding discussion; there was positively only one Companion right. Let us see—

The committee assume to make a proposition, and ground its propriety on the fact, that the charitable institution they desire to serve has created the impulse and the means—this is so directly the reverse, that

it hardly requires refutation: The means were growing before the institution was thought of.

Dr. CRUCEFIX was in error, for he did not abide the putting of the motion before he moved his amendment; no doubt he thought he had waited long enough, for the pause was considerable; but his not "biding his time," placed him in a false position, and his truth-telling lost much of its importance.

Comp. DOBIE was wrong in permitting the Doctor to speak prematurely on an amendment; and also in observing, that he (Comp. D.) should make representations on unconfirmed minutes.

Comp. EVANS was right in drawing Comp. Dobie's attention to such a course.

Comp. HAVERS was right or wrong, as he may please, in mooted his thanks to the committee, and his courtesy to the mover of the amendment.

In making these observations we are bound to say, that no exception could be or was attempted to be taken, but to the hasty mode of proceeding.

QUARTERLY COMMUNICATION.

DECEMBER 2, 1846.

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

R. W. R. Alston, P. G. M. (Essex) as D. G. M.
 „ Major Shute, P. G. M. (Bristol).
 „ T. H. Hall, P. G. M. (Cambridge).
 „ W. Tucker (Dorset).
 „ H. A. Hoare, L. Humfry, Gd. Wardens.

Many Present and Past Grand Officers, the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other Lodges.

The Grand Lodge having been opened in ample form, the minutes of the last Quarterly Communication were read and confirmed.

The Earl of Zetland was then put in nomination for Grand Master for the year ensuing.

The GRAND MASTER addressed the Grand Lodge on many important and highly interesting topics; in particular as to the desire of many foreign Grand Lodges to reciprocate Masonic relations.—On the policy of some alteration in the conferring of degrees abroad; and on the delay in issuing the printed circulars of Grand Lodge, by which the provincial Brethren were seriously inconvenienced.

Bro. FAUDEL observed—that the Grand Lodge of Darmstadt might be anxious for Masonic alliance, but it would be necessary to examine with the greatest care, not merely into their constitution, but also into their by-laws. He (Bro. F.) entertained doubts on the subject.

The GRAND MASTER said that the Grand Secretary should exercise due care.

The report of the Board of General Purposes was then read, and ordered to be entered on the minutes.

A discussion took place on the proposition of the Board, that certain alterations should be made in the Book of Constitutions, they considering their powers extended as far.

Bro. HUMFRY, Junior Grand Warden, in an eloquent address,

differed, and thought that the discussion should be postponed to give time for consideration.

Bro. CRUCEFIX objected in *toto* to this portion of the report of the Board of General Purposes, inasmuch as there was even a disrespectful inattention to the directions of Grand Lodge, which had limited their instruction to a mere ministerial office; and expressly stated that it should not be legislative: whereas the Board had not merely transposed words and sentences, but had absolutely entered altogether into new matter.

Several Brethren addressed the Grand Lodge, and it was ultimately settled that all the alterations proposed by the Board (as well as those suggested by others then present), should be printed and circulated forthwith, that the Craft "might not be taken by surprise;" the same to come on for discussion at the ensuing Grand Lodge.

The Committee appointed to enquire into the propriety of granting £50 to the widow of a deceased Brother, reported that they could not recommend the grant; whereon a very animated discussion took place. On a show of hands, the grant was agreed to by a majority of *two*.

The Grand Lodge was then closed in ample form, and adjourned.*

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES. Oct. 2.—Present, Sir Knights Stuart, White, Claydon, Goldsworthy, Crucefix, Gibbins.

The minutes of the last meeting were read, as was some correspondence.

A letter from Bro. Davyd William Nash, Secretary-General to the Supreme Council of the S. G. I. G. 33rd degree, addressed to the Grand Chancellor, was read, announcing that such Supreme Council had been authorized and organized for England and Wales.

It was resolved, that in the next summons to the members of the Committee, that it should be announced that the subject of paraphernalia should be considered.

The next meeting of the Committee will take place on the first day of January, 1847.

* The discussion on this grant occupied so much time, that Dr. Crucefix's motion for Widows' pensions could not come on; nor will it, in all probability, in March, as the debate on the Constitutions must necessarily be lengthy.

A boon! A boon!! A boon!!! Be it known to all whom it may concern, that this 20th day of November, 1846, there hath been actually circulated, notifications from the Grand Lodge of England, respectively bearing the following dates—

3rd December, 1845—4th March, 1846—29th April, 1846—3rd June, 1846—2nd Sept., 1846; and containing references to the following points—Nomination of the Earl of Zetland as G. M.—Address of his lordship on the exclusion of Jewish Brethren from the Grand Lodge of Prussia—Motion for increase of dues to Grand Lodge, for the purpose of annuities to Widows, &c., negatived—Election of Earl of Zetland as G. M.—Fifty pounds additional salary to Brother W. Fairfield, first clerk.—Motion for annuities to Widows negatived the second time.—The Earl of Zetland proclaimed as G. M.—Earl Howe resigned the office of D. G. M.—Lord Worsley (since Earl of Yarborough) appointed D. G. M.—Other Grand Officers appointed—Bro. the Rev. W. J. Carver approved as representative from the Grand Lodge of Mass. U. S.—Bro. W. Tucker appointed Provincial G. M. for Dorset, vice Bro. Eliot, resigned—Representatives withdrawn from the Grand Lodges of England and Prussia—Thanks to the G. M. for his upright and independent conduct—Alarm of fire in the Hall—New edition of Constitutions ordered to be printed—A motion being made for £30 to a widow lady, an amendment, referring the case to the Board of General Purposes, was lost; this amendment does not appear, although the second, referring the case to a committee of three, does—Irregularity at Grand Festival noticed; all which, and much more, has already appeared in the F. & A. M., QUEM DEUS CURAT.

SUPREME COUNCIL 33RD DEGREE FOR ENGLAND
AND WALES.

DEUS MEUMQUE JUS.



The Supreme Council for England and Wales, and the Dependencies of the British Crown, of Sov. Gr. Insp. Gen. of the 33rd Degree of the Ancient and Accepted Rite, held a Solemn Convocation, at their Grand East, on Tuesday, the 1st day of December, 1846, at the Freemasons' Hall, London, at three o'clock precisely, which being closed, all S. P. of the R. S. of the 32nd Degree, and all G. I. C. of the 31st Degree, were admitted to their respective ceremonies.

A Grand College of G. E. Kts. K. H. of the 30th Degree was holden on Thursday, the 3rd December, as above, for the reception of candidates.

All Kts. of St. Andrew of the 29th Degree, and all Kts. of the Sun of the 28th Degree, were invited to present themselves at four o'clock precisely.

A Sov. Chapter of Rose Croix of H. R. D. M. of the 18th Degree was holden at the place and on the day above-mentioned, at six o'clock precisely, when all S. P. Rose Croix were invited to attend, and all others from the 18th to the 27th Degree inclusive.

The Banquet took place at eight o'clock.

The above meetings may be termed the inaugural celebrations of the high degrees of Freemasonry ever held in the British empire; and whether we announce them as remarkable for the magnificent exposition of their glorious tenets, or as classic delineations of sign and symbol, we are correct in stating that nothing was wanting to elevate the mind or to gratify the eye. At the first meeting, the grand ceremony of the 33rd Degree was fully conducted by the Grand Commander, Dr. Crucifix, on which occasion Bro. William Tucker, Prov. G. M. for Dorset, &c. was received into the Order. The Doctor was most ably assisted by Brothers H. Udall, Dr. Leeson, and all the members of the Supreme Council—Dr. Oliver excepted, who was not able to attend by reason of indisposition.

After the ceremony, several members of the K. H. were inducted into the higher degrees of dignity.

At the second meeting, the 32nd, 31st, 30th, 29th, and 28th Degrees were respectively conferred on those entitled to examination and reception.

After other ceremonials, the 18th, or Sov. Chapter of Rose Croix of H. R. D. M., was held, in which degree the transactions of this most auspicious day were concluded.

The powers by which the Supreme Council has been created were placed before the meeting, and the official declaration of their full and ample authority and organization publicly made known; but as these have already appeared in our pages* it is not necessary to repeat them. We have already observed that nothing was wanting to render intellec-

* Vide page 367, September, 1846.

tual gratification one of unmixed enjoyment. But we ought not to pass over the extraordinary exertions of Dr. Leeson, who, from "early morn to dewy eve," threw himself into the cause with such zeal, patience, and industry, as to entitle him to the heartfelt thanks of all. Nor did Bro. H. Udall second his friend with indifference; and the members of the Council were all worthy fellow-labourers. As a Grand Inquisitor Com. Bro. Cox's talents were brought into prominent observation.

The choral music was effectively performed, and the choir, whose voices were heard in the distance (the Brethren being concealed from view), delightfully harmonized with the Organ, as it pealed forth its solemn and sacred melody. Again we say that, to those assembled, the ceremonials were august in character, impressive in effect, and harmonious in spirit.

THE BANQUET.

The Brethren, from the pressure of so many important ceremonials, could not sit down to banquet until nearly eight o'clock.* The Grand Commander (Dr. Crucefix) presided. Among those present were several provincial Brethren.

After the healths of her Majesty the Queen, her illustrious Consort, and Royal Family, followed by that of the Earl of Zetland, were given, and most respectfully welcomed, Dr. C. entered into a brief history of the 33rd, and paid a grateful tribute to the great Frederick, the institutor, by whose protection and care the Order had been so generously fostered. The immortal memory of Frederick the Great, the first Grand Commander of the Order, was then drunk in solemn silence.

THE GRAND COMMANDER then commented, at some length, on the moral virtues and the Masonic attainments of the Grand Commander of the Order in New York, Bro. J. J. J. Gourgas, of whom, to speak in deserving terms, would be merely to say that were there many such men the world itself must be happier. Bro. Gourgas was ably supported by a Council, composed of Masons powerful in intellect, warm and enthusiastic in their devotion to the Order. He gave the health of Bro. Gourgas and his Supreme Council; long life to them and perpetuity to the Order. The toast was warmly and respectfully welcomed.

BRO. UDALL then proposed the health of their own Grand Commander, Dr. Crucefix, whose enterprising spirit for the good of Masonry had sustained him through many trying scenes, but through all of which he had come forth with the renewed estimation of his fellow-labourers. He (Dr. C.) had attained an altitude that no other Mason in this country had ever reached; and he hoped the day was far distant when the departure of his spirit to a better world should render it necessary to select a successor. He (Dr. C.) possessed not only the confidence of his Council but of the Masonic World. The Brethren rose, and most warmly welcomed the announcement of the doctor's health.

THE GRAND COMMANDER, in reply, noticed the general topics of Bro. Udall's address, and concluded nearly as follows:—

"As it has been permitted that I should be elevated to the dignity of Grand Commander of the 33rd degree for England and Wales, I will not affect a humility that may be misunderstood, but I will avoid all self-importance, and endeavour to prove that I hold a distinguished office for the benefit of others, and for the advancement of the most important principles. In these views I know that I shall be supported

* Bro. Bacon, to commemorate the day, introduced a new refection, viz.—soup "Supreme Council."

by those eminent friends who are associated with me in the Supreme Council of Sovereign Grand Inspectors General. The Constitutions, as settled by Frederick the Great, determine that the office of Grand Commander is for life. I am, as you know, not of immature age; but the mind is not eternal, although the soul is—I have therefore to request of my dear and kind friends, that when they may perceive any evidence of decadence in the mental energies of their Grand Commander, they will use their privilege of due interference, and gently remonstrate (for kindness in such case will be much needed) with one who has endeavoured to prove himself not altogether unworthy the designation of a Freemason. I say I hope that in such case there will not be wanting some one to warn me from the precipice, that by timely retirement my spirit may be permitted to find repose under the protection of Friendship and Gratitude.

DR. LEESON, in a very animated address, took a range of the invaluable services rendered to Freemasonry by the revered historian of the Order; the Rev. Dr. Oliver, but for whom he doubted if Masonry itself could have maintained its proud position,—so much were its principles misunderstood and neglected. Dr. Oliver had, by the great moral force of his public writings, as well as by his private character, rendered himself so justly pre-eminent that to say more were unnecessary. He (Dr. L.) should propose the health of Dr. Oliver, with all thanks to him for his disinterested services to the Order. He would include in the toast the other absent members of the Council.

BRO. EMLY, availed himself of the permission to give the next toast, and he should imitate the example of proposing the health of the Brother next in rank, viz., Bro. H. Udall, of whose Masonic attainments they were all cognizant, and of whose competency to give them importance and value the Brethren present had that day such an opportunity of judging. In the previous addresses there had been such a departure from the too general terms of eulogy, and a tone of sincerity adopted, that he felt happy in simply offering the homage of the heart on the present occasion—and begged to offer the health of Bro. H. Udall.

BRO. H. UDALL, in reply, drew attention to the important point that in cultivating the revival of the higher degrees, there could be no intention to weaken the great principle of Craft-Masonry, which was the permanent basis of the higher degrees; for that if such basis were endangered, on what would the magnificent and glorious superstructure have to support itself? But it was clear to him that mind could not be limited in its examination; and further, that tracing, as could easily be done, the original purity and the high authority of these degrees, emanating from no less a Mason than Frederick the Great, he felt assured, that now these degrees were in course of activity, their revival would bring many Brethren of intellect as well as position to their consideration.

BRO. WINSON felt grateful for the honour confided to him of giving the next toast. Many of his earlier years had been passed in the intimate society of a friend then present, whose character, whether looked at as a physician, a gentleman, or a Mason, stood forth proudly as an example to others—Dr. Leeson, himself no mean judge of tests, could himself stand the test of the most stringent examination. He would confine himself to two points. The Doctor's devotion to the present Order was evidenced by the happy results of that day; he understood, and could believe it, that the arrangements of the magnificent scenes just witnessed were mainly attributable to the Doctor's able superintendence. But he must bring before the notice of the Grand Commander and the Council the results of Dr. Leeson's mission to Paris, where, by his urbanity and

his decision, he so impressed the Supreme Council of the Grand Orient of the undoubted authority under which he acted, that a due acknowledgment was made, and the happiest results ensued.

Dr. LEBSON remarked, in reply, that his friend had used his privilege with more zeal than discretion. In performing, or rather in attempting to perform, his duty, he (Dr. L.) had only to look a-head, and to take example from others. His directions were clear and instructive, and if he had succeeded in his mission, he was amply repaid. The Grand Commander had applied to him in an earlier stage, and he certainly felt that a high compliment had been paid to him, and having agreed to enter into the holy compact, he felt bound with his allegiance to give also his unalloyed friendship. He hoped most sincerely that the bond of union would lead to permanent happiness.

Bro. WILSON proposed the health of a very distinguished Mason, the Secretary General, Bro. D. W. Nash, the selection of whom for such an office clearly proved the acumen of the Grand Commander. Bro. Nash was too well known to require at his hands other notice than that in proposing his health, he (Bro. W.) should add, that he hoped his labours would find reward in the lasting and affectionate esteem of all the members of the Order.

Bro. NASH thanked the Brethren for their very kind reception of the toast dedicated to his health. He freely confessed that in accepting the office, he did not anticipate one fourth of the trouble and anxiety that would attend it, or he certainly should have declined the honour, but the trouble, however great, and the correspondence, however voluminous, extending into every quarter of the globe, was accompanied by so much satisfaction to his mind, and was so consonant with his feelings, that he no longer considered trouble as such, but as a pleasure which the heart acknowledged.

Bro. WEICHBRODT next rose and proposed the health of Bro. Thomas Pryer, of whose attainments in Masonry he had ample knowledge from several elegant and erudite articles that appeared in the *Freemason's Quarterly Review*. Independently of those proofs, he should observe that Bro. Pryer was well known in the east of London, where he had established a high character for every estimable quality. Few men were more respected as a gentleman—no one more so as a Mason.

Bro. PRYER observed, that however unexpected the compliment, he trusted he was not altogether without some general claims to kindness; not for having merely endeavoured to carry out general principles, but for striving to follow good examples. He could not sit down without adding his sincere conviction that, however beautiful the Craft degrees were, he only considered them as the casket; and that unless the lid thereof was lifted, the contents would remain unknown; and how much would be lost to those who, admiring the temple, lacked the spirit to enter within.

The GRAND COMMANDER severally proposed the healths of Brother Wilson, Bro. Spiers, and visitors from Oxford; also Bros. Weichbrodt and Evans. The Brethren severally returned thanks.

The concluding toast was, "Our vocal friends, and thanks to them for their kindness in so delightfully contributing to the happiness of the day."* Bro. Jolly having replied on behalf of himself and friends, the meeting was dissolved.

* On no previous occasion do we remember a greater treat. Bro. Jolly and his son and pupils, together with Bros. Smith and Genge, formed a most harmonious and talented corps at the banquet table, in perfect parallel with their choral services during the ceremonies.

THE REPORTER.

THE GRAND MASTER AND THE JEWISH BRETHREN.—During our visits to various Lodges, metropolitan and provincial, we have been much gratified to observe the very general satisfaction evinced at the noble conduct of our Grand Master in relation to his Jewish Brethren. It appears to be the “leading topic,” and his lordship has earned golden opinions from all. Many Lodges have, we hear, addressed the Earl of Zetland on the subject, among them, in particular, the Burlington Lodge and the Lodge of Joppa ; to which addresses his lordship has replied.

EMULATION LODGE OF IMPROVEMENT, Nov. 20.—The anniversary of this Lodge was held this day, and might be truly styled a piece of master-work in Masonry. It was most numerous attended by the choicest spirits of the provinces, as well as by those of London, among whom were Bros. Peter Thomson, Dr. Crucefix, W. J. Spiers, H. Udall, D. W. Nash, J. Savage, Honey, White, Crew, Soanes, Daly, *cum multis aliis*.—Bro. John Savage (V. P. Board of Gen. P.), presided both in Lodge and at the banquet, and offered the several addresses in a very able manner. The Brethren were also severally addressed by Bros. Spiers, Crucefix, White, Crew, &c. The singing was most delightful. Altogether the evening was one of unmixt pleasure.

GRAND STEWARDS’ LODGE, Dec. 16.—We much regret that the report of the “public night” reached us too late to do more than to state generally, that the lecturers, Brothers W. T. Smith, Shaw, Cox, Forman, Emly, Gibbins, Acklam, and J. Udall, acquitted themselves to the satisfaction of the numerous visitors.

THE MASONIC CHARITIES are all progressing.

Many other reports are necessarily omitted for want of space.

CHIT CHAT.

TRAMPING MASONS.—The evils consequent on the injudicious giving of money to travelling Masons in the provinces, have reached a fearful extent ; imposture and impudence go hand in hand, and every enormity is unthinkingly cherished by the Benevolent Brother, who imagines he is working out “Charity” by this mischievous practice. There is an officer appointed by every Lodge for the purpose of examining and relieving every deserving Mason ; and to this officer it is the duty of every Mason to refer an applicant. If the Brother applied to relieves, especially in money, it is at least ten to one but he administers to every wickedness under the sun. We have heard of some terrible instances of imposition and abuse ; the greatest caution is therefore earnestly urged on every individual Mason,—especially the recently initiated, who are always selected as suitable victims.

THE QUEEN has presented to the Duchess of Inverness a pension on the Privy Purse, and there will be no addition, in consequence, to the Pension List.

CANNING and a friend were admiring a picture of the deluge, in the foreground of which was an elephant, vainly contending with the in-

petuous waters. "I wonder," said his friend, "that the elephant, with all his strength and sagacity, did not secure an inside place in the ark." "He was detained," replied Canning, "packing up his trunk."

THE RIGHT HON. CHARLES TENNYSON D'EYNCOURT has contradicted the report, that he and all his family have conformed to the Church of Rome; but adds, "It pains me deeply that my eldest daughter, now abroad, should have become a convert to the Roman Catholic Faith."

TAUNTON:—Brother Sir Charles Ochterlony, Bart., has been elected President of the Taunton Cricket Club, and Brother Eales White, Secretary.

REDUCTION OF RENTS.—Thomas Joseph Tenison, Esq., of Portnelligan, with that considerateness which characterizes this kind-hearted gentleman, has reduced his rents in the counties of Armagh and Kilkenny, according to the following graduated scale:—To all tenants paying the gross annual rent of 5*l.* or under, 6*s.* in the pound, or 30 per cent.; 5*s.* in the pound, or 25 per cent. on the year's rent not exceeding 10*l.*; 4*s.* in the pound, or 20 per cent., on rents not exceeding 15*l.*, &c.

THE TOMB OF THE PROPHET EZEKIEL.—The following interesting account, dated 21st April, we extract from a correspondence of the "Jewish Intelligence":—

"We went this morning to sit in the hall of the tomb of the Prophet Ezekiel. After a while we visited the tomb of the prophet. This is a large wooden case, about twelve feet long, five feet wide, and five feet high. It is covered with several dresses of chintz. It receives a new dress of chintz every year. It is put up to auction, and the Jew who promises to give the most money for the new dress has the honour of doing it. The room in which it stands is about forty feet long by eighteen wide. This room has, within the last year or eighteen months, been beautifully painted in a flowery style, in gold and other colours; it is very high, and has a dome with a short thick spire over it. Beside the tomb of this prophet, there is another large room adjoining, with four other tombs, but these do not get so many dresses as the Prophet Ezekiel's does. This place is very long and spacious; but I could not find out who were buried there. Leading out of this is a little dark room, which they call Elijah's, I asked them if they believed he was buried in it. They replied, they did not, it was only allotted to him. The above hall is at Chefil. Chefil is, now that the Euphrates is overflowing its banks, almost surrounded with water. The Jews of Bagdad are building in it very busily; almost all who can afford it have a house here. The entrance to Chefil has quite a busy appearance; five or six little brick-kilns actively at work, and thirty or forty small fishing boats close up to the town. The place is surrounded with walls, and is quite a miniature city. The town is about four hundred and fifty feet square, but the town does not contain above a very small portion of the inhabitants, who lodge in tents of reeds and mats, and live outside, but are under the governor or chief, who resides in the town. All except the Jews are thorough Arabs."—*Jewish Chronicle*.

A SUPERFINE CONSCIENCE.—The number of seats in the metropolitan synagogues being insufficient to accommodate the immense number of Jews who flock to town from all parts of the country during the holidays, the Jews' Free School, Bell Lane, has for many years been gratuitously devoted during the festivals, to the religious worship of those whose means do not allow them to pay for seats. Nearly 3000 people congre-

gated on the day of Atonement last, to join in prayer. An application for the loan of benches for the day having been made to the meeting-house of the "Society of Friends," in Houndsditch, (a similar application having been granted by the National School and other Christian establishments), the reply of the "Friend" on duty was that "*the Friends could not conscientiously lend out their benches to a religious worship which was opposed to theirs.*"—*Ibid.*

BIRTH.—*June 25.*—The wife of Bro. J. Ogburn, P. M. Lodge, 428, and P. G. Sword Bearer for Hants, of a son.

