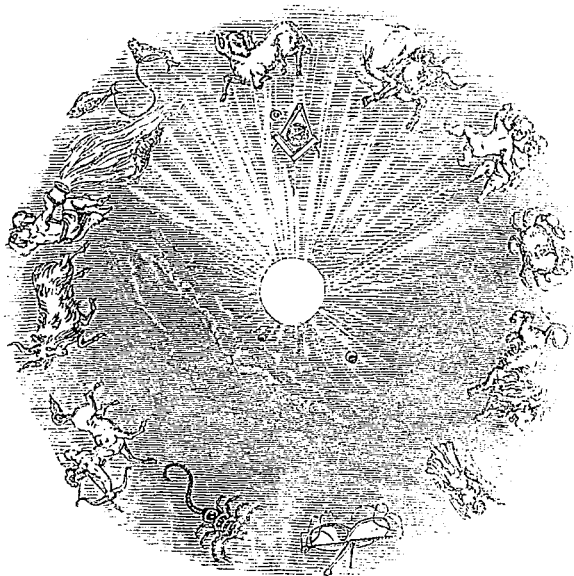


THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.



“ LIGHT.”

1843.

LONDON:

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TO

BROTHER WILLIAM PRINGLE,

Of the Canongate Kilwinning Lodge, Edinburgh,

WHOSE RESEARCHES INTO THE CHRONICLES OF SCOTTISH MASONRY

HAVE BEEN DISTINGUISHED BY

LEARNING, ASSIDUITY, AND CHARACTERISTIC MODESTY,

WHOSE EXEMPLARY ZEAL HAS SUSTAINED MASONIC PRINCIPLE,

AND WHOSE FRIENDSHIP IS PRIZED BY THE INDITER OF THESE FEW LINES
AS A PEARL BEYOND PRICE,

THIS VOLUME OF

The Freemasons' Quarterly Review,

(WHICH, WITH EVERY PRECEDING ONE, HAS BEEN ENRICHED FROM THE STORES OF
HIS GIFTED MIND)

IS GRATEFULLY AND SINCERELY DEDICATED.

1843.

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NEW SERIES

OF THE

FREEMASONS' QUARTERLY REVIEW.

TO THE TRADE.

FOR THE FUTURE THERE WILL BE NO EXCHANGES.

The Publication will regularly take place on the Quarterly periods in MARCH, JUNE, SEPTEMBER, and DECEMBER, at the same time as the other periodicals.

TO THE CRAFT.

The Back Numbers may be had on application to the Publishers, Messrs. SHERWOOD, GILBERT, AND PIPER, 23, Paternoster-row, London. Of some Numbers but few remain, and others are out of print.

The few Perfect Sets that remain can only be had by written application to the Editor, enclosing an order for £5. 8s., payable on delivery.—23, Paternoster-row.

DEATHS.—*March 27.*—At his house, Carter-street, Walworth, Bro. W. F. HOPE, æt. 62, one of the ablest Lecturers in the Craft, P.M.G.S.L., a Governor of the Aged Masons' Asylum, &c. &c. In our next we shall give further Masonic particulars.

March 28.—Bro. W. H. Moss, æt. 62, of spotless integrity and amiable manners. He was long in the confidential service of Messrs. Rosser and Son, Gray's Inn.

March 25.—Bro. THOMAS FLOCKTON, of the Oil-mills, Twickenham, æt. 44, after one week's illness.

FREEMASONS'

QUARTERLY REVIEW.

 NEW SERIES.—MARCH 31, 1843.

“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.*

THE Reader may probably inquire, why is a new series necessary? We were content with an old friend, and yet not so very old; nine years can scarcely partake of age: perhaps it may be that a New Editor is about to start from the course of his predecessors, and treat us with a new lesson on consistency. Nothing of the sort, courteous reader; the same contributors that have for nine years greeted your favour, will, with some added friends, strive to maintain it. Our reasons for a very slight addition to our title are simple, and yet we trust sufficiently cogent.

FIRST. Having kept the promises held out to the Masonic world faithfully for nine years, during which many eventful changes have taken place, we flatter ourselves that there appears to be a tendency to a general good understanding, and therefore consecrate ourselves to the maintenance of peace and good-will, reserving to ourselves both the will and the power to speak out to the first that shall disregard this principle.

SECONDLY. As we have concluded all current matter, a New Series cannot commence at a better time.

THIRDLY. As many of our numbers run very low, and some are altogether out of print, although second editions have been occasionally published, we have collected a few perfect sets, that Brethren anxious to have complete series, may be accommodated; the residue will remain with our publishers, to aid in completing the volumes of such Brethren, as may require odd numbers.

FOURTHLY. Our New Series is intended as a boon to our newly-initiated Brethren, to many of whom, perhaps, the expense of nine volumes may be inconvenient; we therefore, by giving them a new starting-point, combine economy with utility, while our former subscribers, finding that, with the New Series, there will be no deviation from the former, will probably continue their support in favour of their friends—the old conductors.

We hope, that with the experience of the past, those whom we desire to hold in reverence and respect, will become also entitled to our affectionate esteem.

To render our New Series in some measure a mirror of the past, we shall briefly give a chronological view of the old one.

1834. The first volume appeared,—The first number contained an account of the presentation of a splendid jewel to that truly bright ornament of the order, “The late Earl of Durham,” by the Masons of his native province, at a Provincial Grand Lodge held at Lambton Castle on the 21st of January, during which his lordship delivered that eloquent Masonic address, from which we have quoted, as a standing text—a most striking extract.

The articles “On Freemasonry” met with the most general praise, and the poetical department and prose tales were much admired.—The anniversary festivals of the birth-day of H. R. H. the Duke of Sussex—the Grand Lodge and the Schools—were noticed, and the proceedings reported at length. The provincial and foreign Masonic intelligence formed a novel feature, by which Masons, in all distances, were made to enjoy the value and importance of each others actions.—Bro. J. Lee Stevens joined our band of contributors, among whom he still continues.

The public press gave the most cheering support: the metropolitan and provincial press vied in praising the undertaking and have continued to do so.

Among the anecdotal articles, that of Freemasonry in the 46th Regiment was so interesting, as even to excite the attention of the Horse Guards.

The death of “Peter Gilkes” is recorded with a brief account of his Masonic career; his monument.—The Aged Masons’ Asylum was for

the first time brought before the attention of the Masonic public—Dr. Oliver, the historian of the order, became a contributor in this volume and has uninterruptedly written at least one article in every succeeding publication; the expressed approbation of our labours by so distinguished a Brother is, in our opinion, the brightest jewel in the editorial diadem—The centenary of the Strong Man Lodge, 53, took place this year—Henry O'Brien, the author of "The Round Towers of Ireland," became a Mason; his biography appeared as Thurlogh the Milesian—The Masters and Past Masters' Club established—Mr. Piper's abuse of Freemasonry exposed.

1835. The Broadfoot Festival held on the 5th of March, a most interesting meeting—Motion, by Dr. Crucefix, for the addition of Past Masters to the Boards of General Purposes and Finance, carried by a large majority—The Earl of Durham appointed Deputy Grand Master on the promotion of the Earl of Zetland, as Pro-Grand Master—The Rev. Bro. H. R. Slade enlisted as a contributor—Scenes in America, by a native—A most important leading article in relation to the position of the Grand Master and the Craft—Article on the Divarication of the New Testament—The defence of Socrates—The Dionysian Artificers—Curious Letter from Mr. Piper—Re-organization of the working of the Royal Arch—Public letters of the M.E.Z.—The Asylum prospers—Bro. Jerrold's address, spoken at the English Opera, by Bro. John Wilson—The Earl of Durham, Bros. Prescott and Crucefix, trustees; this arrangement altered on account of the objection of the Grand Master—Bro. Hogg, the Ettrick Shepherd, initiated—Death of Henry O'Brien—Centenary of the Grand Stewards' Lodge—Treaty of Union—Alliance and Masonic confederation.