Obituary.

SIR WALTER SCOTT'S TOMBSTONE.—At the works of Messrs. M'Donald and Leslie, of this city, there has just been executed a massive tombstone, which is to be placed on the contiguous graves of the late Sir Walter Scott and of Lady Scott, at Dryburgh Abbey. It consists of a large block of the beautiful red granite, cut from Messrs. M'Donald and Leslie's quarries at Stirling-hill, near Peterhead, on the property of the Earl of Aberdeen. The block is seven feet long, by six and a half feet broad, and weighs nearly five tons. The upper surface is cut in the form of a double sarcophagus. On the compartment is the following inscription :—

"SIR WALTER SCOTT, Baronet,
Died, September 21, A. D. 1832."

On the other :—

"DAME CHARLOTTE MARGARET CARPENTER,
wife of
SIR WALTER SCOTT, of Abbotsford, Baronet,
Died at Abbotsford, May 15, A. D. 1826."

The letters are very deeply cut in the imperishable material of which the tombstone is composed, and will prove faithful to the record of departed genius and worth with which they are charged, in defiance of the elemental action of many a future age.—*Aberdeen Journal.*

[Sir Walter was initiated in 1801.]

The following epitaph may be seen in Grantham churchyard :—

John Palfryman which lieth here,
Was aged just twenty four year ;
And near this place his mother lies,
Also his father—when he dies !

Sept.—Bro. JAMES BLACK, æt. 73, at Dumfries. The deceased Brother was of the Athol or Ancient Order. Estimable in character and firm in principle,—well-known in the east of London,—and member and Past Master of the Lodge of Stability. A cotemporary with Bros. Broadfoot, Peter Thompson, the late J. H. Coe, and their friends ; Bro. Black was, however, more accessible to the progressive advances of the Order, and frequently regretted the prejudices of some of his associates, with whom, however, to the last, he continued in uninterrupted friendship. Bro. Black was a life subscriber to the Asylum and Boys' School, and bequeathed ten guineas to the Girls' School. Some years since he retired from London to his native town, Dumfries.

Dec. 15—æt. two years, Ellen, youngest child of Bro. JOHN WHITMORE, Secretary to the Aged Masons' Asylum.

Oct. 2.—**Bro. DIETRICHSEN.**—An inquest was held before Mr. G. J. Mills, in the drawing-room of the house, No. 63, Oxford-st., London, on view of the body of Mr. Lionel Dietrichsen, aged 40, the late surviving partner of the firm of Dietrichsen and Hannay, patent medicine vendors. It appeared that the deceased, who was unmarried, had been engaged in a chancery suit, which was still pending, and had latterly evinced a lowness of spirits and eccentricity of manner resulting, as was supposed, from his too close application to study. On Wednesday evening last, appearing poorly and desponding, he was prevailed upon by his sister to retire to bed at the early hour of six o'clock. About nine his mother went to his room, when he requested her to fetch him a glass of beer, for which purpose she left him, but on her return found the door fastened. She knocked, and called to deceased by name, but, receiving no answer, she raised an alarm, and on the door being forced open by an assistant in the shop, deceased was found lying on the floor in a pool of blood, with a frightful gash in his throat, nearly severing the head from the body, death from which must have been instantaneous. Deceased was considered to be wealthy, and no cause, beyond that of great nervous excitement, can be attributed for his having committed the suicidal act. Verdict, "Temporary insanity." The deceased Brother was Grand Steward from Lodge 23, and attended the Quarterly Communication in June. We presume another Grand Steward will be nominated by the Lodge.

Oct. 3.—**Bro. SIR CHARLES WOLSELEY, Bart.**—This venerable baronet expired at his seat Wolsley Hall, Staffordshire, aged 78, having been born in 1769. He was the head of one of our Saxon families, one of his ancestors, Lord Wolsley, appearing in the records of Staffordshire in the thirteenth century, and Ralph Wolsley was one of the barons of the Exchequer *temp.* Edward IV. In 1789 he married Mary, daughter of the Hon. Thomas Clifford, of Tixall, county of Stafford, by whom he had one son, Spencer William, who was born in October, 1799, and died December 18, 1832. This lady died on the 16th July, 1811; and in the following year, Sir Charles married Ann, youngest daughter of Anthony Wright, Esq., of the county of Essex, and by that lady had three sons and two daughters; she died in 1838, and her second son, Henry, followed her to the grave in 1843, Edward, the third son, having expired at Brussels in 1829. The eldest son, now Sir Charles Wolsley, who succeeds to the title and estates, married the daughter and co-heiress of the late Nicholas Selby, Esq., of Aston house, Biddolstone. One daughter of the late baronet is married to the Marquis de Lousada de San Miniata; and the other to Marmaduke Salven, Esq., of Burn hall, Durham. The late Sir C. Wolsley was a radical reformer, and fell under the displeasure of the law in consequence; he lived, however, to see his views become the leading principles. The deceased baronet, some ten years since, became a convert to the Roman Catholic faith, and on his death-bed received all the rites of that church, including the sacrament of penance, with extreme unction, and the anointing with holy oil.

Nov. 1.—**Bro. ROBERT HUNT, Esq.**—At Ketton, near Stamford; an alderman of that borough, and twice mayor. Also, the same day, aged 84, at St. Mary's hill, Stamford, Brother **WILLIAM GRIFFIN**, many years foreman and principal brewer to the before-named Alderman Hunt. These two Brethren were all that remained, with three others, of the ancient Craft, in that borough.

Lately,—**Bro. JAMES LEE, P. M.** of No. 3, formerly resident in Drury-lane.

Bro. JAMES WAGHORN, at Ewell, Surrey.—Our respected and venerable Brother was taking his accustomed drive in his pony-chaise, when he was seized with apoplexy, and fell heavily over the wheel on his head, causing almost immediate death. The deceased had arrived at the ripe age of 79, and was much esteemed by the whole of the inhabitants of Epsom and Ewell, where he had resided for the greater portion of his long life.

Dec. 14.—Bro. NORRIS—at his residence in Birth, near Liverpool, to the great regret of the Brethren. Some few days since, the Testimonial alluded to elsewhere, was privately presented to him, on the understanding that the formal presentation should take place (D. V.) at the ensuing Grand Lodge!

PROVINCIAL.

CHELMSFORD, Nov. 26.—The annual festival of Lodge No. 343, took place at the White Hart Hotel, at which a large assemblage of the Brethren from London, Bedfordshire, and various Lodges in the province, assembled, when Bro. Henry Bird, *M. D.*, Prov. Grand Registrar, was duly installed *W. M.* for the ensuing year, by Bro. George Robert Rowe, *M. D.*, Deputy Prov. Grand Master for Essex, and *S. G. D.* of the Grand Lodge of England.

After the ceremony, the Brethren, about fifty in number, sat down to a banquet. The chair was taken by Bro. Dr. Bird, supported by Bro. Dr. Rowe, Dr. Bayfield, *P. M.* Lodge No. 18, &c. The vice-chair was ably filled by Bro. James Wilson, *S. W.*, Prov. *G. J. D.*

After the cloth was removed, the CHAIRMAN gave, in appropriate terms, “the health of the Queen and the Craft,” and afterwards “the Patroness of all the Masonic Charities, viz., Her Majesty the Queen Dowager,” and with this toast were coupled “His Royal Highness Prince Albert, the Prince of Wales, and the rest of the Royal Family.”

The CHAIRMAN next gave “the Army and Navy,” in complimentary terms, for which Bro. Dr. Rowe returned thanks, stating he had been present at many engagements with the iron duke.

The CHAIRMAN then gave “the Right Hon. and *R. W.* the Earl of Zetland, Grand Master of England,” which toast was suitably acknowledged by Bro. Dr. Rowe.

Bro. LAW, *P. M.*, then gave, in appropriate terms, “the health of the Right Hon. the Earl of Yarborough, Deputy *G. M.*, and the rest of the Grand Officers of the Grand Lodge of England,” for which Bro. Dr. Rowe, as *S. G. D.*, returned thanks, and took the opportunity of stating, as a test of the high esteem in which Lord Yarborough was held in his native county, that he had lately been presented with a service of plate, value one thousand guineas.

Bro. LAW, *P. M.*, gave “the health of the *W. M.* Bro. Dr. Bird,” and in doing so, observed what a gratification it was to him to see him occupying that proud position, more particularly as he had been instrumental in introducing him to Masonry. After some further remarks, he concluded by proposing the toast with full Masonic honours, which was responded to in a most cordial and flattering manner.

Bro. BIRD responded to the compliment in a speech of some length, and then gave “the health of Bro. Law, the *P. M.*,” which Bro. Law acknowledged.

The W. M. next proposed "the health of the R. W. Rowland Alston, Prov. G. M."

Bro. BAYFIELD, in a neat and appropriate speech of some length, proposed "the health of Bro. Dr. Rowe, Deputy Prov. G. M., and the other Officers of the Prov. Grand Lodge of Essex." Bro. Dr. Rowe returned thanks.

The W. M. proposed "the health of the distinguished visitors."

The W. M. concluded by giving "the health of every poor and distressed Mason scattered over the face of earth and water."

The Brethren then separated, it being about half-past ten, highly delighted with the proceedings of the day.

GRAVESEND, Nov. 20.—At the calamitous fire in the town, that portion of the Talbot at which the Lodge of Freedom and Chapter of Hermes, 91, held their meetings was destroyed. The entire paraphernalia, jewels, warrants, and every vestage of the Lodge and Chapter, fell a prey to the flames. Such of the Brethren whose houses were burnt are, we understand, insured.

MAIDSTONE, *Belvidere Lodge, 741.*—The members of this Lodge in a great measure attributing the establishment of No. 741, and the revival of Masonry in Maidstone, to the untiring exertions of their first W. M., Bro. Charles Gustavus Whittaker, of Barming Place, and being desirous of marking their sense of his many Masonic virtues, requested him, on his going out of office at Christmas last, to sit for his portrait, to be placed in the Lodge-room, near the chair which he had occupied with such benefit to the Craft, as a stimulus to the emulation of future Masons. The request being complied with, the execution was entrusted to Professor Schmidt, a highly talented German Brother; and at a recent very full meeting of the Brethren, W. M. Bro. Pike in the chair, a splendid full-size portrait of Bro. Whittaker, in full Masonic craft costume, in a magnificent gold frame, was presented to the Lodge, and whether considered as a likeness or as a work of art, received the unqualified approbation of all the members.

RUGBY, Oct. 21.—A very happy re-union of Freemasons belonging to this and adjoining provinces took place at the Eagle Hotel, Rugby, on which occasion the new Lodge of Rectitude, opened in that rapidly increasing and flourishing town, was formally constituted, consecrated, and dedicated, with all the impressiveness of those time-honoured ceremonials observed at such high festivals of the Craft. The important duty of consecration was undertaken and performed by that distinguished member of the Order, Dr. Crucefix,—a name which is familiar to the Brethren in every quarter of the globe, and who holds the most exalted rank in Philosophic Masonry in this country. The Doctor went through his delegated task with that peculiar urbanity of manners, aptitude for business, and thorough knowledge of practical details, which are well known and appreciated by Masons of long standing both in London and the country. Bro. Evans, of London, also rendered his valuable assistance. The proceedings of the day were further sanctioned by the presence of Dr. Bell Fletcher, of Birmingham, the Deputy Prov. Grand Master for Warwickshire, several Provincial Grand Officers of this county (among whom we were glad to greet right heartily Bro. Lloyd); also of Leicestershire, and visitors from Leamington, Coventry, Birmingham, &c.

The first Master of the new Lodge, Bro. Sharp (editor of this paper), was inducted into the chair; and invested with their jewels, Bro. Kain, as

Senior Warden; Bro. Fry, Junior Warden; Bro. Blandford, Treasurer; Bro. William Edmunds, Secretary; Bro. S. B. Bucknill, Senior Deacon; Bro. Broughton Leigh, Junior Deacon. Afterwards, the Master, in a brief address, thanked the accomplished Craftsman who had, on a short notice, undertaken the graver duties of the occasion, for his able and discreet performance of them; also, the Deputy Grand Master, for the honour of his personal co-operation; not forgetting to allude to the fraternal kindness which had induced an attendance on the part of the visitors, and the obligations which rested upon the Brethren of the Lodge to uphold the honour, and extend the usefulness, of their great mystic confederation. Labour was succeeded by refreshment, and the members sat down to a banquet. Bro. Sharp, in the exercise of the prerogative of his office, took the chair, and after the withdrawal of the cloth, proposed the several toasts of the evening, in brief and not unsuitable terms; and in reply to the toast of his own health, alluded to the steady progress already made by the new Lodge, and the deep sense which its founders entertained of their own responsibility, in adding another link to the great chain of Masonry, and in identifying the principles of the Order with a town which was already, through the medium of the celebrated scholastic pile which graced its precincts, largely associated with moral happiness and mental culture of mankind. Prior, however, to this compliment being paid to himself, the Master spoke in warm terms of deserved eulogy of the Deputy Provincial, and of the large amount of gratitude he was gaining for himself by his introduction into this county of a new fund, entitled "the Masonic Provident, Annuity, and Benevolent Association;" and the rules of which were now in course of circulation amongst the fraternity. Dr. Bell Fletcher replied at some length, pointing out most clearly and distinctly the advantages to be derived from the infant institution, not only in alleviating many of the ills common to humanity, but in cementing a closer bond of union amongst the brotherhood generally of this and adjacent provinces. The speech of the night, however, was that of Dr. Crucefix, to the eloquence and effectiveness of which a brief notice can do nothing like justice; the Doctor appeared to be in one of his happiest veins; his heart, as usual, teeming with kindness towards all around him, and his advocacy of Masonic tenets full of experience, truth, and practical utility. The venerable Historian of the Craft (the Rev. Dr. Oliver), was duly toasted with full honours; nor were those beautiful handmaidens of charity—"the Ladies," forgotten by the "Sons of Light," who in their tyled Lodge-room, spoke, and thought of, and toasted woman, with all that admiration and gallantry so aptly described in a Masonic song of time-tested durability—

"No mortals can more
The Ladies adore,
Than a Free and Accepted Mason."

The Doctor, for the sake of "auld lang syne," had a playful sally with the Master upon the toast,* which served to add to the hilarity of the evening; and the harmonious party saw no diminution of its numbers; and no abatement of its pleasures, until all who "were bound for the north,"† were made to feel that, as with time and tide, steam-transit will wait the bidding of no man.—*Leamington Courier.*

* The Master's apron was made by a lady friend.

† The Doctor was interrupted in this address by the Tyler vociferously exclaiming, "I hope not to offend, but those who are bound for the north must leave immediately." The effect was electrical; the northerns rushed away to save the train, leaving the southerners to finish the evening.

WOLVERHAMPTON.—Dr. Slade, P. G. Chaplain for Staffordshire, has been appointed by the Committee of the Royal Freemasons' School for Female Children, a life governor of that benevolent and excellent institution, in compliment for the "service of love" rendered to it by his sermon at Burslem, on the occasion of the recent meeting of the Prov. Grand Lodge. On a similar occasion the worthy and eloquent Brother was elected a life governor of the Asylum for Aged and Decayed Freemasons.

BURSLEM.—The Provincial Grand Lodge of Staffordshire was held here, Nov. 11. The Brethren assembled numerously, and must have been much gratified with the outward manifestations of a most favourable feeling towards them. The peculiarly secret character of the institution is no longer, as formerly, visited with the displeasure of the fair sex, or the distrust of the church. The Brethren having mustered at the George Hotel, at once proceeded to the Town Hall, the use of which had been granted for the occasion, and furnished as the Lodge-room. The Craft Lodge was opened by the W. M. of 660. In consequence of sudden and serious indisposition, the R. W. Prov. Grand Master (the Hon. Colonel Anson, *M. P.*) was unable to be present. The R. W. Deputy P. G. M. the Rev. Dr. Slade, accordingly presided, and opened the Prov. Grand Lodge in due form.

We understand that Dr. Slade had that morning received an official communication from the gallant colonel, who was then in Shropshire, informing him of his illness, but at the same time assuring him that he should certainly endeavour to be present if he was sufficiently recovered.

The business of the province having been transacted, the Lodge was adjourned, and the Brethren, preceded by an excellent band of music, marched in correct Masonic order to the parish church, where evening prayers were read by the Rev. Mr. Wright, assistant curate, and the responses by Brother W. Howson, 674, parish clerk of Newcastle.

The Sermon was preached by the D. P. G. M. and P. G. Chaplain, Dr. Slade, and it might appropriately take for its title "Love to our Neighbour," the text being from St. Paul's Epistle to the Romans, chap. xiii. v. 8, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

The learned Doctor commenced his discourse by remarking, that the subject matter of the text was of equal concern and interest to mankind in general; that love being the fulfilment of the law, it becomes the first principle of every duty which we owe to our neighbour, and the transgression of the rule of justice and charity chiefly proceeds from the absence of a proper degree of it. As love, therefore, may be considered the spring of right behaviour, or that principle on which a regard to the rules of righteousness and charity is founded, so from the want of it do chiefly arise those disorders which prevail in human governments and societies, and those various injuries for which men have reason to complain of one another. Our blessed Saviour, whom the Brethren of the Craft regard as their Elder Brother, had placed the magnitude and extent of the duty of brotherly love in its proper light, in reply to the question, "What is the great commandment of the Law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. *Thou shalt love thy neighbour as thyself*: on these two commandments hang all the law and the prophets." The

doctor then proceeded to enlarge on the supreme importance of a right conformity to this great principle of action, and dwelt particularly on the question—"Who is my Neighbour?" appropriately and eloquently illustrating the instructive and touching parable of the Samaritan who had made good the character of a neighbour, and who he ventured to say must have been a good Mason. The instance of charity, or love, described in that parable, might be regarded as an example, and it manifestly imports, that let a person in necessity and affliction be who or what he will, still he is a proper object for our charity, and we are bound to have a very tender compassion for his case. To act as did the Samaritan is, as Christ teaches us, truly and properly to "love our neighbour as ourselves;" *to do unto him as we would he should do unto us under similar circumstances.* In language of fervid eloquence and piety the preacher further exhorted his hearers, and especially his Brethren of the mystic tie, to a strict and constant conformity with that beautiful exemplification of charity which he had placed before them. Let us "go and do likewise," regarding every man as a neighbour who needs our assistance, excluding every malignant sentiment of bigotry and party zeal, which would contract our hearts into an insensibility for all the human race but a little select number, whose sentiments and practices are so much our own that our love to them is but self-love reflected. He prayed that they might always remember the intimate relation existing between man and man, of whatever nation or country, and with an honest openness of mind feel and earnestly cultivate that divine instinct by which God, who has formed our hearts in many respects alike, has, in the original constitution of our nature, strongly and graciously bound them together. After adverting to the varied circumstances by which the several conditions of life are marked—the ills that flesh is heir to—the Rev. Brother dwelt on the immediate practical benefits arising to the benefactor as well as to the recipient, from reciprocating every kind office which justice or mercy may require. The duties and obligations of the Brethren of the Craft were pointedly alluded to, in a truly Masonic spirit, which shewed that the speaker was fully alive to the importance to the Fraternity at large, of exhibiting in their daily intercourse with the world as well as with one another, that the exhortations in Lodge, and the teachings derived from the Masonic symbols, were of practical effect on the life and conversation of every Brother. The conclusion of the sermon had reference to the collection to be made in behalf of the Masonic Charities and the North Staffordshire Infirmary.

The collection amounted to the sum of 11*l.* 13*s.* 6*d.*

We regret that we cannot give space to a more lengthy report of the R. W. P. G. Chaplain's discourse, it was listened to with the most marked attention by the Brethren, and by the large congregation assembled, almost every seat in the galleries and body of the church being occupied.

The service being concluded, the procession was again formed, and the Brethren proceeded through St. John's-square, to the George hotel, to the banquet.

The D. P. G. M. presided, the Wardens occupying their respective positions, W. and S. The cloth being removed, and grace pronounced by the Grand Chaplain, the usual loyal toasts were delivered, and pre-faced with suitable remarks.

Bro. DEE gladly availed himself of the earliest opportunity afforded him to bring under the notice of the Brethren the proposal to establish a Masonic Benevolent and Annuity Fund, for the benefit of such sub-

scribers resident in the counties of Warwick, Stafford, Salop, Derby, and Leicester, as might join the same. Bro. Dee then fully detailed the mode in which it was proposed to be carried out, and enlarged on the benefits it would be the means of conferring on those Brethren and their families who might think proper to avail themselves of it. The proposal was received with approbation, and as the advantages are so important, we have no doubt of its being universally supported by the Brethren in the district it is proposed to be limited to. The tables for the necessary calculations had been prepared by Mr. Morgan, the eminent actuary.

The D. G. M. gave the following toasts, which he appropriately introduced:—"The M. W. the G. M. the Earl of Zetland."—(Masonic honours.) "The R. W. the D. G. M. the Earl of Yarborough."—(Masonic honours.)

The D. P. G. M. then rose and said, that he had great pain in proposing the next toast. He had already informed them of the cause of the absence of their R. W. P. Grand Master, and he was sure that they would unite with him in the expression of a wish that they might soon hear of his restoration of health. Of their R. W. P. G. M. he could not speak too highly; he was at all times most prompt in attention to any communications, especially of a Masonic nature, he was easily accessible, and exceedingly courteous to every one. He (Dr. Slade) had every reason to speak of him in the most favourable terms as a Mason, as a man of business, and as a gentleman. He had been honoured with every confidence from their P. G. M., and the attention he had paid to any recommendations or suggestions which it had been his duty to lay before him was the most pleasing and satisfactory.

The D. P. G. M. then proposed the health of their R. W. P. Grand Master, the Honourable Colonel Anson, M. P., he believed he might now say General Anson, the brevet having just appeared.—(Masonic honours.)

The Past P. G. S. W., Bro. THOMAS WARD, having to propose the next toast, did so with great pleasure, since it was the health of a Brother now present, who must be, he felt sure, very highly esteemed by every Brother in the province, their D. P. G. M. and Chaplain, the Rev. Dr. Slade. It was highly gratifying to himself (Bro. Ward), and he had no doubt it was equally so to the Brethren generally, to have associated with them a gentleman of such high attainments, and whom, from his extensive knowledge and experience, especially in Masonic matters, they might look up to with deference. Having witnessed his great activity and zeal in promoting the best interests of the Craft, and the considerate manner, he might say the truly Masonic mode of visiting the several Lodges in the province, in order to report thereon, he was sure the Brethren would agree with him in saying, that the well earned praises the D. P. G. M. had received were justly his due.—(Drunk with Masonic honours.)