1836. Bro. Husenbeth's lecture—Reply of the late Marquis of Hastings—The last circular of the Masonic Knights Templars of England—Successful removal of the cataracts by Mr. Alexander, and restoration of vision to the Grand Master—Freemasonry in Parliament—Masonic Didactics, by the Rev. H. R. Slade, commenced and continued to 1842—Funeral Oration delivered by Bro. G. W. Turner—Sketch of H. R. H. the Duke of Sussex—Lord John Churchill appointed Deputy Grand Master, in consequence of the Earl of Durham being Ambassador Extraordinary to the Court of Russia—Dangerous condition of the Girls' School House—Progress of the Asylum—Grand meetings at Colchester, Lincoln, and Northampton—Grand Ball in Dublin—Re-appearance of the Grand Master in Grand Lodge—Connexion between speculative and operative Masonry—Envy—Visit of the Deputy Grand Master of Ireland to the Master Masons' Lodge of Improvement—First Festival of the Asylum—Captivity among the Indians—The Black Ball—Masonic Offering to the Grand Master.

1837. Dr. Oliver's paper on the Practical Benevolence of Freemasonry, in relation to the Asylum—Female prejudices and antipathies—Chronological account of the Girls' School—De re Non-Masonica—Various addresses to the Grand Master on his restoration to sight—General reply of the Grand Master—Lord Ramsay's address at the Centenary of the Grand Lodge of Scotland—Installation of Lord John Churchill as Provincial Grand Master for Oxfordshire—The *Freemasons' Quarterly Review* recommended by the Grand Lodge of Scotland—The Asylum supported by the Lodges at the Cape of Good Hope—King William the Fourth; his death—Masonic Biography—Bro.

Reeder's address—Daniel O'Connell and Miss Martineau—The Songs of Masonry, by Dr. Oliver—Death of Bro. Grimaldi—Presentation of plate to Dr. Burnes—Victoria Lodge, Dublin—Addresses of Bro. T. Wright, *M.D.*, and others—The architecture of the heavens—The Asylum unanimously recommended by the Grand Lodge of England—The Ladies' Lodge at Paris.

1838. Essay on modern pseudo-Masonic rites—The Belgian Clergy and the Freemasons—Masonic Offering to the Grand Master presented—Address by Bro. Keddell—Great meeting at Montego Bay, Jamaica—Subscription for the Asylum—Mode of electing Boards of General Purpose and Finance by ballot—Centenary of Lodge of Peace and Harmony, 72—Alderman Thomas Wood's address in favour of the Asylum—Dr. Tytler's Masonic theories—Provincial Brothers appeal in favour of the Asylum—English diet in 17th century—Songs of the Restoration—Jubilee of the Bank of England Lodge—Bro. Vyvian Robinson's address—Masonry in Bengal—Dutch Masonry at the Cape—The new Masonic temple—Dr. Oliver's address at Nottingham.

1839. Death of the Earl of Zetland; his Masonic memoir—the Earl of Durham appointed Pro-Grand Master, and the present Earl of Zetland, Deputy—Jephthah's Vow considered, by Bro. Keddell—Incorporation of the Board of Finance with the Board of General Purposes—Five Brethren (all lawyers) nominated by the Grand Master to investigate and report on the Book of Constitutions—Original and supplementary Freemasonry, by Bro. W. D. Nash—Addresses of the Earl of Durham—Addresses of Bro. R. G. Alston on the Asylum—The Editor's visit to Dublin—Female Freemasons—Parliamentary intelligence—Editorial visit to the West—Sermon by the Rev. H. R. Slade—Infamous libel on the Asylum; its consequences—Centenary of the Grenadier Lodge, 79—The Bishop of Durham and the Earl of Durham—Presentation of plate to Dr. Oliver—His address—Meeting of Drs. Oliver and Crucefix—Lord Combermere's address.

1840. Persecution of Bros. Crucefix, Alderman T. Wood, and J. Lee Stevens—Resignation by the former of the Treasurership of the Asylum in consequence—His unanimous re-election—Trial by the Board of General Purposes—Suspension—Trial of Dr. Crucefix by Grand Lodge, on a motion of expulsion; his explanation and address—majority in his favour—Man's imitation of the brute, by Bro. Husenbeth—The End of Perfection—Pythagoras to the Duke of Sussex—Address of the Hon. Henry Fitzroy in favour of the Asylum—Freemasonry revived in India—Death of the Earl of Durham; his Masonic biography—The Earl of Zetland appointed Pro-Grand Master, and the Marquis of Salisbury, Deputy—Original dispersion of primitive nations—The Scott monument—Masonry in the army—Dr. Crucefix resigns the *editorship*—Masonic biography of Dr. Oliver—Curious scene between the Grand Master and Bro. J. Lee Stevens—The apology.