The D. P. G. M. in acknowledgment said, that he fully appreciated the kind remarks which had fallen from their R. W. Brother Ward. Making a few short allowances, he had had a very pleasing duty in presenting a report of his late visitation to the R. W. the P. G. M., a short account of which he would read to them. (The Doctor then read a brief account of each Lodge in the province and remarked thereon, and occasional censures, all of which were calculated to prove highly beneficial. He paid high compliments to some of the Masters of Lodges. On the whole the province was, as regards Masonry, in a very flourishing

condition and progressing). After some very excellent observations, the R. W. Deputy concluded with the expression of his thanks for the attention the Brethren had paid to his remarks, and for the kind manner with which they had received his health.

By permission of the D. P. G. M. Bro. LE VEAN submitted to the consideration of the Brethren a case of peculiar distress, under most painful circumstances. A widow lady, who had moved in high society, and having a young family, had suddenly lost her husband, who was a Brother, and had held a distinguished public appointment. Bro. Dr. Crucefix had already been of timely assistance in obtaining aid from the Brethren; and it was hoped that a sufficient sum would be realized to be of permanent benefit to the family. Bro. Le Veau's appeal was cordially received, and a handsome sum of money was contributed by the Brethren present.

P. P. G. W. Bro. VERNON, after a few appropriate observations, proposed that the thanks of the Brethren should be conveyed to the Rev. H. W. Gleed Armstrong, for his kindness in permitting them the use of the parish church, and likewise to the Rev. W. Wright, for his services; and being seconded, was confirmed in the usual manner among Masons.

The P. G. S. W. Bro. G. S. VERNON proposed the next toast, for which he claimed a bumper; he regretted that it had not fallen into abler hands to be introduced to them, but he was sure they would receive it with the same enthusiastic and heartfelt manner with which he gave it; the toast was—"The Ladies," the source of their best, purest, and brightest joys. He would not further enlarge on the subject, agreeable as it would be to him, but coupling with it "the wives and daughters of Masons," he claimed a bumper to the ladies.—(Masonic applause.)

The D. P. G. M. proposed, as the next toast, the present and past officers of the Provincial Grand Lodge; and in an able manner dwelt on the importance of the duties of the officers of the P. G. L., and observed that the appointments had been made as well with regard to the acquirements and abilities of the respective Brethren, as to their long standing as Brothers. With further useful and explanatory observations, he proposed the health and happiness of "The Present and Past Officers of the P. G. L."—(Masonic honours.)

The S. G. W. Bro. VERNON appropriately acknowledged the compliment.

The next toast was proposed by P. P. G. S. W. Bro. VERNON, being that of "The Committee of Management, and the Stewards of the Banquet."

P. G. Stewards, Bros. Fourdrinier, J. Alcock, and Jos. Maaer, briefly acknowledged the compliment.

The D. P. G. M. then gave as the next toast, "The Visiting Brethren," and thanked them for their attendance that day. They had been favoured with the presence of Brethren of distant as well as neighbouring provinces. Several had journeyed expressly from London and Liverpool; indeed, the attendance generally that day was most gratifying and encouraging; with but one exception, the absence of the R. W. P. G. M.; it was highly satisfactory, being more numerous than even at Newcastle last year.

The next and concluding toast was, "Success to the Masonic Charities," which was introduced with some excellent remarks on charity, as the distinguishing characteristic of Freemasonry.

It being now eight o'clock, the Lodge was adjourned with the usual formalities.

We believe it is in contemplation to hold the P. G. Lodge next year at the ancient city of Lichfield.

SOUTH SHIELDS, Dec. 1.—A Provincial Grand Lodge of Freemasons was held at St. Hilda's Lodge room, before Sir Cuthbert Sharp, D. P. G. M. There was a numerous attendance of the Craft, including deputations from various Lodges in the province, and several visitors. After the business of the Lodge, and the election of Officers, had terminated, the Brethren adjourned to banquet.

BIRMINGHAM, Nov. 10. *Faithful Lodge, No. 696.*—The W. M., Bro. Curran, in the name of the Brethren, presented to Bro. Thomas Perkins, P. M., a splendid jewel; on which occasion he delivered a very impressive address, to which Bro. Perkins responded in terms of grateful satisfaction. The Brethren afterwards partook of a banquet at the Vauxhall, and enjoyed a truly happy meeting.

KIDDERMINSTER, Nov. 13. *Royal Standard Lodge.*—Several of our members paid a visit, at their last meeting, to the new Lodge recently opened at Worcester—the “*Semper Fidelis*,” and were equally pleased and surprised at the great progress this new scion of the Craft had made, having initiated nineteen members, and being almost completely furnished in all its departments, and what is more, free with the world in the short space of two months.

The Brethren of the “*Semper Fidelis*,” headed by that veteran Mason, the W. Bro. Bennett, most handsomely returned our visit on this occasion with double numbers. We need scarcely say a most pleasant, and we trust not unprofitable evening, was the result.

Bro. Bennett in that superior manner for which he stands unrivalled in the provinces, raised two Brethren to the sublime degree, and Brother Roden, M. D., the immediate Past Master, in the absence of the W. M. afterwards inducted two candidates into our mysteries, in his usual impressive style.

The remaining business being ended, including two propositions for next Lodge, the Brethren adjourned for refreshment to the Bell Hotel, where Bro. Humphries, the worthy host, had provided an excellent repast. Masonic toasts and sentiments followed during the remainder of the evening, and after the “final toast” from our guest, Bro. Bennett, the meeting separated in harmony and Brotherly love.—*Floreat “Semper Fidelis.”*

HULL, Oct. 29.—The Brethren were honoured by a visit from the Earl of Zetland, Grand Master of England, attended by several distinguished members of the Craft, for the purpose of holding, in his capacity of P. G. M. of the North and East Ridings of Yorkshire, a Provincial Grand Lodge. It being upwards of twelve years since a similar meeting was held in Hull, considerable interest was attached to the occasion. The Grand Lodge and Communication was held at two o'clock, in the hall of the Minerva Lodge, No. 311, Prince-street. The Grand Master was supported on the right by Mark Milbanke, Esq., D. P. G. M. of this province; and on his left by Joseph Iredale, Esq., D. P. G. M. of Cumberland; Sir G. Cayley, bart., &c. In addition to the decoration of the Minerva Lodge, we noticed a most splendid bust of the Earl of Zetland, executed, by permission of the noble earl, by our talented

townsman, Mr. Thomas Earle, at the request of the members of the Minerva.

The business of the P. G. L. having been proceeded with, nearly 200 Brethren adjourned to the Music hall, Jarratt-street, where the banquet was prepared. A number of ladies were admitted into the orchestra to witness the entrance of his lordship, and the reception of the G. M., which was a most interesting scene. The whole of the Brethren stood in their respective order, wearing their various honours; every banner was unfurled, the organ struck up the national anthem, and the G. M., preceded by his standard and sword bearers, attended by the Provincial Stewards, took his seat amidst the flourish of trumpets. The subsequent proceedings were most harmonious, and the ladies having retired, the business of the evening was proceeded with.

After the cloth was drawn, the noble earl proposed "The Queen and the Craft."

The noble CHAIRMAN then proposed, "Albert, Prince of Wales, Prince Albert, and the rest of the Royal Family." The next toast given by his lordship was the "Queen Dowager."

MARK MILBANKE, Esq., then rose, and in a very neat speech, proposed the health of the "Earl of Zetland, G. M. of England, and P. G. M. for this province," which toast was received with the most enthusiastic approbation.

THE NOBLE EARL then rose and said it gave him great pleasure to meet so many of his Brethren upon this occasion. He believed it to be the largest provincial meeting ever held in this or any other county. He was most happy to see the Craft in so flourishing a condition, and he hoped the Brethren generally, and of the Minerva Lodge in particular, would be satisfied in the way he had attended to their recommendations respecting the part he had taken in procuring admission for the child of a member of that Lodge into the Royal Freemasons' Female Institution. He could only exhort the different Lodges in the province to work with that Brotherly and kind feeling which has ever been an eminent characteristic of Masonry. In conclusion, he must express his heartfelt acknowledgments for the way in which he had been received by the members of the Craft in the town, and more especially to the W. M., Officers, and Brethren of the Minerva, who had not only provided amply but sumptuously for his entertainment. He should feel at all times a pleasure in attending to the wishes of the Brethren. The noble Earl then sat down amidst the most rapturous applause.

The following toasts were then given—"M. Milbanke, Esq., D. P. G. M. and the Officers of the province," responded to by Bro. John Harland, Esq., P. G. J. W.; "Joseph Iredale, Esq., D. P. G. M. of Cumberland, and the Brethren of that province," responded to by Bro. Iredale.

The Rev. Bro. JAMES OSBOURNE DAKEYNE, P. G. S. W., responded in a speech replete with feeling and eloquence, which we are sorry, for the sake of our Masonic readers, we are unable to give. Briefly he adverted to the prejudices of many to Freemasonry, and expressed his sincere conviction that the science of Masonry was a most valuable adjunct and assistance to religion and morality, and he called on his Christian Brethren, whether of the Church of England or of any other denomination, to assist in supporting the ancient, honourable, and moral science. The respectability of the Order, he believed, had never been questioned by even its most strenuous opposers, and he knew, and the Brethren knew, that men the most celebrated in arts, in arms, and in

philosophy, had been the most active and indefatigable in the propagation of the noble art. He would not go back to cite Washington, Franklin, Locke, Frederick the Great, of Prussia, and a thousand others known to the Craft, but would take those of our own day, Nelson and Wellington, men famous by "flood and field;" the great head of the English Church, the Archbishop of Canterbury; the great logician of the day, Dr. Whateley; the immortal poet, Burns. The Rev. Brother cited numerous other great and good men as ornaments of the Order. His most appropriate speech was listened to throughout with the deepest attention, and at its conclusion was rewarded with deafening plaudits. "The Grand Lodge of Ireland and the Duke of Leinster, G. M., responded to by Bro. Egan, of the 89th Regiment.

The noble Chairman then drank the prosperity of the different Lodges in the provinces, which was responded to by the W. M.'s of the various Lodges.

The harmony of the evening was well sustained by Brothers Francis, Flowers, Iredale, and others, amongst whom we must particularly name Bro. W. Tinkler, of the Minerva Lodge, who sang Dibdin's celebrated song of "Wapping old stairs." Bro. Geo. Crouch's new song of "On, on, my dear Brethren," composed by that gentleman, and dedicated to the Right Hon. the Earl of Yarborough, P. G. M. of Lincolnshire, was very favourably received.

At ten, p. m., his lordship left the chair, which was taken by Sir Geo. Cayley, bart., and the conviviality of the meeting was kept up until nearly "the witching hour," when the company retired highly gratified by the day's proceedings.

WAKEFIELD, Nov. 2.—Bro. Charles Clapham was unanimously elected W. M. of the Lodge of Unanimity, No. 179. This is the fourth time that Bro. Clapham has had the honour of being preferred to the Master's chair.

WEST LANCASHIRE.—The Brethren of this province, at their meeting in July, agreed that a testimonial of respect and in appreciation of the gratuitous services of the Provincial Grand Secretary, Bro. Jas. Norris, should be presented to him at an early opportunity. The sum subscribed amounts to upwards of £80.—(Vide *Obituary*.)

LIVERPOOL, Dec. 1.—The members of the Harmonic Lodge, No. 263, complimented their Secretary, Bro. Augustus Robert Martin, by electing him their Worshipful Master for the ensuing year. Since Bro. Martin joined this Lodge, in March last, from the St. George's Lodge of Harmony, No. 35, the former has very much improved in numbers, respectability, and working, and bids fair, under his government, to rise still higher in influence, discipline, and importance. The Harmonic is now a dinner Lodge, and fully supports its name, several of the subscribing members exerting their musical talents for the gratification of the Brethren, and four professional Brethren, of eminence in Liverpool, lending also their gratuitous services for the same purpose.

HUDDERSFIELD, Sept. 15.—NOTICE.—"A person styling himself Capt. Anderson, and professing to be a sea captain, a native of Holland, and resident of Rotterdam, has been recently soliciting, with considerable success, pecuniary assistance in the West Riding of Yorkshire, and other parts of the country, under a representation, since ascertained to be entirely false, that he has lately suffered a loss of from £1000 to

£1100, by the sale to a merchant at Swansea, of a cargo of flax, which he had imported into Swansea, the purchaser having immediately failed and absconded with the proceeds—by which loss, and expenses in ineffectually endeavouring to recover the amount, together with his wife (also in England) having met with a severe accident in falling down some stairs, he has been reduced to a state of pitiable destitution.

He is a man about fifty years of age, moderately corpulent, full face, and ruddy complexion, about five feet eight inches in height, with foreign accent, but speaking English tolerably well; and on examination will be found to have a wound or scar on one leg. He was dressed as seamen of a better class generally do dress, with blue pilot coat, his cuffs or pockets trimmed with fustian or velvet.

He professes to be a Freemason, and appears to be a man of some intelligence.

It is hoped that as he will no doubt be practising imposition further upon the members of the above-mentioned Order, or others, that this notice may be a means of bringing him to that punishment which he so richly deserves, and which the protection of the benevolent requires.

C. W. BROOK, S. W. 342, merchant, Huddersfield.

(the W. M. being absent.)

R. JAQUES, W. M. 365, druggist, Huddersfield.

W. KILNER, W. M. 763, drysalter, Huddersfield.

N. B.—It is earnestly requested that whoever may obtain this notice, will assiduously circulate its import amongst parties likely to be waited upon by the person whom this note is intended to expose, and the advertisers will be glad to hear that the intention of this notice has been realized."

CONGLETON, Nov. 4.—There was a large gathering of the Brethren from the surrounding towns of Macclesfield, Sandbach, Newcastle, Hanley, and Burslem, on the occasion of celebrating the opening of the Eaton Lodge, No. 777. Bros. John Smith, W. M., John Dyer, S. W., and Thomas Wallworth, J. W., were the Officers named in the Warrant.

A deputation waited upon Bro. John Smith, of Langley, who was appointed to the office of G. S. D. at the last Provincial Grand Lodge of Cheshire, held at Birkenhead; and although living at a distance of eight miles from Congleton, and through a dreary road, he, in the most handsome manner, when the difficulties were explained to him, consented to conduct the business for the first year.

The visitors were welcomed to town by the church bells ringing a merry peal.

The Lodge was opened about one o'clock, in the three degrees. Two candidates were initiated in a very impressive and correct style, by the W. M.; and before the Lodge was called off for refreshment, at half-past three, there were five respectable inhabitants of the town proposed as candidates.

The Brethren sat down at five o'clock to banquet, at the Golden Lion Inn. The W. M. was supported at the cross table, on his right by Capt. Antrobus; and several Past Masters from the Macclesfield Lodges, and on his left by several provincial Brethren from the adjoining province of Staffordshire, and upwards of fifty Brethren.

After the cloth was withdrawn, the usual loyal and Masonic toasts were given by the W. M., with appropriate introductions to each, and suitable songs followed.

The W. M. took the opportunity, in proposing success to the Grand Lodge, to call the attention of the members present, particularly those of the infant Lodge they were assembled to celebrate the opening of that day, to the uses that the annual subscriptions of the members was put to; and ably advocated the several Masonic charities, and pointed out the advantages derived from the benevolent funds for the maintenance, educating, clothing, and apprenticing the children of indigent and deceased Freemasons; also the Royal Masonic Benevolent Annuity Fund; and the Asylum for Aged Freemasons; and reminded the Brethren that they had been the means of placing a worthy Brother last year on the Annuity Fund, and from that circumstance alone, the Charities were deserving their continual support; and earnestly urged them to become subscribers to those institutions they considered most worthy of support. He also pointed out the probability of the Asylum and Annuity Fund being combined under one management, so that if any unforeseen misfortune or calamity should befall any worthy Brother, and they outlived their friends, they might depend on a comfortable home being provided for their old age; and also hoped to see that truly Masonic and benevolent proposal of providing for the wants of indigent Widows carried into effect, which had last year been lost through some mistaken opposition.

Bro. BLAND, P. M. 372, gave the next toast, and said he was quite sure it would be received with the greatest enthusiasm, and drunk in a bumper. He was proud of the honour of proposing a toast so well deserving the attention of the Fraternity. For whether he owned him in his civil capacity or as a wise magistrate of the county, a gallant commander, a kind father, good neighbour, or benevolent man and Mason; he was sure any language he could use would not convey the feelings and sentiments of the Craft respecting the qualifications, knowledge, abilities, and kindly dispositions of that gentleman, whose name had only to be mentioned to receive rounds of applause. Bro. Bland then gave the health of that worthy Brother, Gibbs Crawford Antrobus, Esq., with Masonic honours.

Bro. ANTROBUS, on rising, said he was quite overpowered with the compliment that had just been paid him, and which had been so cordially received by the assembled Craft. It was particularly grateful to his feelings. But he only wished he possessed half the virtues described by Brother Bland. His health being toasted on this occasion was only another of the many evidences of kindness displayed at all times and on all occasions when his friends of Congleton and Macclesfield spoke of him, it would always be his endeavour to deserve all their good wishes and realise all their kind expressions towards him. He liked anything that brought him into healthful and friendly contact with his fellow-men; he liked to mix in their assemblies, although it was many years since he had the opportunity of attending any Lodge, and he had given his countenance to Lodge 777, because he believed it would be of great service to the town, and was highly delighted to see the business of the day so ably conducted by their respected W. Master, who had gone through the duties of his office in a manner that could not fail to be highly pleasing to every one present; and with their permission he would propose the health of their esteemed W. M., Bro. John Smith.

The W. M. after expressing his gratitude for the cordial manner the toast had been received by the Brethren, which had been so kindly proposed by so worthy a Brother, who had thought proper to introduce it.

He took the opportunity of explaining the circumstances why he had been induced to accept the office of W. M. of that Lodge, at so great a distance from his own residence, and having no business whatever to call his attendance to that town; in fact he was known to very few people in Congleton. But now he had undertaken the duties, the distance he had to come would not prevent him attending. And as far as health and other circumstances would allow, no exertions should be wanting on his part to make the Lodge prosperous and efficient in the working, and hoped it would prove a great benefit to the ancient town of Congleton.

Bro. CHARLES JOHNSON then proposed the health of the visiting Brethren, and in a very neat speech expressed the thanks of Lodge 777 for the honour conferred by the numerous and respectable attendance that day. This was responded to by Bro. Baker, G. J. W. of the Staffordshire Provincial Lodge, Bro. T. Holder, W. M. of 372, and the W. M. of 479; Sandbach, and each expressed how gratified they had been in witnessing the proceedings of that day; and prosperity to the Eaton Lodge was given with full Masonic honours. The Lodge was then closed about nine o'clock, and after spending a very pleasant day together, the Brethren parted about ten o'clock for their respective homes.

BIRKENHEAD, Oct.—It is now an obvious and an acknowledged fact, that the mystic association of Freemasonry is “strengthening its stakes, and lengthening its cords,” in every direction. In “the rising city” of Birkenhead, we are informed that the feeling in favour of this ancient society has reached a furor, and that persons of all ranks and classes are anxiously becoming candidates for a participation in its mysteries and privileges. For some time past, Lodges of emergency have been held at Bro. Harwood’s, the Market Inn (which seems to be the Masonic head-quarters) week by week, and often twice and thrice a-week for the initiation of members; and rumour says that half the commissioners, and a large proportion of what are termed “the magnates” of the place, are now Brothers true of the square and level. The rumour that Lady Combermere, and a distinguished party, would accompany the noble lord in his visit to Birkenhead, rendered the excitement complete by enlisting the sympathies of the fair sex in the event.

The Craven Room, which had been handsomely decorated for the occasion, was fitted up as the Lodge-room; and the business of the day was commenced by Bro. Kent, the Worshipful Master of the Mersey Lodge, No. 701, and his two Wardens. At half-past eleven o'clock, Viscount Combermere, Provincial Grand Master of Cheshire, accompanied by his son, the Hon. Wellington Cotton, arrived, and entered the Lodge.

His lordship then opened the Grand Lodge in due form. The ordinary business of the province was then transacted, and the accounts were audited and allowed. A vote of thanks, couched in very warm and complimentary terms, was given to William Jackson, Esq., chairman of the Chester and Birkenhead Railway Board of Directors, for the polite attention he had shown to the noble Grand Master, in meeting him at Chester with a special train, and conducting him and his party to Birkenhead in a handsome new railway carriage, which was then used for the first time.

At the conclusion of the business, the Grand Lodge, with the Brethren belonging to various Lodges in the province, marched in procession to St. Mary’s church, preceded by the celebrated band of Bro. Peter Stubbs, playing a Masonic march. During the whole distance the unusual spec-

tacle excited great interest among the inhabitants of Birkenhead, who thronged every point from whence it might be seen to advantage.

At the church, in the gallery set apart for ladies, we observed the Viscountess Combermere, the Hon. Miss Cotton, the Hon. Mrs. Cotton, Mrs. Mason, &c. &c., and a most distinguished assemblage of the élite of Birkenhead. Full cathedral service was performed, the prayers being read by the Rev. Andrew Knox, the incumbent of St. Mary's. The sermon was preached by Bro. the Rev. J. Taylor, from the First Epistle of St. John. The discourse was a most beautiful exposition of the true principles of Masonry; and was so much admired by the Brethren, that a request was afterwards made to the Rev. Chaplain to allow it to be printed, to which he kindly acceded. It will accordingly be published and sold for the benefit of the Birkenhead Dispensary; for which also a collection, amounting to upwards of 50*l.*, was made at the church.

The Prov. Grand Master and the Brethren then returned in procession to the Craven Rooms, when the Grand Lodge was closed with the usual ceremonies. The Craft Lodge was then closed down to the first degree by Bro. Kent, W. M., and the Brethren proceeded to the Woodside Hotel, where a splendid banquet was served; covers were laid for about three hundred. The chair was of course filled by the noble Prov. Grand Master, and on his right hand were seated:—Finchett Maddock, Esq., R. W. D. P. G. M.; Bro. the Hon. Wellington Cotton; Bro. Moss, P. P. S. W. of Gloucestershire; Bro. J. Hess, P. G. J. W. of West Lancashire, &c. &c. On his lordship's left were seated:—the Rev. J. Taylor, P. G. Chaplain; Bro. Drinkwater, D. P. G. M. of West Lancashire, &c. Lady Combermere, and the ladies of her party, viewed the interesting scene from a temporary addition to the dining-room, on the eastern side.

The Prov. GRAND MASTER proposed first, "the health of Her Most Gracious Majesty the Queen."—(Applause.)—He next proposed the health of the illustrious Prince Albert, who, although not born in England, was an Englishman in heart.—(Applause.)—Having in every way admirably fulfilled the duties of the high station to which he had been called, this country should be particularly grateful to his Royal Highness for the excellent manner in which he discharged the duties of a husband and a father.—(Applause.)—Fortunate it was for the Prince of Wales to have such a parent; and how fortunate for this kingdom that the prince, who would in all probability one day—and he hoped that day was far distant—reign over these realms, should have a father capable of instructing and bringing him up in those virtuous, moral, and religious principles which adorn "the throned monarch better than his crown."—(Loud applause.)—He was sure the toast would be received with that enthusiasm which it deserved; and he begged therefore to give without further preface, the "healths of Prince Albert, and Albert Prince of Wales."—(Renewed applause.)—"The Queen Dowager."—(Three times three.)

The Prov. GRAND MASTER next proposed "Prosperity to the town and trade of Birkenhead." He had been astonished that day, almost beyond expression, at finding so large and well-built a town where he remembered, when in this neighbourhood fifteen years ago, nothing but a barren waste, with scarcely half-a-dozen houses upon it.—(Applause.)—It was then good for nothing but snipe shooting, but now there had arisen upon it, as if by magic, a most astonishingly fine town. He had, as they all knew, visited many parts of the world, but he had never before met with a town so well laid down, with buildings so well constructed,

and everything planned with such order and regularity. It was really quite beautiful; and he could only repeat that he was astonished, and express his regret that his present visit would be so short a one.—(Loud cheers.)—It might be invidious, perhaps, to mention individuals; but if he were to mention the name of any, he should mention that of Mr. W. Jackson.—(Applause.)—He should mention his name, because that gentleman had, on the present occasion, paid the highest compliment in his power to himself and the Craft in general—(applause)—and he hoped ere long they would have the satisfaction of ranking him among the Brethren of the Order.—(Renewed applause.)—His lordship concluded by proposing in a bumper, “Prosperity to the trade and town of Birkenhead.”—(Loud cheers.)

BRO. MORTIMER, historian of the Hundred of Wirral, then rose and said that his difficulty was increased by having to follow their noble and esteemed Grand Master, who, to the other qualifications which a grateful country had recognized, although very inadequately requited, had added the character of an accomplished orator. (Loud applause.) But he had to thank the company for drinking prosperity to Birkenhead; an easy task, for he could not help thinking it was most natural that all would wish that prosperity should attend a town in which they were all interested. (Loud and continued applause.) He believed the Lodge to which he had the honour to belong, No. 701, was the youngest in the province—(no, no)—well, then, one of the youngest; but, notwithstanding that, Birkenhead was somewhat famous in ancient days for its Masons. (Hear.) If any gentleman would consult the antiquated pages of Stowe, one of the most celebrated of our olden chroniclers, he would find that when the walls of London were rebuilt, in the seventh or eighth century, the Benedictine monks of that neighbourhood were sent for to perform the masonry. (Cheers.) It might be read in the pages of Stowe, that they kept the secrets of their art with such strict and true Masonic fidelity, that they were said to have *invented* stone walls. Their workmanship was so excellent and so rare in those days that it was considered not an erection but an invention. (Loud applause.) He mentioned this to show that, although the Birkenhead Lodge was young, they were rather old in Masonic affairs. (Reiterated cheering.)

THE PROV. GRAND MASTER said the next toast was proposed thus early to enable the ladies to hear a Welsh song from Bro. Parry,—it was the health of Sir Watkin Williams Wynne. (Great cheering.) Sir Watkin felt extreme regret at not being able to meet his Brethren that day; but the fact was, that he was at that time in Paris. Bro. Sir Watkin was a zealous Mason, and his lordship hoped soon to see him Grand Master of his native country. (Cheers.)

Three times three. Song by Bro. Parry, “Owen Glendwr’s war song.”

Prosperity to the Birkenhead Docks, was next drunk—a toast also given early, because his lordship wished it to be drunk in the presence of the ladies. Three times three.

BRO. FISHERT MADDOCK, the Deputy Prov. Grand Master, by permission, rose to propose a toast for which he called for bumpers, as he was quite sure, when they heard the toast, they would receive it with the same pleasure and satisfaction that he experienced in proposing it,—it was the health of Lady Combermere and the ladies of Cheshire. (Loud and reiterated applause.) Their respected Chaplain had told them that morning, in his most excellent sermon, that Freemasons were not a body of men associated for the purpose merely of selfish gratification and

riotous conviviality, but that they had ulterior objects, one of which was the practice of the best of all moral principles, that of charity (applause); and for the benefit of that portion of the company who were not Freemasons, he would add that every word which had fallen from their respected chaplain was consistent with every principle of truth. (Applause.) You will recollect (said the speaker) that we feed the hungry, clothe the naked, and that the aged are the peculiar objects of our care; that, while we enjoy the pleasures of the social board, we are not forgetful of those who stand in need of charity, and among our best and highest gratifications is the reflection that we "teach the young idea how to shoot." We have schools for the education of the children of poor Masons, and they are put in the way by honest industry to attain to the comforts of life. Besides all this, we offer the right hand of fellowship to every man who is a Brother, be his country or creed what they may. (Applause.) I should do injustice to the noble lady whose health I now propose, if I did not state my belief that her feelings are interwoven with ours in these philanthropic objects, in proof of which I need hardly instance the interest she has taken in our proceedings this day, or the fact that her ladyship is the patroness of our schools—(great applause)—and whether patronage or money be required, be assured it will never be wanting.

The toast was drunk with a degree of enthusiasm which showed how much Lady Combermere is loved and respected by the Craft.

The ladies and strangers here withdrew, and the banquet proceeded in the ordinary form, none but Masons being present; and all the subsequent toasts were drunk with Masonic honours. Bros. Kent and Bach, the W. M. and P. M. of Lodge No. 701, officiated as Senior and Junior Wardens:

"The Earl of Zetland, Grand Master of England."

"Earl of Yarborough, Deputy Grand Master of England."

The DEPUTY-PROV. GRAND MASTER, by permission, rose to propose a toast, although he felt quite inadequate to do it justice; it was the health of their Noble and Rt. Worshipful Grand Master. (Tremendous and long-continued applause.) It would ill become him to expatiate on the talents or the distinguished career of the noble lord, as they were well known to them all—known to them not as a warrior, but as a Brother Mason—known to them as a father, a husband, and a friend. (Reiterated applause.) They had now known his lordship as their Prov. Grand Master for ten years; and although they were all ten years older, every one rejoiced that time did not seem during that period to have made any inroads upon his lordship's constitution or appearance. (Great applause.)

The PROV. GRAND MASTER rose to respond. He had endeavoured ever since he had had the honour to become Provincial Grand Master, to perform the duties of the office strictly, faithfully, and impartially; and, by the manner in which his name had been received on former occasions and on that evening, he was induced to believe he had fulfilled the wishes and intentions of the late lamented Grand Master of England, his Royal Highness the Duke of Sussex; and that on all occasions he had met the wishes of those who held Lodges under him. (Applause.) They were all aware that when his Royal Highness appointed him to the office, Masonry was at a very low ebb; but he thought the last few Provincial Grand Lodges had proved to the neighbouring provinces, and to the Craft in general, that Masonry in Cheshire had revived. (Loud applause.) The last, though not least, in the list of the Lodges to which

he had had the pleasure of granting warrants, the Mersey Lodge, No. 701, at Birkenhead, exhibited a fair specimen of the progress of Masonry. (Applause.) Seven years had elapsed since he had the pleasure of issuing their warrant, and, in that short space of time, that Lodge had become one of the most considerable, and the most respectable, in the whole province. He was happy to say it was composed of respectable Brethren, for when he was first appointed to his office, although he was anxious the Lodges should be got up, he expressly told the Masters not to be in too great a hurry, and to admit none but eligible candidates—persons well qualified in every respect to belong to the Craft. (Applause.) It was very unpleasant to reprimand and withdraw the warrants of Lodges, but he was fully determined to do his duty on all occasions, although he always gave such Lodges time and opportunity to explain their conduct if they could. (Loud applause.) He hoped the reception he had met with on the present occasion was caused more by an approval of the conscientious strictness and impartiality with which he had conducted the business of the province than by any feeling of personal regard to himself. (Applause.) He regretted to hear occasionally in some provinces of party spirit being manifested at the Lodges, but he must say that in his own province his requirements on this point had been most strictly adhered to. Thank God no such thing as a party Lodge had been heard of in that province; all had enjoyed perfect harmony and true brotherly love. As he had entered on this subject he would conclude by saying that in these times, when political differences so much agitated men's minds, and were, among persons actuated by the best motives, severing the closest ties of social and family union—when religious feuds were equally productive of domestic strife and social animosities—how delightful, how admirable was an institution like theirs, in which the high-born and the lowly, the rich and the poor, the politician and the sectarian, forgetting all differences, and banishing all distinctions, associated for the noble purposes of universal benevolence and untiring charity. (Tremendous applause.)

“The Earl of Ellesmere, Provincial Grand Master for Eastern Lancashire.”

The PROV. GRAND MASTER had no doubt the next toast would be received with the same enthusiasm which had marked its advent on former occasions—namely, the health of his most excellent and worthy Deputy Prov. Grand Master. (Loud and long-continued applause.) There was not in the whole province an older or a more devoted Mason than his estimable Deputy; but, independently of his manifold good qualities as one of the Craft, his lordship felt a debt of gratitude towards him, for the benefits and advantages he derived from his friendship when he returned, almost a perfect stranger, to his native county, after so many years' absence. The services his lordship then received were so great and so important, that he would indeed be most ungrateful did he not feel affection and regard for the worthy Deputy; and he could most sincerely say that he did feel for him a most fraternal regard. (Cheering.) He knew also that the Brethren entertained for him the highest respect; and without further preface he would give the toast, “The health of the Deputy Prov. Grand Master, and long may he continue to hold the high situation which he has so long occupied with honour to himself and advantage to the Craft.” (Great applause.)

The toast was drunk with the warmest demonstrations of approval.

The DEPUTY PROV. GRAND MASTER returned thanks. To the noble

lord he was more particularly indebted, inasmuch as he had placed him in the situation he then held, and thus put him in the way of receiving from them such flattering remarks of fraternal regard. (Applause.) With reference to the remarks made by the Prov. Grand Master on the conduct of the Lodges, he should always feel it an incumbent duty to carry out the instructions he received. He considered the introduction of political or religious feeling as unmasonic and destructive of the very bonds by which their harmony and usefulness were maintained. (Applause.) He had now been a Freemason for about half a century, he was going to say, but at any rate for forty odd years, and in the whole course of that time he never saw in any Lodge with which he was connected a disposition to invade the proper duties of the Lodge; harmony and fraternal regard were always maintained, and those were the very bonds of their union. He concluded by reiterating his thanks, and resumed his seat amidst loud applause.

“Bro. Drinkwater, Deputy Provincial Grand Master for Western Lancashire,” with the usual honours.

Bro. DRINKWATER acknowledged the compliment.

The PROV. GRAND MASTER proposed the health of the Rev. J. Taylor, the Prov. Grand Chaplain, with thanks to him for his admirable sermon. He was glad their reverend Brother had consented to allow them to print it. (Loud applause.)

The PROV. GRAND CHAPLAIN responded in an eloquent speech on the nature of Masonic toleration, which knew neither nation, clime, complexion, nor creed. He disclaimed for his sermon any pretensions to merit; if it contained anything worthy of notice, he was indebted for his knowledge on the subject to some excellent works lent him by the Prov. Grand Registrar. He trusted that in the present rage for making proselytes to Masonry, it would never be forgotten that in making a man a Mason they were conferring a favour on him, not him on them; a sentiment which was received with much applause.

The DEPUTY PROV. GRAND MASTER, in a neat and complimentary speech, proposed the health of the Hon. Wellington Cotton, which was drank with great enthusiasm; and the hon. Brother responded in an appropriate speech.

The PROV. GRAND MASTER then gave “the Provincial Grand Officers.”

Bro. MOODY, Provincial Grand Registrar, in the absence of Bro. Baker, the Provincial Grand Senior Warden, responded to the toast for himself and his colleagues.

The PROV. GRAND MASTER next gave a bumper, “the Master and Brethren of the Mersey Lodge, with thanks for their services on this occasion.”

Bro. KENT, the Worshipful Master of the Lodge, acknowledged the toast in a brief but pointed speech. He concluded by saying that the Officers and Brethren of the Lodge felt themselves highly honoured by the visit paid them by his lordship and the Grand Lodge, and that it was a day which would be long remembered in the annals of Birkenhead.

The PROV. GRAND MASTER then gave “Bro. J. Hess, and the Adelphi Lodge, Liverpool.”

Bro. HESS, Provincial Grand Junior Warden for West Lancashire, and a Past Master of the Adelphi Lodge, No. 35, acknowledged the compliment.

“The Masters and Lodges of the province of Cheshire.”

The PROV. GRAND MASTER next gave "the health of Bro. Mostyn and the visitors."

BRO. MOSTYN acknowledged the compliment, as did also BRO. ALFRED WATSON, Past Provincial Grand Junior Warden of West Yorkshire. The latter Brother, who is an old Craftsman of twenty years standing, and one of the Birkenhead Commissioners, in expatiating upon the advantages of Masonry, described very graphically the honours showered upon him during a Masonic tour in Scotland. He said he had witnessed on the previous evening the initiation of two of the Commissioners of Birkenhead, and expressed an opinion that the ancient Order was becoming exceedingly popular in that locality. He concluded with some facetious remarks, which excited great laughter.

Several other toasts were drank, after which the Lodge was closed by command of the Right Worshipful Prov. Grand Master. His lordship then proceeded by special train to Chester.

About ten o'clock, a considerable number of the younger Brethren adjourned to the Town Hall to enjoy the pleasures of the dance. The ball was exceedingly select, but the attendance was not quite so numerous as would probably have been the case if this part of the proceedings had been announced earlier. The music was excellent; the refreshments of the most *recherche* description, and the whole arrangements reflected the highest credit upon Bros. Rabey and Breakey, who officiated as stewards.

In concluding our report, we may say with truth that, with sundry trifling allowances to be made for the insufficiency of room at the banquet, the whole affair went off in the most satisfactory manner, to the high honour of the Birkenhead Masons, and more particularly to those who undertook the onerous duties of its management. The musical and vocal arrangements were first-rate.

We understand that the next Provincial Grand Lodge will be held at Stockport, early in the ensuing year.

CARMARTHEN.—*St. Peter's Lodge, No. 699.*—The members of this Lodge have, through the representation of Bro. Ribbans, transmitted the sum of 12s. 6d. towards the fund for Mrs. Crook's portrait.

It is high time to hold a Provincial Grand Lodge in this province; being now some years since a meeting took place.

We talk of doing something for the Asylum for Aged Masons.

EXETER.—The Freemasons of this county are about to present a testimonial to the Right Hon. Earl Fostescue, the head of the Craft in the West of England,—an office he has filled for twenty-six years.

TAUNTON, Nov. 4.—Lodge No. 327 nominated Bro. Dr. Woodforde as their Worshipful Master for the ensuing year; and Bro. Charles Lake, Treasurer. Bro. Eales White has been solicited to continue those services, as Secretary, which have benefitted the Lodge for so many years. The Brethren mustered in considerable numbers, for the purpose of doing ample honour to the reception of their W. M., Bro. Tucker, of Coryton Park, who has been elevated to the high position of Provincial G. Master for Dorset. The Right Wor. Brother was received with full honours; he kindly accepted the offer of the chair, and conducted, in his usual able manner, the work of the evening, including the passing of Bro. Chalmers (son of Sir Charles Chalmers) to the degree of a fellow-craft. We subjoin a copy of the address of congratulation which this

Lodge (with many others) presented to Bro. Tucker on his appointment as Provincial Grand Master for Dorset. A deputation from the Lodge, viz.—Bros. Eales White, Capt. Maher, and F. May, were selected to present the address, which was received as affectionately as it was presented, and elicited a truly Masonic reply:—

Address to our Right Worshipful Brother, William Tucker, Esq., of Coryton Park, Provincial Grand Master for Dorset.—We, the Officers and Members of the Lodge of Unanimity and Sincerity, No. 327, Taunton, request permission to mingle our hearty and fraternal congratulations with those which have been so abundantly offered to you on an event which tends to secure the comforts and advantages of Brotherly intercourse in the western provinces, namely, that of your recent elevation to the Masonic chair of the province of Dorset. We felt assured that your untiring efforts in promoting the benefits of Freemasonry, your industry and skill in carrying out its various workings, and your zeal in the instruction and welfare of all who heartily embrace it, would receive its honourable reward, and we rejoice now in this opportunity of hailing you, Right Worshipful Brother, as the parental adviser, as well as ruler, of an important and distinguished province. We bear in lively and grateful recollection, that the rays of Masonic light first shed its influence on you in this our Lodge, in which your progressive steps were guided and nurtured, and over which you have twice presided, much to the gratification and advantage of its members. We sincerely congratulate our Brethren of the sister province on an event which promises to them a continuance of that high position in the Craft which all good Masons are emulous of obtaining; and we earnestly pray, in all fidelity, that the Most High will assist you by His grace, to carry out the fraternal desires of your heart, in behalf of the venerable and venerated Order, which you have ever so ably advocated, and illustrated by precept and example, and that you may be spared in all health and happiness for very many years, to employ the power and the honors which are now vested in you to your own comfort and the advantage and instruction of the entire “bond of Brotherhood,” of which you are so distinguished a member.

Signed on behalf, and by desire, of the Lodge of Unanimity and Sincerity,

EALLES WHITE, P. M., Secretary.
 FREDERIC MAY, Acting W. M.
 M. C. MAHER, P. M.
 F. W. WOODEFORDE, M. D., S. W.
 CHARLES WAGHORN, J. W.

REPLY.—My dear Sirs and Brethren,—Allow me to beg you to express to the Officers and Brethren of the Taunton Lodge, my sincere thanks for the very kind and flattering mark of esteem and affection which you have this day forwarded to me.

I assure you I shall ever regard this address from my mother Lodge, on my appointment as Provincial Grand Master of the county of Dorset, as one of the most valuable and honourable of my Masonic jewels.

Freemasonry has a deep and firm hold on my heart and affections; and for this reason I am fully convinced that in Freemasonry are to be found all those moral, social, and religious principles, which, if carefully studied in the first place, and in the next acted up to, must tend to make

us good and, consequently, happy in this world, and thus we shall be strengthened to look forward, with a humble confidence, to a blessed immortality.

I can never forget, that in the Taunton Lodge I first saw Masonic light; and this, independently of any other circumstance, will always cause me to love and revere it, and to pray that the Great Architect of the universe may shower down His choicest blessings on it, and every individual Brother within its sanctuary.

Believe me, my dear Sirs and Brothers,

Your faithful friend and Brother,

WILLIAM TUCKER.

To Bros. Capt. Charles Martin Maher, P. M., Frederick May, P. M.,
John Eales White, P. M. (327.)

The installation of Dr. Woodforde as W. M. will be conducted by the Prov. G. M. for Dorset, Bro. Tucker, P. M. of the Lodge, and it is expected that Col. Tynnt, P. G. M. for Somerset will also be present.

YEOVIL.—The ceremony of initiating several new members, among whom was the celebrated Oriental traveller and divine, the Rev. Dr. Wolff, in the Lodge of Brotherly Love, was conducted by the W. M. Bro. E. J. Lathan, P. P. G. W. There were present on this highly interesting occasion upwards of fifty Brethren from various Lodges; amongst whom was Brother the D. P. G. M. for Dorset. The Rev. and worthy Dr. Wolff having passed through the ceremony of initiation, was most warmly and cordially greeted and congratulated by the whole of the Brethren assembled, who look upon him as a person likely to shed great lustre on the Craft, from his extensive information, and his intimate acquaintance with the languages and customs of the East, from which part it is known that the science of Masonry found its way into this country. After the Lodge was called to refreshment, the Rev. Doctor, on returning thanks for his health, which was proposed by the W. M., observed that he had long wished to join the Order, and that he felt fully convinced many of the great dangers and difficulties he had experienced during his travels in the East would have been mitigated, if not entirely prevented, had he, before that period, been a Freemason; as he was frequently asked during his travels if he belonged to the Order, and that he firmly believed had he been one of the Craft he should have met with protection and brotherly assistance in many quarters where, instead of it, he had experienced insult and danger.

BRISTOL, Aug. 18.—Beaufort Lodge, No. 120, held at the Freemasons' Hall, Bridge-st., Bristol, Bro. Samuel Edward Taylor, W. M., in the chair, presented, in an eloquent and truly Masonic address, an elaborately chased Silver Inkstand to Bro. Joseph John Evans, P. M. and P. G. S. D. (surgeon of this city), bearing the following inscription—"Presented by the Brethren of the Beaufort Lodge, No. 120, Bristol, to Bro. Joseph J. Evans, P. M., as a mark of their esteem and regard; and also in token of the able services rendered by him to the Lodge. Samuel Edward Taylor, W. M., A. D. 1846, A. L. 5850." Brother Evans thanked the Brethren for the honour they had conferred on him, in a feeling and highly appropriate address, which was received with much applause. Bro. Evans's Masonic acquirements are of the highest order.

Oct. 1.—**CAUTION.**—A spurious Lodge of Freemasons exists in this city, and men professing to be made Masons therein frequently present

themselves for admission to regularly constituted Lodges of Freemasons. It is, therefore, most desirable that Masters of Lodges do not admit any Mason into their Lodges on proof alone, nor unless he produces his Grand Lodge certificate, or is credibly vouched for.

GOSPORT, Oct. 6.—The Provincial Grand Lodge, under the direction of the R. W. Deputy Provincial Grand Master, Charles Ewens Deacon, Esq. (acting for the R. W. the Grand Master, Sir Lucius Curtis, bart., second in command in the Mediterranean), assembled, accompanied by the Masters, Officers, and Members of the principal Lodges in the province. The Town-hall was appropriated for the occasion, and shortly after ten o'clock the proceedings of the Provincial Grand Lodge were commenced; and about two hundred and fifty of the members proceeded shortly afterwards to attend divine worship at Trinity Church. The memory of the late Earl of Yarborough deprived the meeting of the presence of the Brethren from the Isle of Wight, whose attendance on similar occasions has generally been very numerous. The day was beautifully fine, and the streets through which the procession passed were thronged with spectators, on foot and at the windows, and not the least portion was ladies, who, notwithstanding the antipathy of some of them to "the secrets" of Masonry, could not resist the pleasure of gratifying their Masonic friends and "lords" by their presence. Prayers were read by the Rev. William Bingham; after which a truly Masonic and very eloquent sermon, from the 3rd chapter 1st epistle of St. John, 14th verse, "We know that we have passed from death unto life, because we love the Brethren," was preached by the Provincial Grand Chaplain, the Rev. T. T. Haverfield, B. D., rector of Goddington, Oxford. The P. G. Organist, Bro. P. Klitz, presided with great effect at the organ. A collection followed, which was divided between the Masonic and the local charities of Gosport.

The procession then re-formed, and returned to the Town-hall, where the business of the Grand Lodge was resumed. The D. P. Grand Master then congratulated the Brethren on the state and prospects of Masonry within the province, and expressed his gratification at its steady progress. Votes of thanks followed—to the Rev. Wm. Bingham, for the use of his church; to Colonel Baumgardt, of 2nd Guards, and Colonel Jones, of the Royal Marines; to the choir, and others; and the D. P. Grand Master then proceeded to appoint his Officers for the ensuing year.