1841. The *Freemasons' Quarterly Review* condemned in Grand Lodge, on a motion of the Marquis of Salisbury—Dinner to Dr. Oliver at Wolverhampton—Dinner and presentation of testimonial to Bro. P. V. Robinson at Falmouth—Death of the Earl of Rothes, Grand Master for Scotland—Masonic ball, Montego Bay—Addresses of Dr. Boerne and Dr. James Burnes—Freemasonry in Gibraltar—A Mason's adventure—The Living and the Dead—Bro. Bell's address on the Asylum—Dr. Oliver's address at the foundation of the Masonic Hall,

Lincoln—Jubilee of Shakspeare Lodge, Warwick—Bro. Sharpe's oration—The charter of Colne—Annals of the Canongate Kilwinning—Annuity Plan first proposed.—Public dinner and presentation of a superb testimonial to Dr. Crucefix ; various addresses on the occasion—Death of Bro. Harrison, and appointment of Bro. Hall as Grand Registrar—Death of Lord Monson, the P.G. Master for Surrey.

1842. The Annuity Plan—The Volume of the Sacred Law—Masonry on the Continent—A generous offer of the Asylum to the Annuity Fund not accepted—Address by Bro. Sharp—Dismissal of Dr. Oliver as Deputy Grand Master for Lincoln, on account of having presided at the dinner to Dr. Crucefix ; correspondence and meetings on the subject—The Fly-wheel—Important manuscript—The late Bro. Thomas Dunkerly, natural son of King George II.—The centenary of Lodge of Unity, 82—Bro. Shaw's Address on the Asylum—Provincial Grand Lodge at Northampton—Masonic offering to Dr. Oliver—Death of the Earl of Leicester—Dinner to Dr. Crucefix at Wolverhampton—Provincial Grand Lodge of Lincolnshire—Explanations between his Provincial Chief and Dr. Oliver—A German Quarterly Review—Testimonial to Brother Shaw, &c.

A glance at the state of English Freemasonry is almost indispensable. In the year 1834, twenty years after the union of the two English Societies, there was such an evident want of cohesion in the elements of our legislation and practice, as led to apathy in the general body of the Grand Lodge, and consequent irresponsibility in the Executive. This had been the growth of many years; the mildew seemed to have generally affected all the Masters and Past Masters, who, when attending Grand Lodge, seldom took any part in the proceedings. They were content to listen, applaud, and depart. To such a low ebb was the intellect of the electors reduced, in the estimation of the Purple, that the nomination of the Grand Master by a member below the dais, was viewed as an act of daring; yet from that moment the voice, previously inaudible, became loud and commanding; great and important events ensued, and legislation and practice became subjects of deep consideration.

At this period the Society was deeply in debt; in six years it had cleared off that debt, and doubled its resources. How came this change for the better? By continuing the old system of mal-administration?—No; by a gradual change!—And how was this change brought about?—*by*

publicity! The *Freemasons' Quarterly Review* was the organ by which the whole fraternity of the world became informed of its own proceedings, as they occurred: it is true there still exists a law against publication, but it is among those anomalies that good sense will correct, and we reiterate what was stated some years since,—“ That to speak the plain language of truth has become a practice that Freemasonry enjoins; and we shall continue it without the apprehensions of fear, or the intentions of offence.”

The good sense of the Craft will repudiate what is prejudicial, and at the same time, uphold what it approves; an example of this position will be found in ourselves:—In 1841, a game of strategy was played off against us; which, as it has now become a matter of history, we may refer to with a smile.

Let the reader judge of the effect produced by the following resolutions, recorded in the work they were intended to destroy.

“ 3rd. That the publication by *Masons* of the proceedings and concerns of Masonry, or furnishing *materials* for such publications, are traitorous violations of this most important privilege, and deserving of the highest punishment denounced against such offences by the laws and constitutions; as such publications, if not discouraged and suppressed, must ultimately destroy the respectability, and may even hazard the existence of the Craft.