Some other business having been transacted, amongst which was, that Romsey should have the honour next year of receiving and entertaining the Grand Lodge. The proceedings then terminated.

At five o'clock, the members of the Grand Lodge, and of others, in the province, assembled to dine at the Crown Hotel, the chair being occupied by Charles E. Deacon, Esq., the Deputy Provincial Grand Master, supported by the Provincial Grand Chaplain, and the other Officers of the Grand Lodge.

Dinner being ended, and grace said by the P. G. Chaplain,

The R. W. DEPUTY PROVINCIAL GRAND MASTER, observed, that to them the mere mention of their Sovereign was sufficient to awaken their enthusiasm, and without further observation he would give them "The Queen and the Craft."

The next toast was, "The Queen Dowager, the patroness of the Girls' Masonic Charity."

The next toast, the CHAIRMAN observed, was one which held no secondary place in the esteem of the Brethren; he was sure they would drink with much pleasure to "The health of the M. W. the Earl of Zetland, the Grand Master of England."

The CHAIRMAN then called on the Brethren to drink to "The health of the Provincial Grand Master for Hampshire, Rear Admiral Sir Lucius Curtis, bart." He observed that no Mason was more entitled to the thanks and best wishes of the Craft than the gallant Admiral, and heartily wished that he might speedily return to this country, and long live to preside over the ancient Fraternity in this province.

Bro. W. M. MINCHIN, of the Phoenix Lodge, Portsmouth, then proposed the health of "The R. W. D. P. G. Master, C. E. Deacon, Esq.," in a truly Masonic speech of much eloquence, which was enthusiastically cheered.

The DEPUTY PROVINCIAL GRAND MASTER replied—He said he felt that many important duties were confided to him. He despaired of performing those duties as he ought, but would endeavour to do so. He regarded Masonry as a Divine gift, and that their first obligations were due to the Supreme Architect of the universe. It was founded in wisdom, supported by strength, adorned with beauty, and cemented by charity, sincerity, and truth. (Applause.) As its author they must look to the Great Geometrician of the universe, to the Bible as their guide, and salvation as the end. (Applause.) Did not, Brethren, the mystic science convey to you solemn and important truths, tending to improve the understanding, to mend the heart, and to bind you more firmly each to the other? Let them raise up a monument sacred to charity, brotherly love, relief, and truth, so that when this Lodge was dissolved, their jewels might be safe, and that when that deeply interesting period, when the

"Cloud capt towers,

The solemn temples, the gorgeous palaces,"

of this world shall be levelled in the dust, they might all meet in the Grand Lodge above, where all terrestrial distinctions would be obliterated—where the angels and saints would be their fellow-craft, and the Supreme Architect of the universe their ineffably Great and Glorious Grand Master. He concluded, amid great applause, by thanking the Brethren for their unbounded confidence and great kindness, and wishing that success and prosperity would attend all their public and private undertakings.

The Rev. T. T. HAVERFIELD, P. G. Chaplain, expressed himself happy to respond to the request to propose the next toast, especially one so connected with the great principles of the Order, and the practice of every right feeling Brother. He would not impress on their minds to execute the great virtue of charity, because in addition to its benevolence, it pleased the popular world, but because it was good in itself, and was the incumbent duty of every Mason. He well knew that charity was dear to a Mason's heart; it was, with all whom he knew, not only their precept, but their practice. A tale of distress known to the Masonic circle might fitly be compared to the action of the electric telegraph, which, once communicated to one of the fraternity, did with the speed of lightning reach every heart, producing an instant sympathy, and a ready and effectual relief. The Rev. Gentleman concluded an eloquent address by proposing—"To all poor and distressed Masons, wherever

dispersed over earth or water, a speedy relief to them, and a safe return to their native land.”

BRO. RANKIN STREBBING had great pleasure in proposing the next toast. He would crave the kind consideration of the Brethren, because he had been requested to propose the health of the learned and eloquent Brother the P. G. Chaplain. (Applause.) In his presence he would not say what might justly be said of his private virtues or public usefulness; nor allude particularly to the able, powerful, and effective discourse which it had been that day their great privilege to hear, but he would propose the Rev. Brother's health as an ornament to that Order of which so many members had assembled that day—one who had added to the charitable funds of the province on many occasions by his great eloquence and experienced advice, and who was ever ready to carry out the great characteristic of Freemasonry—charity. (Applause.) He felt it was a most gratifying reflection that that day the fund of benevolence of the province had been placed on a firm basis, and was already affording a permanent and much-desired relief. It was to the credit of the Masons of Hampshire that, having first cleared off the heavy debts on the province; they had now a permanent and substantial fund dedicated to charity. In his joy at this success, there was but one alloy, that the Brother through whose exertions principally this great object had been obtained, had not lived to see it fully realised. The success of that measure, now that he was no more, would bring forth a blessing on his memory from every distressed Brother whom misfortune might throw on its bounty, and one universal feeling of admiration from the Brotherhood. (Hear.) It was a cheering and comfortable reflection for the Masons of Hampshire to know that the poor Brother who, in better and in happier days, sat side by side with them on so many occasions—worshipped in the same temple—laboured for the same good—exercised the same charity—now reduced by unavoidable calamity and misfortune, should by this fund be placed once more beyond the bitter cravings of hunger and the blackness of despair; not only so, but the poor widow, robbed by the iron hand of death of him who was at once her support and protection, and the object of all her affections, now steeped to the lips in misery and want, will, by your aid, be comforted in her afflictions; and although you cannot restore to her the lost Brother, neither turn her sorrow into joy, you will at least secure this blessing—she will not sorrow for food, neither will the anguish of her mind be rendered more and more poignant by the deadly helplessness of starvation. He would go further, and picture to the Brethren the affliction both of mind and body, to which many of the poor and fatherless children would be subjected, without their aid,—unfed, unclothed, uneducated,—a sickly, ignorant, and degraded race, would, by their benevolence, become a vigorous and a happy progeny, rising by moral culture to a higher standard, and enlightened by religious aid, a wiser and a better race, yea, even in their first moments of relief from hunger and misery to plenty and to happiness, they would lift their little hands to heaven and call down blessings on your heads. To refer more particularly to the toast, he would say the Reverend Brother, to whom he had first alluded, had laboured earnestly in this cause, one of the holiest in his charge; he would not refer to all the important objects of his priestly character, but his exertions in the cause of charity, not only for the Craft but for man-

* The late Provincial Grand Treasurer, Bro. P. M. Trew.

kind, had justly entitled him to that deep respect which the Brethren entertained towards him; but far beyond that pleasing reflection, he would be cheered through life and comforted in his dying moments by the conviction that, in this respect at least, and, he doubted not, in all, he had not exercised his sacred calling in vain. (Applause.) Bro. S. concluded by proposing "The health of the Grand Chaplain," which was drunk with every demonstration of respect.

The P. G. Chaplain, Bro. the Rev. T. T. HAVERFIELD, in acknowledging the compliment, said that he could not express the deep sense of gratitude he felt for the honour which had been done him, and he only hoped he should continue to merit the good opinion of his Brethren in the Craft. After the able and eloquent speeches which they had heard, but little was left to be said on the subject of Masonry, and he would only make a few observations in allusion to a subject which the P. G. Secretary had introduced—namely, the establishment of a Masonic Benevolent Fund in connexion with the P. G. Lodge of the province, by an esteemed Brother who was now, unhappily, no more. He believed it was not without precedent that such a fund should be established in a province; but, at the same time, it was by no means an universal practice, which might doubtless be attributed to the low state of the funds of the Lodges in many of the provinces. (Hear.) He would, however, take that opportunity of observing that, where the means existed, it would be well for the character of Masonry if the example which had been set by their lamented Brother, in the establishment of a benevolent fund in the province of Hampshire, were generally adopted in all the provinces in the kingdom. (Cheers.) The benefits which would result from it he need not descant upon. While he was on the subject, he would, for a moment, allude to the general fund in connection with the Grand Lodge in London. They all knew that large sums of money were given away with the greatest impartiality, justice, and, he might add, with the tenderest feeling, towards the unhappy objects who were obliged to apply for relief. (Hear.) He had many times attended the Board of Benevolence, and he felt great pleasure in being able to bear testimony to the admirable and praiseworthy manner in which the funds were dispensed. (Hear.) He had never seen Brethren dissatisfied who had applied for relief; but, on the contrary, they had always appeared highly pleased and much consoled by the kind feeling which had been manifested towards them. (Cheers.) It was a credit to Freemasonry—and he was proud to boast of it—that, whilst there were various things of which many individuals disapproved in the general government of the Craft, in that one particular, with reference to the fund of benevolence—the brightest jewel in the Masonic crown—(cheers)—there was not an exception to be taken to the manner in which the funds were generally distributed. (Hear.) He would only, in conclusion, say that he was delighted to hear that the fund in their own province was likely to go on and prosper, and he would earnestly urge the several Lodges to support it to the best of their ability. (Cheers.)

The following toasts were afterwards drunk, also with Masonic honours:—

"The visiting Brethren."

Bro. ARCHIBALD Low returned thanks.

"The P. G. Wardens and Officers."—"The Grand Wardens and Officers."—"The Masters and Officers of the Lodges in the province."

—"The Director of Ceremonies and Stewards."

During the evening, which was passed in a truly Masonic manner, the Brethren of the Royal Sussex Lodge sang Masonic glees. There were likewise some capital songs by Bro. Bruton from London, and Bro. Rout of Portsmouth, and a delightful evening terminated by the D. P. G. M. singing, "Faith, Hope, and Charity," composed by Bro. Coupland, and the music by the P. G. Organist, Bro. Klitz.

Grand Chapter of Hampshire.—On the previous evening, a new feature was presented to the Masonic body of the province, by the opening of a Prov. Grand Royal Arch Chapter. It was held at the Chapter-room, Crown Hotel, Gosport, principally, on this occasion, for the installation of officers, by the first Grand Principal, Comp. Charles Ewens Deacon.

PORTSEA.—*Royal Sussex Lodge, No. 428.*—The Brethren assembled to celebrate the festival of St. John the Baptist, and to present to Bro. Capt. Elliott, (late of the 82nd Regiment,) P. M., and P. P. G. S. D. for Hants, a splendid gold and diamond Past Master's Jewel, bearing the name of the Lodge. The W. M. addressed Bro. Elliott in a manner that conveyed the grateful feelings of the Brethren for their much-esteemed Past Master. After which he presented the Jewel.

Bro. Capt. Elliott, in reply, stated that in accepting so magnificent a mark of their esteem, it was to him the proudest moment of his life; that he should prize it as a testimonial of their kindness and love, and hand it down to his children's children as such. Deeply engraven upon his mind would be the impressions produced that day.

The Lodge was called from labour to refreshment, when the Brethren sat down to banquet. The evening was spent in the most agreeable manner, and at high twelve the Brethren separated, highly pleased with the day's proceedings.

SCOTLAND.

TO CORRESPONDENTS.

A SCOTTISH MASON.—We are much indebted for some very ably written observations on the present state of "Masonry in Scotland," and in the present number we might have been tempted to give them publicity. had not some remarks of the Earl of Zetland, at the last Quarterly Communication of the Grand Lodge of England, made it more prudent for the present to defer them. Our excellent and able correspondent will at a glance agree with us.

SUMM CUIQUE.—Again we say, "cavendo tutus"

OUR OWN CORRESPONDENT.—In compliance with the request we have withdrawn the "leading article," on *soi-disantism*.

EDINBURGH.—*St. Andrew's Day.*—The Grand Lodge of Scotland met in the Waterloo Rooms, for the election of office-bearers for the ensuing year, when the following were duly elected:—His Grace the Duke of Atholl, M. W. G. M. Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, G. C. H., &c. Past G. M.; John Whyte Melville, Esq., Depute G. M.; the Hon. Augustus Jocelyn, Substitute G. M.; the Hon. the Master of Strathallan, S. G. W.; Colonel Kinloch, K. S. F.

J. G. W. ; Samuel Hay, Esq., G. Treasurer ; W. A. Laurie, Esq., *W. S.*, G. Secretary ; James Linning Woodman, Esq., *C. S.*, G. Clerk ; Sir P. M. Thriepeland, Bart., S. G. Deacon ; Sir William Miller, Bart., J. G. Deacon ; the Rev. Alex. Stuart, and the Rev. John Boyle, G. Chaplains ; William Burn, Esq., and David Bryce, Esq., Architects ; Charles Mackay, Esq., G. Jeweller ; Robert Gilfillan, Esq., G. Bard ; James Robertson, Esq., Director of Ceremonies ; Signor Montignani, Director of Music ; Wm. Reid, Esq., G. Sword Bearer ; Morris Leon, Esq., G. Bible Bearer ; A. Menzies and J. Tinsley, G. Marshals ; D. Ross and Jas. Mackie G. Tylers. In the evening a large party dined with grand office-bearers in the Waterloo Hotel—His Grace the Duke of Atholl occupied the chair, supported on the right and left by J. Whyte Melville, Esq., the Hon. A. Jocelyn, Sir Wm. Drummond Stuart, Bart., the Hon. the Master of Torphichen ; Viscount Suidale, S. G. W. of the Grand Lodge of Ireland ; Bro. Hutt, late Governor of Western Australia ; the Hon. Henry De Burg ; Col. Wyllie, Bombay Army ; Bro. Graham, of Leitchtown ; the Grand Chaplain ; Alexander McNeill, Esq. ; D. W. Balfour Ogilvy, Esq., of Tannadice ; J. Dick Lauder, Esq., of Fountainhall ; A. McNeill, Esq., *W. S.* ; John Patten, Esq., *W. S.* ; Bro. Beddie, *W. S.* ; Bro. David Campbell, *W. S.* ; Bro. John Archibald Campbell, *W. S.* ; Dr. Somerville ; Dr. Thatcher, &c. &c. Colonel Kinlock acted as croupier. The band of the 3rd Dragoon Guards attended.

The Companions of the Royal Arch Chapter, No. 1, of Edinburgh, held their annual meeting on the 23rd September, in the Turf Hotel, Princes-street, when the office-bearers for the ensuing year were elected.—Andrew Murray, Z. ; William Donaldson, H. ; William Hillhouse, J. ; Hector Gavin, First Past Principal ; Morris Leon, Scribe E., &c. &c. After the election the Companions sat down to an excellent supper banquet ; Comp. A. Murray, First Principal, in the chair. After supper the usual loyal and Masonic toasts were given. During the evening many of the Companions favoured the company with songs ; and the Companions separated much gratified by the harmony and good feeling which existed.

GLASGOW.—Mr. Editor,—Sir, I have to beg of you to give a place in your next number to the following reply to an article which appeared in page 242 of the number of the *Quarterly* for June 30, 1846, headed "Glasgow, Masonic Intelligence," where your correspondent takes notice of the last election of Master for the Glasgow Kilwinning Lodge, No. 4, which took place on February 24, 1846, wherein I am accused of mal-ambition, and several other vile and malicious charges, which I shall presently notice. Now, the facts of the case are these—In the month of October, 1845, when it became known that the late R. W. M. intended retiring from the chair of the Lodge at the next election, I, at the request of a number of the Brethren, agreed to accept the chair of my mother Lodge, if elected. This soon became known to all the members who take any interest in the affairs of the Lodge. At that time Professor Ramsay had not been thought of, or at all events had not been spoken to on the subject, nor for a period of three months after. A part of the office-bearers, in opposition to a majority of the members, determined I should not have the honour of R. W. M. conferred upon me, although I had served the Lodge more than nine years, holding, during five years of that period, several of the minor offices, having been then elected

to the important office of Junior Warden, under Professor Nicol, which I held for two years. I was then raised to the still more responsible situation of Senior Warden, under the late R. W. M., which I also held two years. None of the office-bearers who were opposed to my election feeling disposed to contest the chair of the Lodge with me, but in expectation of annihilating my chance of obtaining that high distinction among my Brethren, waited upon Bro. Ramsay, a gentleman of high standing, also a Professor in the University of Glasgow, and obtained his consent to accept the office of Master, if elected. This was done, not from any claims that gentleman had upon the Brethren, for services rendered the Lodge, or from the knowledge he had of the Masonic Order, but purely to prevent, if possible, my being elected to the chair, as the following fact will fully show. Although Professor Ramsay was initiated in the year 1833, and elected immediately afterwards, under the late Sir D. K. Sandford, to the office of Senior Warden, yet he held that office but a short time, when he withdrew from the Lodge, and appeared to take no further Masonic interest in the Order from that period, till a few days before the last election, when he received instructions in open Lodge of office-bearers, to qualify him to discharge the duties of the chair, if successful in his election. Now your correspondent endeavours to make it appear to the minds of strangers at a distance, or even to Brethren in Glasgow not taking much interest in Lodge matters, that I sprung up from the body of the Lodge, without any claims whatever, but from over-zeal and mal-ambition, and wrested from the late Senior Warden, by undue means, that chair which he had so kindly agreed to accept, if elected. I may here state, that if I had been seized with mal-ambition, it could not be from the pure ambition of being Master of a Lodge, from the fact, that in November, 1845, I had the honour of being waited upon four or five times by deputations from the Lodge St. Mark, (of which your correspondent speaks so highly, and which that respectable Lodge so justly merits,) requesting me to accept of the chair of that Lodge. I had also a similar honour conferred on me by another respectable Lodge, viz., the St. Mungo of Glasgow, both of which I declined to accept, on the principle, that if my services as Master were worth having, my mother Lodge had the first claim on my humble abilities. This I did, although a full affiliated member of both these respectable Lodges, and which honour was conferred on me free of fee or reward. Another charge preferred against me is, that I actually canvassed for the office. That I did solicit a few of the Brethren to vote for me I frankly confess, but not until I found those Brethren who brought forward Professor Ramsay to oppose me had formed themselves into a well-organized canvassing committee; then, along with a friend, (the present S. W. of the St. Mark's Lodge,) I did canvass, and procured a few votes. But to show the length the opposing party went, they obtained the assistance of two of the oldest members of the Lodge to assist in overhauling the old roll books, picking out the names of members who were known to them, but who had long ceased to enter the Lodge. This advantage I had not at command; yet I am accused of bringing forward members seldom forthcoming. Another charge is, that my opposition to Professor Ramsay has inflicted so severe an injury on the Lodge, that no effort of mine can repair. Now I am proud to say, that the Lodge has not been in a state of greater prosperity for many years, which my Brethren in Glasgow (who are not possessed of the same malicious spirit your correspondent has displayed towards me)

can bear ample testimony to. Before I was ten weeks Master, I initiated more members than had been done for eighteen months previous; and on the eighth evening of my holding the chair, I initiated ten members of as high standing in society as any member belonging to the Lodge, which is well known to the Masters of the several Lodges who honoured me on that evening with their presence. Also, in order to increase the respectability of the Lodge, I have had the fees of initiation increased from 1*l.* 16*s.* 6*d.* to 2*l.* 10*s.* As regards the remark that some members will not seek office, and that others have withdrawn from the Lodge; this, I think, must refer to those who could not, with their united efforts, defeat a Brother who has the interest and prosperity of the Lodge at heart, and one who will do his utmost to maintain her position among the sister Lodges. Another very grievous matter in the eyes of your correspondent is that Dr. Arnott had withdrawn his name from proposition; which of course was in consequence of my being elected to the chair of my mother Lodge. This assertion I pronounce false; and refer any Brother to Dr. Arnott for the truth of the flat contradiction; and no Brother in the Lodge, that I am aware of, knew anything of Dr. Arnott's name having been given in for proposition, until it appeared in the *Quarterly Review*, so that your correspondent must have been dreaming when he concocted that part of his calumnious charges against me. There are several remarks in the article referred to which I consider unworthy of notice, as, for example, his reference to my social qualities; for this left-handed compliment, I suppose I must in courtesy thank your correspondent. With respect to my status, if your correspondent had the most remote knowledge of the true spirit of Masonry, he ought to know that intrinsic merit alone forms the only distinguishing characteristic of status on the floor of a Masonic Lodge; and when he is reminded of this, he ought to feel ashamed of himself for having endeavoured to destroy my usefulness as Master, and consequently injure the interests of so old and respectable a Lodge.

I hope, sir, you will be enabled to give me space for this reply, together with the extract from the Citizen newspaper, and which also appeared in several of the other papers in Glasgow, relative to the 111th anniversary of the Glasgow Kilwinning Lodge, No. 4.

I am, Sir, your obedient servant,

JOHN MAIN.

Kilwinning Lodge, No. 4.—The 111th anniversary was celebrated by a festival on a scale of magnificence which has never been equalled in this quarter. The large hall which was splendidly lighted and fitted up with Masonic insignia, &c.,—the tables, consisting of four rows the entire length of the room, being covered with crimson cloth—was thrown open, from five till seven o'clock, for a promenade to the inspiring strains of the splendid band of the 1st Royals (kindly granted by Lieut.-Colonel Bell and the other officers of that fine regiment), when 1250 ladies and gentlemen attended. At eight o'clock the Lodge was opened in an able and imposing manner by Bro. Main, the R. W. M., assisted by his Wardens, Bros. W. E. C. Clarke and Alfred Maclure. Numerous and highly respectable deputations were then admitted from the following sister Lodges:—Glasgow St. Mark's, Greenock St. John's, Glasgow St. Mungo's, Edinburgh St. Stephen's, Glasgow Thistle, Canongate Kilwinning, Glasgow Thistle and Rose, Bridgeton Shamrock and Thistle, and the Glasgow St. Patrick's. Fully three hundred Brethren were

present altogether, the great majority in full Masonic costume; and the harmony and brotherly feeling which prevailed throughout the proceedings were most refreshing. The toasts and sentiments were all of course appropriate to the occasion, and the singing was exquisite. The Masonic portion of the military band remained till the Lodge was closed at the usual hour of high twelve.

GREENOCK.—Nov. 20.—At a meeting of the Lodge Greenock St. John, No. 175, the W. M. in the chair, Bro. Malcom Keith was presented with a handsome testimonial, consisting of two silver salvers and kettle, bearing a suitable inscription.

AYRSHIRE.—Sept. 5.—*Laying of the Foundation Stone of the Great Bridge at Ballochmyle.*—The ceremony of laying the foundation stone of the great bridge over the Ayr, at Ballochmyle—on the Cumnock Extension of the Glasgow and Ayr railway—took place, with Masonic honours. From Ayr the train started at half-past seven, and, at Troon, picked up a body of Masons; at Irvine, Provost Robertson, Captain Brown; George Johnstone, Esq., Redburn, Robert Montgomerie, Esq., of Craighouse, &c.; at Kilwinning, the Mother Lodge of Kilwinning; and at Dalry, a portion of the Blair Lodge. At Kilmarnock, the train, a pretty long one, arrived about nine o'clock; and, in a short period afterwards, the train from Glasgow came up with a body of the directors and other officials, and a very large party of ladies and gentlemen. Passing the farm-house of Mossgiel—beneath which, at a short distance, (that the noise of steam-engines may not banish all the pristine glory from the place) the line passes by a tunnel of three quarters of a mile—with all its recollections, and seeing it for the first time, as many did, and passing it in company with so many of that body of which Burns was such an enthusiastic member, the scene was one to awaken reflection. Of the different Lodges none appeared to forget the departed Brother; flags were lowered, mirth suspended, and the various bands breathed only selections of the solemnly-beautiful melodies to which Burns has added such pathetic minstrelsy.

About midday the whole of the expected Lodges had arrived at the rendezvous—the Causewayhead Toll; and, the Lodges having been arranged according to seniority, the procession wound its way through the village to the braes of Ballochmyle. The procession had a most imposing effect. It extended nearly a mile in length. Its entire length was one stream of many-coloured, many-mottoed banners, and of Masonic emblems; and at short distances came numberless bands, filling the ears with their harmonious sounds. In the procession, also, a very perfect model of the great bridge, as it will be, and with all the temporary superstructure of wood beneath it, was carried. The procession embraced deputations from no fewer than thirty-four Lodges.

At Kinginleuch gate, the procession was met by a large body of males and females from the Catrine Works, with banners, and arrayed in holiday garbs. They were formed into two distinct parties, and really their appearance reflected the highest credit on the locality. The females were generally good looking, and well if not elegantly dressed. The men were equally respectably attired.

The Mother Lodge of Kilwinning, preceded by the Kilwinning band, and headed by the Most Worshipful Grand Master and Prov. Grand Master, (George Fullarton, Esq., of Fullarton,) and the Most Worshipful Deputy Grand Master, (George Johnston, Esq., of Redburn,) then

defiled into the enclosure. The Prov. Grand Master and the Deputy Prov. Grand Master then ascended to the chairs, as did the Rev. Dr. A. Campbell, of Kilwinning, the chaplain. The silver vessels, containing the wine and oil, and the cornucopias, containing fruits and flowers, were then placed on the table before them, and the Brethren gathered round the spot. A zinc box, containing the usual articles, was then deposited in a square hole cut for the purpose. The Kilwinning band then performed "The Light of other Days" in a most splendid manner; and Mr. Lithgow's band, with much applause, sang Dr. Maden's anthem, "Lord of all Power," and Mozart's "Sanctus Dominus Deus." The Kilwinning band then performed another air, during which the Grand Master requested the stone to be slung. The stone—about four feet square—was attached to the tackle; and workmen, attired in white trousers, black waistcoats, and straw hats with blue ribbons, ascended to the moveable machine. The signal was given, and, at a quarter to two o'clock, the stone was noiselessly raised, brought over its bed, and lowered until it hung suspended within a few inches of its bed. Mr. John Miller, the engineer of the line, then brought forward the plan to the Grand Master and his Deputy, who, after inspection, expressed their approval of it, and handed it round among the Brethren. The Secretary of the Lodge read the inscription on the plate, which was then deposited. The inscription referred to the Masonic body.

The Grand Master, supported by the Deputy Grand Master, and by the Past Grand Master, (R. Montgomerie, Esq., of Craighouse,) and preceded by his officers, now descended from his chair to the spot where the stone was to be laid. The Grand Master, with the assistance of two operatives, adjusted the stone as it was lowered into its bed; and the square, the plumb, and the level having been applied, the mallet of gold and silver was handed to the Grand Master, who gave three knocks upon the stone, saying—"May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and, by his providence, enable us to finish this great undertaking." The band now ceased playing, three tremendous cheers were given, and a salute of twenty-one guns was fired by a detachment of the Royal Artillery, who were posted with seven cannon upon the northern embankment.

The scene at this moment was a most splendid one. Overhead the sun shone from a mild and lovely sky—the wind brought a fragrant odour from the green forest-trees—and the mingling sounds of melody from many instruments, with the deep roar of the iron guns. Around were clustered at least five or six thousand of fair ladies and galliards of men; there were flowers as a frame-work to lovely ladies, and gaudy aprons and coloured sashes to begird the handsome forms of the men. There were banners flying above the heads of the crowds; there were human beings perched on every tree and height; and then there was the feeling that, amidst the loveliest of nature, man was creating the triumph of his art! Conspicuous before was the Burns' Lodge of Tarbolton, and the representatives of that Lodge of which the Poet was a member, and when we read his name blazoned on the banner—but not more brightly or half so enduringly blazoned there as on the heart of every one present,—we could not help reverting to the time and to the composition which, if not on that very scene, at least in its neighbourhood, a fellow sympathy, a manly grief, and a foreshadowing of a coming time, drew from the noble heart: "Man was made to mourn"—to mourn his fall from Paradise; but his intelligence was given to better his fallen lot; and here, in

those retreats, where solitude had of late been disturbed only by the poet's song, was constructing one of the aids of the greatest efforts of man's creative genius, to emancipate himself from the trammels of clay that that "mourning" made him heir to.

The artillery having finished their salute, the vocal band sang the anthem "Therefore with Angels;" and, the cornucopias having been brought to the stone, the wine and oil, and the ears of corn, were poured out upon it. The second stone—seven feet six inches each way—was then slung, raised, and brought over its bed. The Chaplain, (the Rev. Dr. Campbell,) offered up an impressive prayer. The vocal band then sang "The Lord's Prayer," after which the lime was spread, and the stone raised and laid in its place, amid the huzzaing of the crowd. The Kilwinning band played "Rosseau's Dream," which over, the Prov. G. Master rose and addressed the assembly in a spirited speech.

Mr. McCall, chairman of the directors, replied; after which the third and last stone, ten feet by nine, and weighing between ten and twelve tons, was slung and deposited above the former. The vocal band sang "The Queen's Anthem," and, the procession being reformed, returned to Mauchline, where the different bodies separated.

ABERDEEN.—Sept. 23.—The Companions of St. Peter's Royal Arch Chapter, No. 30, held their annual meeting in their chapter, Commercial Inn, Queen Street, when the office-bearers for the ensuing year were elected: Morris Leon, of No. 1, R. A. C., Edinburgh, Most Excellent Proxy Principal; Andrew Masson, Z.; Thomas Menzies, H.; William Fillan, J.; &c. The Companions, after closing their chapter, sat down to a neat supper, and enjoyed the rest of the evening in true Masonic hilarity. Amongst the toasts and sentiments given, the healths of Comps. A. Hadden, of Persley, and Morris Leon, Edinburgh, were received with rapturous applause.

IRELAND.

TO CORRESPONDENTS.

A MASON OF TWENTY YEARS STANDING.—Should read a very able article in the *Nenagh Guardian* (August 28, 1844), written by "A Past Master of an Irish Lodge," in which the "able, impartial, and gentlemanly" editor of the *Tablet* is made to appear in his real clothing. The article clearly proves that the lambskin is not natural to the learned detractor of Freemasonry.

VERUS, K. H. T., M. W. S.—Matters appear pretty quiet. May they continue so.

A KNIGHT.—Not having kissed the Blarney stone, we are not so easily duped.—Badershin.

A PLAIN SPOKEN MAN.—Write certainly to Dr. C., who can best direct you. The letter as it is, would make certain Dublin folk stare.

A CORK MASON.—We remember in a witty farce (the title of which escapes us,) the lady with a "Cork leg." The incident in question is too obvious a plagiarist to amuse, however Masonic it is made to appear.

XX.—On the 33rd degree. Read the report of the inaugural festival on the 3rd, and judge for yourself.

PRESENTMENTS, and other engrossing subjects, have much interfered with Masonic proceedings; indeed our correspondent is otherwise so

much behind his time that we fear we must go to press without even the report of the Grand Lodge of Ireland. Should it reach us in time we will endeavour to add a postscript.

There is, however, something so refreshing in the appointment of Sir James Stewart, bart., as District Grand Master of Derry and Donegal, that we unaffectedly congratulate the Grand Lodge on so powerful an accession. The Right Worshipful Brother has appointed Bro. Alexander Grant as his Deputy. Need we say what are our expectations on the occasion? Perhaps it is as well to warn even the Masonic provinces of North Munster and Cork, that they will soon be called upon to share a glorious rivalry with their sister Grand Lodge, who will lack no spirit to emulate an excellent example.

LONDONDERRY.—*The Masonic Hall.*—Under circumstances of very little external encouragement, this building has made extraordinary progress, and will soon be, at least formally completed. The main credit of the entire work, which promises to be one of our civic ornaments, is due to Bro. Grant, of the firm of "Alex. Grant & Co.," wine and spirit merchants, of this city, who has, out of his own private purse, liberally advanced the funds hitherto required. It will be a disgrace to the cause of Freemasonry in general if Bro. Grant shall not be remunerated for the outlay which, upon fraternal grounds alone he has so chivalrously incurred.

Nov. 23.—A very large assemblage of the Masters and Wardens of the Masonic Lodges in the counties of Derry and Donegal, assembled in the Corporation Hall, to witness the ceremony of installing Sir James Stewart, bart., as Grand Master for the two counties. At six, p.m., Sir James entered the Hall, attended by the Grand Steward, and others.

The ceremony of installation commenced, and the worthy baronet was inducted and installed as Grand Master by Bro. Alexander Grant, who was appointed Deputy Grand Master of the district. The ceremony, in itself imposing, was heightened by the number and respectability of the Brethren attending, and the different orders and decorations worn enlivened the effect very much.

The following are the Officers of the District Grand Lodge of Derry and Donegal:—Bros. James Stewart, bart., Grand Master; Alexander Grant, Deputy Grand Master; John Boyd, *M. P.*, Senior Grand Warden; Wm. Green, Junior Grand Warden; Rev. E. M. Clarke, Rev. Moore O'Connor, Grand Chaplains; William Huffington, Grand Registrar; J. M. Scott, Grand Treasurer; James M'Murry, Grand Secretary; John Allen, John Bartkowski, Grand Deacons; Stewart Gordon, Grand Supervisor of Works; Ezekiel Broughton, Architect to Grand Lodge; John Keys, Grand Director of Ceremonies; I. Stirling, Assistant ditto; William Rankin, Grand Sword Bearer; John Price, Standard Bearer; J. D. Cherry, Grand Pursuivant; A. M'Loughlin, Tyler; Grand Stewards: Major Snow, Captain Blackall, F. Forster, Samuel Rankin, W. J. Eames, D. White.

When the business of the evening was ended, the Brethren, to the number of fifty-two, were most hospitably entertained by Sir J. Stewart. On the completion of the new Masonic Hall, which promises to be one of the first ornaments of our city, as designed and built by Mr. E. Broughton, the Grand Lodge of Derry and Donegal will hold its quarterly communications.

LIMERICK, Nov. 7.—The Provincial Grand Lodge of North Munster met this day at the Freemasons' Hall, Henry-street, followed by the Triune Lodge, 333, and by Prince Masons Ch. No. 4. The P. G. Master called their attention to the prevalent frightful distress, particularly instancing the deplorable destitution of a large portion of St. Michael's parish, severed from the aid emanating from the opulent portion by the municipal boundary, and making an appeal on behalf of the Mungret relief committee, obtained in addition to £5 from himself, a similar amount from the W. M. of the Triune Lodge, and from the M. W. S. of Ch. 4.

Dec. 5.—The Freemasons' Hall undergoing some repairs and embellishment, the Triune Lodge, No. 333, held their monthly meeting this day, at the residence of the R. W. Provincial Grand Master, Brother M. Furnell; when three Brethren were affiliated, and one recipient brought to light. This Lodge, not yet twelve months formed, displays a regalia of singular taste and value; and has subscribed handsomely to Masonic Charities! to the Poor Relief Fund of the parish; and to the Grand Lodge-building fund. Such are the Masonic acts which best prove its high character.

The following were the Officers elected for the ensuing session:—The County Treasurer, Brother George Furnell, W. Master; James D. Macnamara, Senior Warden; John Massy, Junior Warden; John Westropp, Senior Deacon; Wm. F. Holland, Junior Deacon; the Rev. Wm. Eyre Massy, Chaplain; T. Jervis, Steward; W. A. Evans, M. D., Inner Guard; M. Furnell, Treasurer and Secretary.

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.

PARIS.—The Supreme Council (33rd) of the Grand Orient have unanimously acknowledged the Supreme Council (33rd) for England and Wales and the dependencies of the British crown, and the alliance being complete, representatives will be exchanged forthwith.

MANHEIM.—Previously to the public ceremony of the inauguration of the Erwin statue, the Freemasons requested permission to assemble in the grand dukedom of Baden, which was immediately granted by the state. The liberal kindness with which the memorial was complied with, raised the spirits and the hopes of the few remaining members of the quiescent Lodge, "Charles of Concord," who had ceased to meet since 1812. They made official application to the government to be allowed to recommence their Masonic gatherings, and received an affirmative answer; many of the towns adjoining sent deputations to attend the reopening.

* Nos. 13 and 14 Latomia have reached us, and which we have thankfully availed ourselves.

ROSTOCK.—The Grand Lodge of Mecklenburg has solicited donations from the Lodges of Germany, towards defraying the expense of striking a medal in honour of their deceased Grand Master, Count von Nettelbadt.

BERNE.—The Lodge of Hope has determined to allow at their meetings essays and lectures to be delivered upon various subjects, not directly Masonic; they are to include natural history, arts, and sciences, and, if possible, researches into the history of the Craft. Circulars to the above effect has been sent to the other Swiss and German Lodges.

CHEMNITZ, March.—*Lodge of Harmony.*—Ten children (orphans), who had quitted school, were clothed and presented with Bibles, &c., upon the same system as that practised, for several years past, by the Lodge Apollo in Leipsic. Many very interesting speeches were delivered; a great number of non-masonic visitors were present to witness the ceremony, and partake of the banquet.

FRANKFORT.—The Lodge of Charles at the rising Light has been declared “irregular” and the warrant confiscated, in consequence of adopting a “mysterious ritual.” The members have made application to be placed under the Grand Lodges of Sarrastadt and Mayence.

FREYBERG.—The Three Hills Lodge has, in addition to its orphan and widows’ pension charity, instituted a Sunday school for children, and obtained a grant of money in furtherance of its objects from the government; as the funds of the Lodge have always exceeded the calls upon them, the Brethren will in future distribute at Christmas clothing and Bibles to orphans.

LEIPSIC.—The printed list of Brethren who attended the meeting of the Apollo Lodge in March last includes three hundred and sixty-two names, besides many who were too late, or neglected to enter themselves as visitors; the object of the assembling was to hear Bro. Meissner address the twelve children on their confirmation.

BERMUDA.—*Oct. 15, Mason’s Hall.*—The Brethren of the Minden Lodge, No. 63 (Ireland), assembled at seven o’clock, P. M., and opened on the first degree of Masonry and passed in due form to the fourth, when four Brethren were introduced and passed the chair.* The Worshipful Master (Capt. South), then addressed the Brethren upon his having (through private affairs) to proceed to England, expressing his regret at being compelled to leave the Brethren; that he resigned the chair to the Senior Warden, until the next election, when he felt fully assured that the choice of the members of Lodge 63 would fall upon one perfectly competent to undertake the duties of that office; that he wished the Brethren every prosperity.

The Senior Warden then rose and addressed the Worshipful Master as follows:—“Worshipful Master, in the name of the Brethren of Lodge 63 I now rise to address you, relative to your departure from us. Your zeal for the Craft in general, but more particularly for the Brethren around you, has left us much indebted to you. You have filled the chair of this Lodge six different times, and I am happy to say, have always won the love and esteem of the Brethren under you. You are looked upon as the father of the Lodge. Your attention has endeared

* This is altogether indisciplined.—Ed.

you to us all. You are about to leave us, and although it is intended only for a short time, we cannot tell that we *shall* ever meet again, the *present* time only is our own, the future we cannot say what it may bring forth; and with the wishes of the Brethren I now present you with a small token of our fraternal regard. It is with feelings of gratitude that we beg your acceptance of it, and most earnestly trust that you may long live to wear it. In the name of the Brethren, I wish you health and prosperity, and a satisfactory arrangement of the affairs which deprive us of your talent." The Senior Warden here proceeded to invest the Worshipful Master with a most splendid and richly embossed Past Master's jewel, surmounted by a Royal Arch jewel in miniature, and bearing a suitable inscription (manufactured by W. Evans, 6, Great Newport-street, Long Acre). The Senior Warden explained to the Worshipful Master that the medal was procured from England, with the view of presenting it to him at the next election, when, in accordance with the constitutions, he would be necessitated to vacate the chair, if only for twelve months; but that his intended departure gave the Brethren the gratification of presenting it earlier.

The Worshipful Master in reply, addressed the Brethren in a very impressive and feeling manner, thanking them for their affectionate kindness.

The Lodge then passed to the first degree, when the Brethren sat down to a banquet. After enjoying the pleasures of the table, the Brethren again resumed their labours, and subsequently closed the Lodge in that brotherly love and social concord, which adds to the harmony of our Masonic meetings.

CANADA.—The following proceedings took place at the ceremony of laying the foundation stone of Freemasons' Hall at Montreal, on the 1st October, 1846.

The procession moved from the Lodge-room at Tetu's Hotel, the band playing the Entered Apprentice's March. On arriving within a proper distance of the spot the procession halted, and the Prov. Grand Master having taken his station on the platform, delivered the following ancient charge:—

"Men, women, and children, here assembled to-day to behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old, with peace and honour, in most countries, to do good to our Brethren, to build great buildings, and to fear God, who is the Great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our craft were good, and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order ready to promote our laws and further our interests. To-day we are here assembled, in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seem good to him; that it may become a building for good men and good deeds, and promote harmony and brotherly love, till the world itself shall end. So mote it be."

The Grand Chaplain then offered up a prayer of benediction, and subsequently an elegant and appropriate address, which we regret our limits will not permit being given.

The Provincial Grand Master then proved the stone to be properly adjusted. The plan and elevation of the building were then presented by the Grand Superintendent of Works for the inspection of the Prov. Grand Master, who delivered them and the several implements to the Architect, whom he addressed.

Some money having been placed on the stone by the Grand Treasurer for the builder, the Deputy Prov. Grand Master delivered an appropriate address, and a collection was made among the Brethren in aid of the building fund of the Montreal Orphan Asylum, amounting to thirty pounds. The procession was then again formed in Order, and returned by St. Paul and M'Gill Streets to the place from whence it set forth.

In the evening, the Brethren, including several old and distinguished Masons, visitors from Quebec, Halifax, and other places, to the number of about one hundred, dined together at Bro. Daly's Hotel. After the cloth was removed, the following toasts were given, being all prefaced by most appropriate and happy remarks, and followed by the music of the beautiful band of the Rifle Brigade, and good songs from various Brethren. It hardly need be said that the health of the public spirited gentleman, Bro. M. J. Hays, to whom the Brethren, and the citizens at large, are indebted for the building now in course of erection, was drunk with great enthusiasm.

"The Queen and the Craft."—"The Earl of Zetland, M. W. Grand Master of England."—"The Grand Lodges of England, Scotland, and Ireland."—"The Provincial Grand Master, and the Grand Lodge of Montreal and William Henry."—"The Provincial Grand Master and the Grand Lodge of Upper Canada."—"The Grand Lodge of the United States of America."—"The Visiting Brethren."—"Absent Brethren throughout the world."—"Prosperity to the Lodges throughout British North America."—"Bro. M. J. Hays, and long life and prosperity to him." (Drank with Highland honours.)—"Masons' Wives and Masons' Bairs."—"The Grand Stewards, and thanks for their excellent arrangements and attention."—"Prosperity to the Masonic Charities."—"The Ladies of Montreal."—"Bro. Daley, and thanks for his attention and good entertainment."

After the Junior Grand Warden's final toast—"Happy to meet, sorry to part, and happy to meet again"—the Prov. Grand Lodge was closed, at eleven o'clock in due form, and the Brethren departed in the greatest harmony, and much gratified with the proceedings of the day, congratulating themselves that nothing had occurred to mar the beauty and order of their ancient Institution, or to interfere with its three chief attributes—Brotherly Love, Relief, and Truth.

MONTREAL, March 17.—At a regular meeting of St. George's Lodge, No. 643,—Resolved unanimously,—That the Lodge authorizes W. M. Harrington to send to England for a Past Master's jewel, engraved with a suitable inscription, to be presented to the late W. Master Wright, as a small tribute of gratitude and esteem for the valuable services rendered by him to the St. George's Lodge for several years.

This jewel was presented to W. Bro. Wright, on the 15th September, 1846, with the following address:—

WORSHIPFUL SIR,—In pursuance of a resolution of this Lodge, unanimously passed by the Brethren, the pleasing task of presenting to you a mark of their esteem and regard has now devolved upon me, and could anything add to that pleasure, it would be the personal gratification of

experience in being the instrument of their will in thus acknowledging your services as a good and zealous member of the Lodge. During three years you ably and worthily presided over us, and we have each and all been witnesses of the anxiety felt by you to establish and preserve the honour and prosperity of our excellent Lodge, and the success which has attended your exertions. At great personal sacrifice you have laboured for us honourably and unceasingly; we are known far and wide upon this continent; and I, with others more recently admitted members by the kindness of the Brethren, can, and do, bear testimony, that your good name has long been coupled with that of the St. George's Lodge, wherever the latter has been mentioned.

The honest gratification I know you will feel at this slight mark of the esteem of your Brethren, is not necessary to stimulate you in your future Masonic or private career; for, borne up by what have already caused you to be respected and regarded by us all, your own correct and honourable principles, no such collateral inducements are necessary; but we trust that in thus evincing our esteem for a worthy man and Mason, we hold up a beacon-light to those who come after you, and that your good example, and our acknowledgment of it this day, may serve as an encouragement to us here present, as well as to others, to enter upon such a course of honourable ambition as will gain us and them; by steady perseverance in the path of duty, the good-will and esteem of our fellow-creatures.

We know that the intrinsic value of our present offering is not great, but we sincerely hope that such as it is, it will, whenever looked upon by you, awaken feelings of pleasure, and always remind you of the friendly bond by which you have been so long and so creditably united to us. You will recognize that bond in its mystical and blazing lustre, when I assure you that—we greet you as a Brother; we will support you in all laudable undertakings. In our ejaculations to the Most High, your welfare shall be remembered as our own: for, as you have so often been called upon emphatically to declare, our prayers are certainly required of one another. Your confidence shall never be betrayed, and your good name shall be upheld in your absence as when you are present; and when it shall please the Great Architect of the Universe to summon you from this sublunary abode, may you and yours, and we and those belonging to us, all meet in that Grand Lodge, where the purest Freemasonry reigns and will reign throughout eternity.

Before I conclude, let me convey to you my personal friendship and regard, and my sense of your Masonic and private kindness to me, and I only hope that I may fulfil the duties which the partiality of my Brethren have caused to devolve upon me, as worthily as you have done.

Allow me now, on behalf of the members of the St. George's Lodge, to present you this Past Master's jewel, and to request, that whenever and wherever you may be present in your Masonic capacity, you will wear it; that it and the inscription engraven thereon may prove to all, that we appreciate worth, and have thus humbly, but sincerely, striven to express our sense of it.