“ 4th. That, with a view of checking this evil, the Grand Lodge call on all Masonic authorities and Masters of Lodges, on their Masonic allegiance, to use their utmost endeavours to cause all Brothers who may violate this privilege, by engaging in any such publication as the late *Freemasons' Quarterly Review*, or by *furnishing materials* for such publication by any disclosure, without due sanction, of the proceedings or concerns of Masonry, to be brought before the proper tribunal, to be dealt with according to the laws and constitutions of the order.

“ 5th. That these resolutions be forthwith transmitted by the Grand Secretary to all the constituted authorities of the order, and the Masters of all Lodges under the jurisdiction of the United Grand Lodge of England.

“ 6th. That the *M.W. Grand Master* be requested to communicate the same, in whatever manner he may deem fit, to the *Grand Masters of Masonry in Scotland and Ireland*, and of other Grand Lodges.

“ 7th. That the Master of every Lodge under the jurisdiction of the United Grand Lodge of England shall cause these resolutions to be read in open Lodge, at the next meeting after the receipt thereof, and to be

entered on the minutes of such Lodge; and that he shall, immediately after such meeting, report to the Grand Secretary the compliance with this resolution."

Had the affair been one of honourable explanation, we should have been happy to have met it; but, as the result of a private arrangement, we, at the time, treated it with indifference; and the Craft is pretty much of the same opinion, for the *Review* has not only maintained its high reputation, but heralds its decennial volume as the first of a new series.* We may be pardoned if we gently hint to those with short memories in high places, that, during the publication by the profane, or popular press, of certain papers, by a "Provincial Deputy Grand Master—Bazaleel," and various other writers—we carefully abstained from any remarks; and, the times considered, this was a forbearance that might have been imitated with advantage. Yet, when all this out-of-door recrimination—caused solely by an act of indiscretion, at the least—had ceased, we were visited with the punishment that power could not inflict on others. Did we wince?—No. Did we visit public delinquency with severity?—On the contrary, our forbearance saved the order much difficulty, and enabled the Executive to make gradual arrangements whereby confidence was restored. In fact, we do not hesitate to affirm, that, in contrast with what the Executive condescends to publish, and what we publish without any condescension, that is the essential difference; we disdain the "suppressio veri," except when it may affect private character. We thus act in the reverse from those who publish such facts as may affect private character, when the individuals may have rendered themselves obnoxious to irresponsible power, and thus act contrary to Masonic principles. These remarks will evidence that we are prepared to main-

* We refrained from advertng to the puny endeavour to supplant us, during the ephemeral existence of an ungenerous rival, whose penalty was soon paid by self-extinction; but *it* perpetrated one bit of waggery, which was good in *its* way: *it* announced, with a flourish of whistles, that *it* was not the offensive publication alluded to—for *it* was immaculate—and then *it*—died.

tain the rights of Freemasonry, whenever called on so to do. If not compelled we shall confine ourselves to matters more agreeable to our readers and ourselves.

The Charities of the order are progressing. The Boys' Festival was successful; that for the Girls will be held in May, and promises well. The Asylum Festival is fixed for the 21st June, to which we bid all who are disposed to help their aged Brethren, a welcome; and a welcome duty it must be to seek to aid in so excellent a cause.

Last month the candidates for the new Benevolent Institution were selected; and, without intending to dispraise where we cannot commend, we call on the Committee of Management to explain, by what authority the directions of the Grand Lodge have been tampered with.

The following extract from the Regulations of Grand Lodge, and a printed paper issued to the candidates, will show a discrepancy that is very displeasing:—

GRAND LODGE.

"27. That every applicant for an annuity, residing within the LONDON district, shall attend the committee, previously to being placed on the list of candidates. That every applicant residing in the COUNTRY shall transmit a certificate, to be produced to the committee, stating his circumstances, &c., signed by the Master and Wardens of a Lodge having a personal knowledge of the applicant, and the nearest to which he may reside; and shall afterwards furnish such other testimonials as may be required by the committee."

PAPER GIVEN TO CANDIDATES.

"A certificate must be appended to every petition, stating the petitioner's circumstances, signed by the Masters and Wardens of a Lodge the nearest to which the petitioner may reside, having a personal knowledge of him."