May health, happiness, and prosperity, be uninterruptedly continued, to you and yours.

To which Bro. Wright returned the annexed reply:—
WORSHIPFUL MASTER, OFFICERS, AND BRETHREN;—It is with feelings of pleasure and gratitude that I rise to thank you sincerely for the distinguished honour you have this evening conferred upon me, by

presenting and investing me with a Past Master's jewel of the handsomest description, as a token of your approbation of my Masonic services.

Independently of its intrinsic worth, it is rendered invaluable to me by the complimentary and truly fraternal address with which our Worshipful Master has been pleased to convey it.

I fervently hope, Brethren, that I shall never be guilty of any Masonic impropriety to sully this brilliant token of your esteem; and while it will be ever dear to me as a memento of your fraternal affection, I shall always deem it the best proof I could possess, of your considering me not an unworthy member of a society founded in Brotherly love, relief, and truth.

This is not the first compliment to Bro. Wright; the Lodge having, on his retirement from the chair, passed the following resolution,* a copy of which was sent to the Grand Lodge of England.

HALIFAX.—Oct. 23.—A meeting of the Grand Lodge of Nova Scotia and its dependencies, took place at the Masonic Hall, for the purpose of consecrating a new Lodge in H. M. 14th Regiment, quartered here, to be called the "Lodge of Integrity," No. 771, on the registry of the Grand Lodge of England. Present: the Hon. Alex. Keith, P. G. M.; James Foreman, Jun., Esq., D. P. G. M.; Colonel Calder, S. G. W.; Charles M. Cleary, Esq., J. G. W.; Rev. Dr. Twining, G. Chap.; A. G. Blair, Esq., G. Sec.; John Richardson, Esq., G. Treas.; Henry Twining, Esq., S. G. D.; William Rogers, Esq., J. G. D.; John Willis, Esq., G. D. C.; J. Hilton, G. S. B.; L. M. Laren, G. P.; George Anderson, G. T.; together with the officers and members of the following Lodges, viz.—St. Andrew's, No. 137; St. John's, No. 187; Virgin, No. 558; Royal Standard, No. 564; Royal Sussex, No. 704; and Social Friendship, No. 729.

The Grand Lodge having been opened in due form, the Prov. Grand Master proceeded to instal into office and invest the Worshipful Master of the new Lodge; the new officers were then invested with the insignia of their appointments, and a solemn and impressive charge was delivered to each. The Grand Lodge was then closed, when the Brethren of the mystic tie adjourned till seven o'clock.

Punctual "as lovers to the moment sworn," the sons of the Craft re-assembled at the appointed hour, in full Masonic costume, and proceeded to discuss the merits of a splendid banquet, which was enlivened by the attendance of the band of the gallant 14th Regiment, which played several beautiful and appropriate airs during the feast. After the cloth was removed, a number of toasts were proposed, a list of which we sub-join, which were duly responded to.

"The Queen and the Craft. God bless her. May her reign be long glorious and happy."—"His Royal Highness Prince Albert."—"Queen Dowager, and all the Royal Family."—"The Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England."—"His Excellency

*At a regular meeting of the St. George's Lodge, 643, Montreal, held on the 27th of December, 1844, it was unanimously resolved.—"That a vote of thanks be passed to the late Master of St. George's Lodge, Worshipful Brother William Wright, for the valuable services rendered by him during the period he has filled the chair, and especially for his devotion to the cause of Masonry in accepting the Mastership, under a dispensation, for a third year, and for the sacrifice he has made, in so doing, of his personal convenience for the welfare of the Lodge; and that this vote of thanks be specially communicated to the Grand Lodge of England, to whose notice the St. George's Lodge wish to recommend their late Master's great Masonic merit and moral worth."

Sir John Harvey, Lieutenant-Governor and Commander of the Forces in Nova Scotia, &c.—“The Right Hon. Lord Glenlyon, Grand Master of Scotland.”—“His Grace the Duke of Leinster, Grand Master of Ireland.”—“The Right Worshipful the Hon. Alexander Keith, Prov. Grand Master, and the Officers of the Grand Lodge of Nova Scotia.”—“The Masonic Fraternity, wheresoever dispersed round the globe—may health, happiness, and prosperity be their portion.”—“Lady Harvey and the Fair Daughters of Nova Scotia.”—“The Lodges in the City of Halifax, who have so kindly assisted us this day.”—“Vice-Admiral Sir Francis Austen, and the Squadron under his command.”—“May the new Lodge, now consecrated, emulate the noble examples of its cotemporaries; and, when it attains an age in which it may be ranked with senior Lodges, may it be none the less renowned for its generosity and benevolence.”

AMERICA.—UNITED STATES.

From some unaccountable circumstance we are without our customary report. It may be that the discontinuance of the “night runs” between Albany and Boston on the sabbath was overlooked by our reporter, who forgot that in the land of “steady habits” even the “go-a-head” system acknowledged some check—certes, both ourselves and readers must await patiently for three months.

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.

BOMBAY.—*Dr. Burnes*.—It is, we understand, the intention of his brother officers to present Dr. Burnes with a piece of plate, or some other substantial token of their esteem, on his approaching departure from the Presidency. A testimonial like this is alike honourable to the donors and the recipient. The post which Dr. Burnes is about to vacate is, without exception, of all medical appointments, that which requires the greatest combination of rare qualities in its incumbent. To say nothing of the industry and business habits that are required, and of the intimate knowledge of all pertaining to the department that is indispensable, an efficient secretary to the Medical Board must be possessed of an equanimity which few possess, and of that rare combination of firmness and kindness which is alike remote from truculence and pliancy.

* Our Brethren in Bengal, and indeed over the whole Indian Empire, will learn with great satisfaction that their esteemed friend, Brother Alexander Grant, has at length met with his due reward—he has been selected (and could a better selection have been made?) by Sir James Stewart, as his deputy for the Masonic district of Derry and Donegal.

Oct. 10—Masonic Testimonial.—A magnificent token of brotherly love towards Dr. Burnes, from the Freemasons of Bengal, has been received at Bombay, and transmitted to the Prov. Grand Master—now no longer amongst us—at Ahmedabad. It consists of the jewel, collar, and ribband, of a Past Prov. Grand Master of Bengal. The jewel is described to us as a most exquisite specimen of Calcutta workmanship, consisting of the symbol of the Prov. Grand Master, placed on an oval plate of purple enamel, radiated and surrounded by rich gold scrolls of Versailles pattern of Louis the Fourteenth. It may be attached to the collar or to the ribband, which is of mazarine blue, gorgeously embroidered. The inscription we have not received. Colonel Burlton, C.B., Commissary General at Calcutta, and Messrs. J. Chance and Henry Torrens, are the officers of the Provincial Grand Lodge of Bengal deputed to transmit it to its destination; and we are indeed greatly mistaken if this compliment to their head is not felt as an individual one by every member of the Craft throughout Western India. We shall be glad to hear that the valuable present has safely reached the head-quarters of the northern division.

LITERARY NOTICES.

The Origin of the Royal Arch. Some account of the Schism which took place during the last Century amongst the Free and Accepted Masons in England, showing the presumed origin of the Royal Arch Degree; in a Letter to Robert T. Crucefix, L. L. D., Grand Commander of S. G. I. G. for England and Wales; Past S. W. of the Grand Lodge of Massachusetts, and Past G. D. of the United Grand Lodge of England. By the Rev. GEO. OLIVER, D. D., S. G. I. G. 33° Past D. G. M. of the Grand Lodge of Massachusetts; &c. &c. &c. R. Spencer, London.

The problem is at length solved. Dr. Oliver has undoubtedly succeeded in pointing out the true origin of the English Royal Arch. It is a grave and serious enquiry, and we should have been sorry to have seen it attempted by an inadequate hand; because an imperfect solution might have originated a controversy, which would not have been creditable to the Order. But the matter has been disposed of in a manner which cannot fail to be perfectly satisfactory to every intelligent companion. The only surprise we feel is, that the discovery has been so long in abeyance. The evidences appear so plain and convincing, and they have been before our eyes so long, that it is wonderful they should have escaped the attention of intelligent brethren, who have so frequently expressed their anxiety to see the question finally set at rest. The subject is of peculiar interest at the present moment; and the author appears to have been somewhat apprehensive that a failure would have been discreditably to his literary reputation; from the pains he has evidently taken to elicit the truth. And right worthily has he executed his task; thus conferring an additional obligation on the Fraternity, to which he has already rendered such essential services in the absolute devotion to Freemasonry of the entire leisure of a long and active life.

The Rev. Doctor commences his enquiries with the charter of Athelstan to Prince Edwin, for the purpose of establishing the superior antiquity of the Grand Lodge at York. But we may as well quote his own words.

“A Grand Lodge was established at York, under the charter of Edwin, which maintained its functions, and asserted its supremacy, down to the middle of the eighteenth century. The name of an ancient York Mason was considered honourable in all ages; and the precedence has been conceded to it, by both the sister countries, as being of greater antiquity than the Kilwinning Masons of Scotland, or the Carrickfergus ones of Hibernia. There is no evidence of a general Grand Lodge being held in any other place during the whole of the above period, nor has its authority ever been made a subject of doubt or dispute. It is true its records have not been published, owing probably to the rash and mistaken zeal of some of its grand officers in 1720, who destroyed many of them, to prevent what they affected to consider an act of desecration, but there is sufficient proof that its proceedings were uniform and regular, and the names of its Grand Masters are before us in the proper order of succession. * * * * The Fraternity was well governed by this Grand Lodge, which held its communications annually, and sometimes oftener; and the Fraternity at large were eligible to assemble in deliberation for the general benefit of the Craft. At these meetings the Grand Masters and Officers were installed, and other routine business transacted. This old Grand Lodge was the conservator of the primitive Gothic constitutions and charges; and under its benign patronage the works of art were executed which reflect such high credit on the Masons of the middle ages.” * * * *

The writer then proceeds to describe the revival in 1717, and the establishment of the Grand Lodge in London; an operation which was regarded with an eye of jealousy by the York Grand Lodge; and ultimately, as might have been expected, dissensions sprang up between them, which ended in the extinction of the latter as a governing body; and it does not appear that the former was without blame in the matter.

“About this time commenced that notable schism which again divided the English fraternity into two separate and independent sections, by the establishment of another Grand Lodge in London, and the appointment of a new Grand Master, with his staff of officers. It will be observed in limine, that, at this time, private Lodges did not possess the power of conferring either the second or third degree, which was a privilege reserved by the Grand Lodge for its own peculiar exercise; and these degrees were given as the reward of meritorious Brethren, who had rendered essential services to the Craft, either by their learning, talent, or activity; and this only with the unanimous consent of all the Brethren assembled in communication. An infringement of this privilege led to very serious and important consequences.

“A few ambitious Brethren, who were ineligible for these degrees, prevailed upon some inconsiderate Master Masons to open an illegal Lodge, and to pass, and raise them to the sublime degree. These irregularities having escaped immediate detection, the same Brethren proceeded to initiate new members into the Order; and attempted to invest them with Masonic privileges. A project so bold and unprecedented could not elude ultimate discovery. The newly initiated Masons, proud of their acquisition, applied, in the character of visitors, for admission

into the regular Lodges, when their pretensions were speedily unmasked, and the authors of the imposition were called on to vindicate their conduct before the Grand Lodge. Complaints were preferred against them at the Quarterly Communication in June, 1739, and the offending Brethren were allowed six months to prepare their defence. After a full investigation and proof of their delinquency, it was resolved that 'the transgressors should be pardoned upon their submission and promises of future good behaviour.' It was also resolved, that 'the laws shall be strictly put in execution against all Brethren who shall, in future, countenance, connive, or assist at any irregular makings.'" * * *

Notwithstanding these resolutions, the schism soon gained a-head, and became strong enough to establish a Grand Lodge of its own. And for the purpose of creating a sensible difference between the two systems, which, in the end, were distinguished by the names of *ancient* and *modern* Masons; the schismatics, under the direction of Laurence Dermott, took into their council some foreign Masons, and amongst the rest, the celebrated Chevalier Ramsay, who concocted the English Royal Arch from the latter portion of the third degree. Let Dr. Oliver again speak for himself.

"I proceed to show the presumption that the Royal Arch degree was concocted by the ancients to widen the breach, and make the line of distinction between them and the Grand Lodge broader and more indelible. Colonel Stone says—'It is asserted, but with how much truth I have not the means of deciding, that the first warrant for the practice of the Royal Arch degree was granted by Charles Edward Stuart, son of the Pretender, to hold a Chapter of an order called the Scotch Jacobite, at Arras, in France, where he had received many favours at the hands of the Masons. This Chapter was subsequently removed to Paris, where it was called *Le Chapitre d'Arras*, and is, in fact the original of our present Royal Arch Chapters.' Stone's information on the foreign degrees, however, was very imperfect; for there is no evidence to prove that the English Royal Arch was ever worked in France. The Chapter established under the auspices of the Chevalier was denominated the Eagle and Pelican, another name for the Royal Order of Bruce, or that part of it which is called the R. S. Y. C. S., a composition of a widely different nature from our Royal Arch.

"In compiling the Ahiman Rezon, Dermott was particularly guarded lest he should make any undue disclosures which might betray the English origin of his degree, for it would have destroyed his claim to the title of an *ancient* Mason; but, notwithstanding all his care, I shall be able to prove the fact almost from the Ahiman Rezon itself, with the assistance of a little analogous testimony collected from other sources. It was evidently his intention that the Royal Arch should be received amongst the Brethren as a foreign degree, which had been practised from the most ancient times. Now it could not be a continental rite; because it does not correspond with the Royal Arch propagated by Ramsay on the continent of Europe; neither is it found in any of the French or German systems of Masonry practised during the early part and middle of the last century. It is not contained in the Royal Order of Bruce; which is the only ancient system of Masonry in existence, except the three blue degrees; neither do we discover it in the systems of Charles Edward Stuart; of the Chapter of Clermont, in the degrees of Baron Hunde; in Hermetic, Cabalistic, or Eclectic Masonry; nor in

the elaborate rites of Zinnendorff, Swedenborg, Fessler, Bedaridde, Peuvret, or their compeers. It was not included in the order of Mizraim, Adoptive Masonry, or the Rite Ancien et Accepte; nor, I am persuaded, in any other system which was ever practised on the continent of Europe. If it were, I have failed in my endeavours to discover it. It is therefore very properly denominated the English Royal Arch, for it was doubtless a fabrication of this country, and from hence was transmitted to every part of the world where it now prevails. Let us then endeavour to ascertain its precise origin.

“The ancients proclaimed to the public in their Book of Constitutions — ‘It is a truth beyond contradiction, the Free and Accepted Masons in Ireland and Scotland, and the ancient Masons of England, have one and the same customs, usages, and ceremonies; but this is not the case with the modern Masons in England, *who differ materially*, not only from the above, but from most Masons in all parts of the world.’ And in another place they state particularly what some of these points of difference were, viz., ‘they differ exceedingly in *makings, ceremonies, knowledge, Masonic language, and installations*; so much so, that they always have been, and still continue to be, two distinct societies, totally independant of each other.’ To authorize such assertions as these, there must have been some organic difference, which could be nothing short of the institution of a new degree, practised in the ancient Lodges. And to make it more attractive, they dignified it with the title of the Royal Arch, as Ramsay had done before them, although their degree differed materially from that which he had promulgated under the same name. Although it is extremely probable that Ramsay may have had some hand in this business; for he visited London at the very period in question, for the purpose of introducing his new degrees into English Masonry; and his schemes being rejected by the Constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the schismatics, who would receive his communications with pleasure, because they presented the means of furthering their views in the propagation of what they termed ancient Masonry. And under *these circumstances a new degree* might be concocted, which would cement the schism, and prove an effectual bar to all reconciliation, by constituting a tangible line of demarcation between them and the moderns, which would be impregnable. Dermott confesses that the Royal Arch WAS FIRST PRACTISED in England by “the Excellent Masons of the Grand Lodge of England according to the old Constitutions, who, duly assembled, and constitutionally convened in general Grand Chapter, carefully collected and revised the regulations *which have long been in use for the government thereof* ;” thus asserting their claim to antiquity, although it had never yet been practised in England. Ramsay had already made the same claim for the antiquity of his degrees, which, it is well known, were invented by himself. It is, therefore, extremely probable that Ramsay was concerned in the fabrication of the English degree; because it still embodies some of the details of his Royal Arch, the whole of which, I am inclined to think, in the earliest arrangement of the English degree formed one of the preliminary ceremonies. * * *

This, we think, is decisive of the point in question. But the Author goes a step further, and proves most satisfactorily, that at the time when this new degree was formed, and for many years afterwards, the Grand Lodge of the *moderns* knew nothing whatever about Royal Arch

Masonry ; and that it was not admitted into their system till after the building of Freemasons' Hall in the year 1776.

"In proof that the members of the constitutional Grand Lodge were, at this period, ignorant of its existence, and disclaimed its authority as a Masonic innovation, the Grand Secretary of the moderns stated, in answer to the petition of an ancient Mason for pecuniary relief, about the year 1758—'Being an ancient Mason, you are not entitled to any of our charity. The ancient Masons have a Lodge at the 'Five Bells,' in the Strand, and their secretary's name is Dermott. OUR SOCIETY IS NEITHER ARCH, ROYAL ARCH, nor ancient, so that you have no right to partake of our charity.' It is clear, therefore, that the moderns had no Royal Arch in 1758 ; and equally clear that it had been long practised by the ancients, who were entirely ignorant of it at the first breaking out of the schism ; for they were then members of Lodges under the constitutions of England ; and if they were acquainted with the degree, they were bound on their allegiance to communicate it to their superiors, if, as they afterwards asserted, it formed a constituent part of ancient Masonry, which they did not do. And if they were not acquainted with it, as it is reasonable to presume, how did they know it after the schism, if it was not a new invention, or a new communication ? And it could not be the latter for the reasons already stated. The conclusion is, therefore, inevitable, that the ancients fabricated the degree.

"In confirmation of this fact, the same Book of Constitutions declares, that 'it is impossible to exalt a modern Mason to the Royal Arch, without previously conferring upon him the Master's degree according to their own ceremonies.' This assertion was doubtless made on the ground that he was already in possession of the Master's word, which they knew was communicated in the third degree, according to the terms of the 'Master's part,' as then practised by the modern Grand Lodge : for the first lectures which were drawn up by Bros. Payne, Anderson, Desaguliers, Martin Folkes, Madden, and other eminent Masons, expressly declare in the degree of Master, that 'that which was lost,' meaning the Master Mason's word, '*is now found ;*' i. e. in the latter ceremonies of the third degree, when it was delivered to the newly-raised Master in form ; and, therefore, the Royal Arch degree would have thrown no new light on the subject to a constitutional Master Mason.

"This is a convincing proof that the difference between the ancient and modern systems consisted solely in the mutilation of the third degree ; and it is actually referred to in the proceedings of the modern Grand Lodge, in 1755, where they express their disapprobation at the conduct of the ancients in 'introducing novelties and conceits of opinionative persons, to create belief that there have been other societies of Masons more ancient than this society ;' evidently alluding to the establishment of the Royal Arch ; which they publicly repudiated three years afterwards, as I have already shown, by declaring that they knew nothing of 'either Arch or Royal Arch.'"

Many interesting particulars respecting the schism are added ; and the Doctor appears to think that, in its effects, it was rather beneficial to the Craft than otherwise. Thus he says—

"It will be unnecessary to enquire whether all this is consistent with the requirements of Masonic duty. It is clear that disobedience is a breach of Masonic law. The very essence of the institution is founded on obedience to authority ; and this once forfeited, led to division,

anarchy, and dispute. But good frequently springs out of evil. The bee has a sting, but it produces honey. These movements excited the attention of the Fraternity, and also of the public. Ancient feelings, which had long been dormant in some of the initiated, began to revive, and they renewed their connection with the Lodges they had abandoned. Lukewarm Brethren became partizans on either side, and Freemasonry reaped the benefit of these misunderstandings by an increase both in numbers and influence. A more active study of its principles led to a greater perfection in the science, and many initiations took place amongst persons who had not previously given the institution a serious thought. Thus the ranks of both ancient and modern were increased, and the funds of benevolence for the widow and orphan augmented from new and unexpected sources; a result that cemented the popularity of the Order. Its beauties and excellencies were placed in a clearer and more prominent point of view, and the public became convinced that, though the two hostile parties might differ on some unimportant points of discipline, both were pursuing the same laudable course,—the investigation of science, and the benefit of mankind.”

We would recommend our Brethren carefully to read this interesting pamphlet, and judge for themselves—it will amply repay them for the trouble. Every Mason ought to have it in his library, as it is a book of reference, valuable on many accounts, and gives an insight into the state of Masonry during the last century, which is not to be met with elsewhere. The schism is treated throughout with great impartiality.

“The jealousies which it excited, and the divisions and heart-burnings which it produced, have now subsided. Thirty years of peaceful union have extinguished all that unappeasable hostility which marked its progress; and the historian may now venture on the details without incurring the hazard of exciting an angry feeling either in one party or the other, by faithfully unfolding the circumstances that gave rise to the secession, and attended its course till it was ultimately absorbed in the great body of English Freemasonry, at the re-union in 1813.”

The pages on the origin of the Royal Arch are peculiarly valuable, as it is important for every Brother to know the true foundation on which the Order is based. The reverend Doctor considerably expresses his apprehension—

“That those Brethren and Companions who have been in the habit of valuing the Royal Arch on account of its antiquity, will be sadly disappointed to find it thus shorn of one of its brightest attributes. But there is rather cause for congratulation than regret; for what can be fairer or more desirable than truth? The degree loses none of its excellencies by being shown to be of modern origin. If its claims to antiquity were not well founded, its advocates were maintaining a fallacy; and often found themselves in a dilemma when proofs were demanded, which it was impossible to produce. The above arguments will remove many doubts, by at least placing the matter in a clearer point of view, even if they be not allowed the merit of absolute demonstration. And as the case has been candidly stated, without any offensive reflections on the parties concerned in the transaction, who, it is believed, were conscientiously persuaded that the design would confer dignity on the Order, no exceptions can be taken, on the score of partiality, to the end I have had in view, which is the discovery of truth.”

Upon the whole, the arguments are simple but profound. The evidences have not been distorted to serve this particular purpose; but they appear to fit into each other, like the detached pieces of a dissected map, and produce so complete a whole, that no sophistry can avoid the conclusion to which the author has been led, or refuse to admit the force of the reasoning, or the obvious correctness of the demonstration.

Latonia. Weber. Leipsic.

Our talented contemporary continues to illuminate the Masonic horizon. We have extracted much intelligence, which appears elsewhere.

American Register. Hoffman. Albany, N. Y.