It may not be satisfactory to the Committee to know that the rejection of a most deserving LONDON candidate, by this deviation from the law, has been attended with the most distressing consequences; and we express our strongest hope, that as it is the first, so it may be the last, act of an

inadvertence which would inspire compassion, rather than aversion, were it not for the blow it inflicts on suffering humanity.

Freemasonry in America is fast regaining its former ascendancy. In the British West Indies, nothing but Provincial Grand Masters are wanting to give stability to the system. In British India, the death and retirement of many excellent Brethren have cast a gloom over the Craft; but we hope our next returns will show a restoration to activity. In Scotland, hope rather than zeal prevails; but we have a notion that, ere long, the Scottish Grand Lodge will re-act. In Ireland, North and South Munster have shown a most creditable spirit of determination to maintain the principles of Masonry; and our next advices will probably develop some further interesting advances.

MASONIC OFFERING TO DR. OLIVER.—This honourable tribute to the Historian of Freemasonry is now generally before the Craft, and will, no doubt, be liberally supported. As subscriptions will have to be collected from the most distant hemispheres, some time must elapse before the time of presentation can be stated. The Testimonial to the Grand Master was not completed within two years, and that to Dr. Crucefix required a like period; so that the admirers of Dr. Oliver who are not yet apprised of the circumstance, will have time to unite in this most desirable object.

THE OFFICE OF GRAND MASTER.—It is our intention, at a future time, to devote an article to this subject, in which we shall endeavour to prove, that the advantages attending a considerable change in the system hereafter, are “pregnant, clear, and obvious.”

TO THE EDITOR OF THE "FREEMASONS' QUARTERLY
REVIEW,"

ON THE APPEARANCE OF A NEW SERIES.

WHEN first the neophyte appears,
Who, although young in years,
Is ripe in intellect, and wise
Beyond his elders, how our eyes
Are gladden'd as the light
Falls on his wond'ring sight!
And how our hearts rejoice
When hand, and voice,
We welcome him among the free!
For we already see
His course of usefulness made clear
Before him; and we feel no fear
Whilst such as he are found
With Masonry's high honors crown'd,
That we shall ever lose our vantage ground!

Thus, Brother! feel we now,
That, radiant promises upon thy brow,
Thou comest to renew
That compact true,
Thy worthy predecessors kept!
Else had we wept,
And, in the fulness of our sorrow said,
"The erudite are dead
To us for ever, and the noble race
Of emulation must give place
To apathy, neglect, and ignorance;—
We can no more advance
The Banners of the free,
Unworthy as we are of Masonry!"
Thrice glad are we to know
It is not so;

And thus to greet thee with the great "all hail;"—
Thrice welcome, Brother!—let the truth prevail!

J. LEE STEVENS.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.*

BY THE REV. G. OLIVER, D. D.

IN the extreme west we find the Spurious Freemasonry celebrated, in like manner, in dark caverns of the earth—valleys of the shadow of death—which still remain in all their native horror. “In Peru, numerous galleries built with stone, and communicating with each other by shafts, fill up the interior of the artificial hills.”† Many of these excavations have been discovered in different parts of this continent. Two fine caves, resembling the extraordinary caverns in the Peak of Derbyshire, have recently been found about twelve miles from Albany.‡ “I have been assured,” says M. Humboldt,§ “by some Indians of Cholula, that the inside of the pyramids is hollow; and that, during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors, who were to fall suddenly on the Spaniards; but the materials of which the teocalli is built, and the silence of the historians of those times, give but little probability to this latter assertion. It is certain, however, that in the interior of the pyramids there are considerable cavities, which were used as sepulchres, and for other purposes.”

The use of these caverns by the Mexican hierophant, has been thus described. The candidate descended into the dark and cheerless caverns which had been excavated beneath the foundations of the temple, and passed through the horrible mysteries of the Mexican religion, which emblematically represented the wanderings of their god. These caverns were denominated “the path of the dead,” corresponding with “the place of souls” mentioned by Eustathius.¶ Every step he took some fearful object met his eyes, some appalling sound struck upon his ear; and he proceeded with measured pace, fearful lest the knife of the sacrificing priest should be

* This article is the 13th on the subject; but, as we are in a new series, the number will also recommence.