The September number has reached us. It contains a well-written paper on Masonic responsibility.—Report of the Grand Lodge of Indiana, in which the practice of conferring more than one degree at a sitting is justly reprobated.—The expulsion of the Rev. Dr. Muller, Grand Chaplain of the Grand Lodge of Columbia, for grossly immoral and unmasonic conduct, with other miscellaneous matter, and copious extracts from Masonic works.

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

This goodly work of promise is now fairly before the popular as well as the Masonic world, and to both it will be equally acceptable and interesting. As we have already observed, when commenting on detached sheets as they passed through the press, several of the articles have appeared as fugitive in Blackwood and other periodicals; their re-collection, with many other original articles, into a volume, will give the whole a permanent utility. To the popular reader the perusal will afford a pleasing reality of Masonic fact and circumstance not hitherto developed; while the Masonic reader will find in its pages a new direction of thought, not the less delightful that he may share it with his wife and daughters, as the most pleasing way to draw their attention to the precepts and principles of the Order. To the ministers of religion we are greatly indebted for our Masonic literature, and our reverend author has added thereto a volume of thrilling interest, beautiful simplicity, and pure sentiment. The "Anti-masonic Vicar" will, if he read the book, find reasons for conversion in every paper, but more especially in that wherein Bishop Griswold's character appears in its true "light." All jury-men should learn by heart the Jury-man Mason; and every Mason should thank the author for having given publicity to his "Stray Leaves." For ourselves we gratefully thank him, not more for many pleasant hours most delightfully passed, but for the important Masonic gleanings we have made in our own note-book, to be hereafter, with his permission, transplanted to other pages now in embryo.

Golden Remains of the Early Masonic Writers. Edited by the Rev. Geo. Oliver, D. D. Spencer, London.

The fourth number of this serial has appeared, and contains—The Masonic Jewels illustrated by Moral Geometry—*Anonymous*; and on the Government of the Lodge, by *John Whitmash, Esq.* The notes, as usual, are copious and explanatory.

Charity, the Freemasons' bond. A Sermon by the Rev. Joseph Taylor, A. M. : Spencer, London ; Law and Pinckney, Birkenhead.

Our Reverend Brother is the incumbent of Stockport, and Provincial Grand Chaplain for Cheshire. The sermon was preached before Gen. the Viscount Combermere, P. G. M., and the Grand Lodge, at St. Mary's, Birkenhead, on the 7th of October ; the text, 1st John, from 3rd chapter, v. 11, 17-18.

St. John is styled the Apostle of Love ; and on such character the sermon is constructed ; nor has our author failed in his object ; there is a truthful simplicity pervading the discourse, and the general illustration is condensed with due effect. It is somewhat brief ; but perhaps we felt desirous to know still more of the author.

Freemasons' Calendar and Pocket Book for 1847. Spencer, London.

This annual effort of the "United Talent" is out, and is remarkable only for the omission of the Library and Museum, and of the Grand Lodge of Prussia ; in all else it maintains its well-established character for— We verily believe if it had not fallen into the present publisher's care, it must have been consigned to the tomb of the Capulets.

Behold how good. A Masonic Anthem for four voices. By Bro. F. Oliver. Cocks and Co. ; and Spencer, London.

The author of this elegant musical composition appears to have in mind his illustrious namesake, Dr. Oliver, to whom, however, we understand he is not related otherwise than by the kin-Masonic. He is reported to be a most zealous observer of, and consequently deeply interested in, our mysteries. This effort of his professional talent would on that account find a ready passport to attention ; but it may be tested by its merits as a specimen of musical talent of a high order. It was first sung at the celebration of the Masonic festival in June last, at the Minden Lodge (Irish registry), of which Bro. O. is Junior Warden. The Lodge is held in H. M. 20th Regiment, of which the author is Band-master.

Herald of Peace. Ward & Co., London.

This organ of purity maintains its character ; and offers a refuge for those whose thoughts and aspirations breathe peace on earth and good-will to man, in their truest sense. There is no flinching from principle, no coquetting with expediency. As consistency regulates the movement, may Almighty wisdom direct it!

Ignez de Castro: a Tragedy. Hurst, King William-street.

This well written work, by the author of "Rural Sonnets," is dedicated to Miss Vandenhoff, who was, we presumed, destined to represent the heroine. Managers, it appears, can accept very indifferent efforts, and it would seem they may reject what to others appear to be well written and adapted. There are some scenes in this tragedy that are powerfully written. The portrait of Ignez is a gem.

The following are but just received, and acknowledged :—

China—Political, &c. Part I. Madden, London.

History of the Sikhs. Two vols. Madden, London.

Unlawfulness of War.

Rules of the Masonic Provident Annuity and Benevolent Association for the province of Warwickshire.

Salt Monopoly Question (from Asiatic Journal.)

Salt Monopoly, by D. C. Alwyn.

ANNUS LATOMIÆ,

5846.

WHAT can be said for forty-six,
 In true Masonic phrase ;
 How from the thousands may we fix
 That year's progressive phase ?
 There are two facts—each glorious,
 Redeeming the past year ;
 And both alike notorious,
 As they're to Masons dear.

One, chiefest, comprehensive,
 Proving to Gentile, Jew,
 Our Order all extensive,
 And to its spirit true ;
 Go ask the Prussian people,
 They'll praise our Zetland's name,
 While synagogue and steeple
 Our oneness loud proclaim.

The other, grand progressing,
 High step the thirty-three,*
 This lofty Mason's blessing,
 Brother ! we owe to thee ;—
 To thee, who hast protected
 The level, circle, square,
 Nor modest worth neglected—
 Would all, like thee, would dare.

Dec. 29, 1846.

M.

* See the dedication to this volume of the *Freemasons' Quarterly Review*.

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 AFRICAN PRINCE.—The account of the initiation of this prince at Bristol contains so many improbabilities, that we decline it, and hope some intelligent Brother will favour us by a better version.

A MEMBER.—If our correspondent had written the “farrago” purporting to be a report of the meeting of the 12th October of a Lodge in Liverpool, the name and number of which we suppress for obvious reasons of Masonic propriety, we should, had we known his name and address, have admonished him; as, however, he has merely forwarded a *printed* report from a newspaper, we can only regret the trouble he has taken. Some silly wight has imposed on the editor, who might have been more circumspect than to have allowed the description of a dinner (purporting to have been Masonic) in such inappropriate terms. But we must protest altogether against the following paragraph, as a libel even on the mere “knife and fork” Masons. Verily the members of 55 will blush as they read; “Masonry may well prosper when its secrets lead to such exquisite enjoyments as those which have been described, and of which the Brethren of — are the frequent participators.” We preserve the report as a proof to what length absurdity can go.

A LOOKER ON.—There are more strange matters in Liverpool than meet the eye; but for the present we defer the article.

E. M.—Among our pleasing duties is to chronicle grateful compliments to merit.

A LINCOLNSHIRE TYRO.—The Right Honourable (!) P. G. M. has disclaimed his conversion to another faith. We cannot, therefore, insert the paper; which, although somewhat caustic, is, we opine, insufficient to remove the unseemly effects so justly complained of. We are not converts to phrenology, and have not felt the R. W. cranium.

BRO. CLARKE.—Thanks for a very interesting paper.

A DISTRESSED WIDOW enquires who is the most amiable Mason to retain in her cause. We should say that Bro. Salmon is the most likely to inform her.

“No mortal can more the Ladies adore

Than a free and an accepted Mason.”

ARISTIDES enquires who is the most subtle reasoner, the ‘cutest dialectician, and the clearest logical debater in the Masonic witenagemot. We should say that Bro. Havers is the most likely party to solve the triad question.

“We are just and sincere, and are kind to the fair.”

A SUMATRA PEON enquires where his chief is now visible, having failed, even by the aid of Lord Rosse’s telescope, to discover his planetary mightiness. We refer him to Bro. “Nobody,” whose responsibility being universal, can answer “Everybody.”

BRO. FISH.—It was not a Masonic party, but a celebrated living actor, who observed in reply that his demand was exorbitant, that if there was but one cock-salmon in the market, it must, and would fetch its price.

T. K.—Avoid exposing your opponent too glaringly. When so much dirt is flying about, some particles may fall on your own person. The Board of General Purposes will require more proof than we have received.

A. B.—An honorarium to the Asylum is all we expect or even hope for.

BRO. SMITH will perceive that his letter has been attended to.

A PROV. GRAND OFFICER.—Try the intervention of friends before appealing to a Masonic tribunal. If right, you will encounter much trouble; if wrong, you will be deservedly censured.

COLLEGE MUSINGS, with several other articles, and even Dr. Oliver's paper, must stand over for the present.

BRO. OGBURN's Correspondence will be always welcome.

BRO. JOHN SMITH.—Many thanks.

TRIA JUNCTA IN UNO.—“Ex nihilo nihil fit.” Commence your labours, and if they are of any good promise, we will send you, not monthly, but weekly matter; but do not begin unless with 1000*l.* in hand. The “arcades ambo” may promise you their powerful aid, but remember a saying “qui vult decipi, decipiatur.”

SNAP should have been quicker. Next year, at the same time and place, dispose yourself immediately before the “Immortal”—close—very, very close to him; so that you may hear the palpitation of his heart; and the very second that you hear the confirmation of the minutes, cast aside all delicacy, and vociferate “Most Worshipful Grand Master,” &c. To make all cock-sure, you may as well tread pretty smartly on the corns of the “Immortal,” whose agony at being forestalled by your extreme modesty, will exceed that caused by the gentle pressure of your confounded foot.

BRO. K.—Continue your kind endeavours in favour of the Asylum.

D. D.—The Scottish Intelligence was worked off previously. We do not undertake to execute orders for the *F. Q. R.*, they should be given to a local bookseller.

A MEMBER of 30.—We believe every tittle of the report, which, however, it would be premature to publish—bide awhile. The dog is an emblem of fidelity.

TOO LATE.—Reports from Monmouth, Worcester, Sunderland, Aberdeen, and Durham.

DISCIPLINE AND PRACTICE.

A PROVINCIAL MASTER.—A PAST MASTER.—S. S.—A DEPUTY P. G. M.—ONE IN DOUBT.—We regret that it should be necessary for us to make a stand against the increasing encroachment in a matter of essential propriety. How can Correspondents expect that we are to incur the responsibility of opinions, themselves being shielded by anonymous concealment? We do not seek to drag them into publicity, on the contrary, we practice the secrecy we profess. We never yet gave up, nor will we ever give up a Correspondent; but we will establish a code of honour.

G. C.—Thanks for frankness. The case, although well put, may be difficult of proof, and being already before the Board, our Correspondent will pardon our entering further into the subject at present.

ARCH MATTERS.

COMP. FULART.—Query, Artful? Is it a dodge Masonic, or what?

P. S.—We have not heard that Scribe ——— is distantly related to the Royal family of the *OKTOKIS*—but he is too free and easy with the throne-masonic.

TEMPLARS.

A MEMBER.—The circular is so wide of fact that it almost stamps the Encampment as “spurious.” There may be some commiseration felt for vagaries,—but that the elders of an Encampment, hitherto standing high in estimation, should be thus imposed on is surprising.

SUPREME COUNCIL 33^o.

ALL Communications should be addressed to Bro. Davyd W. Nash, Esq., at his chambers, 5, Essex Court, Temple.

. In deference to the amiable and courteous nobleman at the head of Freemasonry in Ireland, we refrain for the present from giving other publicity to the wretched attempts made by a contemptible clique to bring the Order into disrepute. Had the information, received this day, (24th Dec.) met our earlier notice, we would have forwarded copies thereof to His Grace; but we bide our time, and caution the poor clique. “Soci-disantism” is at a discount. A viper may gnaw at the file, but its grimace bespeaks its folly. Fun—good fun—right hearty fun—such fun as Bro. Paddy enjoys, will probably greet him in our pages on the 1st of April, 1847, when we shall probably give a full, true, and faithful account of the “Libel Case.” “Let the galled jade wince, our withers are unwrung.” And so

“To all and each a fair good night,

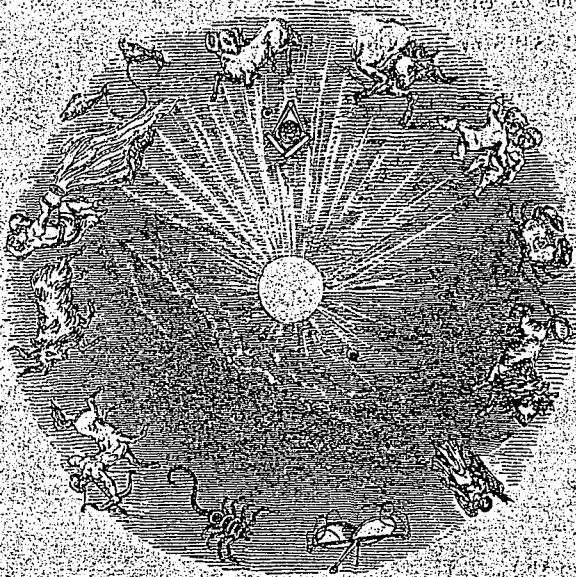
With roseate dreams and slumbers light.”

The latest intelligence of the distinguished (!) Bro. Sirr is, that he has been succeeded as Deputy Queen's Advocate at Galle, Ceylon, by Mr. Langslow.

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No. XVI.—DECEMBER 31, 1846.



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FREEMASONS' QUARTERLY ADVERTISER.

No. XVI.—DECEMBER 31, 1846.

ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASONS.

“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.*

GENERAL COMMITTEE,

THE TRUSTEES, TREASURER, LIFE GOVERNORS, AND

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By all of whom Subscriptions are received.

THE object of the contemplated Asylum is simple—to provide that shelter and support in his latter days for the Worthy Aged and Decayed Freemason, which nearly all other classes have already done for those connected with their happier hours, and dependent on their benevolence.

It would be unnecessary to say any thing in support of such a charity, to a body with whom the exercise of that virtue, in its most boundless extent, is a primary obligation. Its friends and projectors utterly disclaim all idea of interference with the other Masonic Charities, but they simply urge this as the crowning stone of the edifice, as the sacred ark in which those who have in better times contributed to the support of these two admirable institutions, may themselves, should the dark hour of distress come, find refuge and succour.

While England abounds in homes of benevolence for the distressed, it appears a strange anomaly that the Aged and Decayed Freemason alone, is without this cheering prospect—an anomaly rendered more striking from the fact that no body of men has had higher patronage, richer members, or more benevolent objects.

 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 expense to which the Charity has been subjected may be met by the kindness and liberality of the Craft.

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THE ANNUAL BALL will take place in February, at Freemasons' Hall, under an efficient Board of Stewards; among those already associated are Bros. S. H. Lee, H. Udall, Dr. Crucefix, J. Weichbrodt, J. Spiers, Whitmore, Spencer, Hodgkinson, E. Brewster, T. Fryer, W. L. Wright, T. Lemati.

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Reference if desired, can (by permission) be made to the Reverend the Principal of King's College, and the Head Masters of the Charter House and King's College Schools.

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Extract from "ELEMENTS OF ART," by J. D. HARDING, Esq., page 94.
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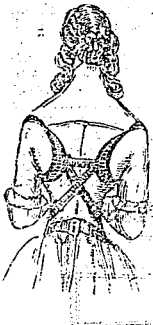
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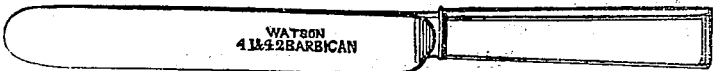
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Table Spoons...	16 6 doz.	1 1 0 doz.	1 10 0 doz.	Tea Spoons	5 6 doz.	8 0 doz.	13 6 doz.
„ Forks ...	16 6 „	1 1 0 „	1 10 0 „	Salt Ditto ...	6 0 „	12 0 Gilt	18 0 Gilt.
Dessert Spoons	12 6 „	16 6 „	1 5 0 „	Sugar Tongs	1 8 each	1 9 each	3 0 each
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For the convenience of parties wishing to insure for a specific sum, without a prospective bonus, a new table, at lower rates, has been calculated, in which, as well as on the participating scale, one-half the premium may remain on interest at 5 per cent. for five years, thus enabling a person to assure his life for £1000 on the immediate payment of the premium for £500 only.

The following are the annual premiums for the assurance of £100 for the whole life, one-half of which may remain for five years by merely paying the interest annually at 5 per cent.; and should the policy become a claim in the interim, the amount due will then be deducted:—

Age 20 without profits	£1 13 0	With profits	£1 18 0
30	1 19 8		2 5 8
40	2 14 3		3 1 3
50	4 3 4		4 9 6

For short periods the premiums are considerably lower; and for any ages or contingencies not usually advertised, information may be obtained on application to the actuary or secretary.

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The result of this distribution at the close of the **Third Septennial Investigation, December, 1845**, is shown in the following Table:—

Total additions made to Policies for £5,000, which had been in force for Twenty-one years on the 31st December, 1845.

Age at commencement.	Gross additions to the Sum Assured.	Annual Premium on the Policy.	Reductions of Premiums equivalent to the Bonus declared.
10	£791 19 1	£85 4 2	£21 11 11
15	930 1 9	96 9 2	28 10 2
20	1,070 19 3	108 19 2	37 7 5
25	1,096 1 10	120 4 2	43 18 7
30	1,128 7 2	133 10 10	52 14 6
35	1,179 6 5	149 11 8	64 18 0
40	1,271 8 1	169 15 10	84 2 9
45	1,383 16 11	194 15 10	113 11 1
50	1,554 19 9	226 13 4	164 6 8

Tables of Rates, and every information respecting Assurances, may be had at the Society's Office, or of the agents in different parts of the country.

In addition to the ordinary cases provided for in the Society's printed prospectuses, special Policies will be granted to meet contingencies of every description.

Applications for Agencies, in places where none are established, to be addressed to the Secretary.

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The **Patent India-rubber Goloshes** are light, durable, elastic, and waterproof; they thoroughly protect the feet from damp or cold. Ladies and Gentlemen may be fitted with either of the above by sending a boot or shoe.

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GALL'S ANTIBILIOUS PILLS are prepared without Mercury, and may be taken by the most delicate constitutions without restraint or confinement; they have stood the test of the last forty years with increasing circulation.

Travellers to, and residents in the East or West Indies, will find them a valuable appendage, being eminently adapted to repel the serious Bilious attacks to which Europeans are subject in these climates. They are particularly recommended to correct disorders arising from excesses at the table, to restore tone to the Stomach, and to remove those complaints occasioned by irregularity of the Bowels.

Sold in Boxes 13½d. and 2s. 9d. each, by all Vendors of Medicine in the United Kingdom and in Family Boxes, at 20s. each,

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To prevent counterfeits, the public are cautioned to observe that the Names of BENJAMIN and ABRAHAM GALL, are by permission of her Majesty's Honourable Commissioners, engraved upon the Stamp surrounding each Box, without which Stamp the Medicine cannot be genuine.

The following extracts of Letters, received by the Proprietors, at various periods, prove the estimation in which this valuable Medicine is held by the Public:—

From Sir Thomas Strickland, Bart., Kendall, Westmorland, August 19th, 1824.
Sir, Your Antibilious Pills having been so much approved of by myself and many of my friends, I beg you to send me down, by the very first conveyance, one dozen Boxes.
I am, Sir, your obedient servant, THOMAS STRICKLAND.

From Mr. Thomas Wood, Dallingho, Suffolk, December 15th, 1805.
Sir, Your Antibilious Pills having been so much recommended to me as a general Laxative Medicine, and for removing obstructions in the Stomach, &c., I was induced to make trial of them myself, and have frequently given them to my family, and poor neighbours, where I have seen their good effects in removing Bilious attacks, and in my opinion preventing serious illness. For the good of the Public, and in justice to so excellent a Medicine, you have my permission to make this public.
I am, Sir, yours obediently, THOMAS WOOD.

From Lieut.-Col. Kemm, 31st Native Infantry, Calcutta, 1st May, 1835.—Sir, Prior to my leaving England in July last, I was recommended to apply to you for a supply of your Antibilious Pills, having for a long time suffered severely from a violent Bilious attack; I am happy to say I have found so much benefit from them, that I request you will prepare for me a fresh supply, and forward them to me by the very first vessel coming out.
I am, Sir, your obedient servant, W. KEMM.

IMPORTANT TO FEMALES.

There are few Mothers who do not suffer severely from that distressing complaint, sore nipples, which makes them dread giving to their offspring the nourishment designed by nature, the administering of which is as beneficial to the child, as it is a source of peculiar pleasure to the fond parent.

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Is particularly recommended to Mothers, as a safe and efficacious remedy for that painful disorder, since its use will enable them in almost every case to perform their office with impunity, and even with comparative ease and comfort. In bottles, 1s. 1½d. each.

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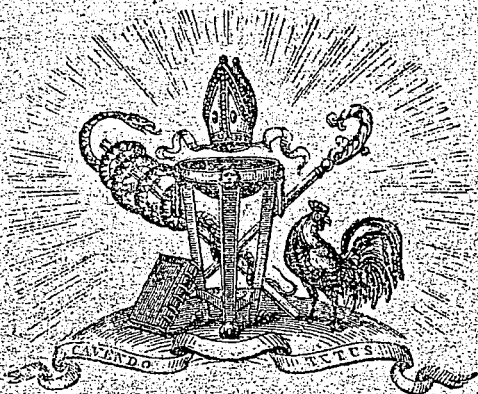
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49, LOMBARD-STREET, 1784.

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Every description of Assurance may be effected with this Society, and Policies are granted on the Lives of Persons of **ALL AGES**.

TABLE OF PREMIUMS FOR ASSURING £ 100 ON A HEALTHY LIFE.

Age.	For One Year only.			For 7 Years at an Annual Payment of			For 14 Years at an Annual Payment of		
	£	s.	d.	£	s.	d.	£	s.	d.
25	1	1	0	1	2	2	1	3	8
30	1	2	1	1	4	1	1	6	1
35	1	5	2	1	7	2	1	9	3
40	1	8	9	1	10	4	1	13	6
45	1	12	2	1	14	8	2	1	0
50	1	16	11	2	3	10	2	13	11
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60	3	10	6	4	2	3	5	1	3

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The Sum accumulated and invested for the security and benefit of the Assured, is **SIX HUNDRED THOUSAND Pounds**; and the Income has increased to **£112,000 per Annum**.

The Balance Sheets of this Society are at all times open to the inspection of any of the Assured.

Further information may be obtained of **GEO. H. PINCKARD, Secretary,**
78, Great Russel Street, Bloomsbury, London.

AN EXTRAORDINARY GENERAL MEETING of the Proprietors of this Society will be held at the Office, in Great Russell Street, on **THURSDAY**, the 7th day of January ensuing, at Twelve o'clock precisely, for the purpose of declaring a **BONUS** out of the Profits which have accrued from the general business of the Society during the Five years ending June 30th, 1846, and at that Meeting the Persons Assured have the right of being present.

The same Meeting will be made special, in order that the Proprietors may take into consideration the expediency of amending and altering part of the existing laws, regulations, and provisions of the Society, pursuant to the Deed of Constitution.