† Humb. Res., vol. i. p. 102.

§ Res., vol. i. p. 90.

‡ Gent.'s Mag., Jan. 1822.

¶ See *F. Q. R.*, 1842, p. 370.

applied to him; or that an incautious step might precipitate him into some deep and hidden pitfall, where his cries would not be heard. Thus was he conducted through caverns slippery with half-congealed blood—damp, gloomy, and full of terror. His ears are saluted with heavy groans;—his heart throbs as they seem to rise from beneath his feet;—his fears are realized;—for here lay the quivering frame of a dying victim, whose heart has been violently rent from its living sepulchre, and offered up in sacrifice to the sanguinary gods. Hurried on from one horror to another, it was only the rapidity of his movements that prevented him from sinking under the trial; it was only the change of scene and situation, which, dissipating reflection, supported him under the arduous ceremony. At length, they arrived at a narrow chasm, or stone fissure, at the termination of this extensive range of caverns, through which the aspirant was formally protruded, and was received by a shouting multitude in the open air, as a person regenerated or born again.

It will be unnecessary to adduce any further proofs to establish the fact, that the holy mountain and the sacred valley of antiquity, used first by the patriarchs, and perverted by idolators, were the original materials of the Masonic tradition, that “Our ancient Brethren held their Lodges on the highest of hills, or in the lowest of valleys.”

The early Christians, during the hot persecutions to which they were frequently subjected, retired to these caves and recesses of the mountains, conformably to the advice of our Saviour—“Let them that be in Judea flee to the mountains;”^{*} and here they celebrated their rites in secrecy and seclusion. Thus Fosbroke says: “The catacombs and crypts of the first Christians at Rome were originally excavations for finding puzzolana, supposed to form the best and most lasting cement. They followed the direction of the vein of sand, and were abandoned when they were exhausted, and oftentimes totally forgotten. Such lone unfrequented caverns afforded a most commodious retreat to the Christians, during the persecutions of the three first emperors. In them, therefore, they held their assemblies, celebrated the holy mysteries, and deposited the remains of their martyred brethren.”[†]

In speaking of the traditional hill and valley, it may be remarked, as connected in some degree with our subject,

^{*} Mark xiii. 14.

[†] Foreign Topog., xvi.

that our Saviour was born in one of these consecrated grottos or caverns.* A belief was also prevalent amongst the early Christians, that his Second Advent would occur in the year 1000 of our era; and that the Valley of Jehosaphat, a deep ravine, without the city of Jerusalem, was to be the scene of the final judgment.† Hence, pilgrimages from every part of Christendom became so very prevalent about that period, as to make some kind of institutions necessary for the protection of these pious devotees, at a period when travellers were exposed to all sorts of dangers. This was the origin of the knightly orders. Hospitals were established for the entertainment of the pilgrims in health, and for their relief in sickness. In the above valley the first and principal house was erected; and its benevolent inmates are reputed to have been, not only valiant knights, but also worthy Freemasons. The buildings were capacious, and a church was attached to them, dedicated to the Virgin Mary. During the first crusade, the knights companions of these hospitals gained such celebrity by their valour in the field, and by their careful attendance on the sick and

* This cavern is thus described by the Rev. Vere Monro, who visited it in 1833: "Against the eastern wall of the garden is a small building, in which is a descending staircase; and half way down, a chamber, where is shown a manger of ordinary white marble, in which our Lord was cradled. Below this, the passage leads to a *souterrain* that extends entirely under the garden. It is upheld by a vast quantity of columns, of the common dirty-looking marble of the country. The Turks say they are 4000 in number; and there are holes in different parts of the garden, through which light is conveyed below." (*Summer Ramble in Syria*, vol. i., p. 181.)

† Wittman, who visited Jerusalem when the British conquered Egypt, gives the following description of the above locality: "On the Mount of Olives, a very steep hill on the east of Jerusalem, the Valley of Jehosaphat lying between the mount and the city, is the sepulchre of the kings. The entrance is an opening cut out of the solid rock, which led into a spacious court of about 40 paces square, cut down in the rock, with which it is encompassed, instead of walls. On the south side of this court is a portico, 9 paces long, and about 4 broad, in like manner hewn out of the natural rock. It has a kind of architrave running along the front, although time has certainly deprived it of some of its beauties, yet it still exhibits the remains of excellent sculpture of flowers, fruit, &c. On the left hand, within the portico, is a small aperture, the entrance of which is difficult, on account of the accumulation of rubbish collected at its mouth. This leads to a large square chamber, cut with great neatness and exactness out of the solid rock. Beyond this chamber is a second, which led to some more—five or six in all, one within another—nearly of the same description."

wounded soldiers of the Cross, that the gratitude of their leaders was unbounded. Kings, princes, and barons endowed them with lands and privileges; conferred on their houses a regular system of government; and the order of the Knights Hospitallers soon became famous, not only for offices of charity, but also as valiant men-at-arms.

Their fame and emoluments excited competition, and produced another order of military monks, whose fame was speedily extended to every quarter of the globe. The pilgrims were provided by the Hospitallers with food and refreshment at the several stages of their journey to the Valley of Jehosaphat. But these were necessarily placed at a very great distance from each other in the several countries of Europe and Asia; and in the intermediate spaces the pilgrims were still exposed to many dangers, and needed protection. For this purpose, nine valiant knights—members of the Masonic Fraternity—formed themselves into a voluntary society, vowing to live a life of celibacy, to have a stated residence near the Holy Sepulchre, and to be always on the alert to defend pilgrims against the machinations of Jews, Turks, infidels, and heretics. They bound themselves by the usual monastic vows, and erected their domicile near the precincts of the Holy Temple. This was the origin of the Templars. As the Hospitallers held their secret conclaves in the deep Valley of Jehosaphat, so the Templars assembled in an encampment on the summit of Moriah. And thus these primitive warrior Masons met “on the highest of hills, and in the lowest of valleys.”

Is it contended that the circumstances which rendered such precautions necessary, would operate unfavourably to the spread of truth? The fact is freely admitted. They would have a tendency to operate unfavourably. In a dark and superstitious age, secrets and mystery were objects of suspicion; and the purity of their characters would not remove the jealousy with which the fraternity was regarded. Indeed, if we refer to a much later period—even to the middle ages of Christianity—when our cathedrals and collegiate churches were springing up in all their majesty throughout Christendom; the builders, whose plans and designs were perfected within secret conclaves, frequently holden in the concealed crypts beneath the sacred edifice—a type of the original valley—and which were probably constructed for that very purpose, were reputed to possess knowledge and power which were unattainable by human

means. And it is true, that they were the masters of a science beyond the acquisition of other men. Nor did the avowal, that it had been attained by intense study and application, abate the suspicion with which their secret meetings were regarded. Men are always jealous of those who have outstripped them in the walks of science and learning. Envy is a powerful affection of the mind; and, as has been beautifully observed, attends upon merit as its shadow. The master-mind which governs and directs the will of others at his pleasure, must expect detraction, as the price of his superiority. And slander and detraction are opposed to the principles of Freemasonry. But it was not the Freemason who practised it. It was the cowan who envied him; and it did operate unfavourably, even in the face of his immortal productions.

But the cautious secrecy of the Craft in those ages, was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the workmen—the E. A. P.'s—the F. C.'s, were unacquainted with the secret and refined mechanism which cemented and imparted the treasures of wisdom. They were profoundly ignorant of the *wisdom* which planned—the *beauty* which designed—and knew only the *strength* and labour which executed the work. The doctrine of the pressure and counter-pressure of complicated arches was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power;—without being able to comprehend the secret which produced them;—without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect;—or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

The masters of the work were thus figuratively said to form their Lodges on the highest of hills, or in the lowest of valleys, that they might enter—without fear of interruption, from the jealousy of the people on the one hand, or the curiosity of the more ambitious fellow-crafts on the other—on those abstruse calculations which were necessary to carry on the work with credit to themselves, and advantage to their employers; and to complete the drawings on their seve-

ral tracing-boards, that they might be distributed amongst the workmen, according to their several stations, when they returned from refreshment to labour. Few were admitted to the highest grade of the order, and those after a long and severe probation under the Master's eye, and on the establishment of unexceptionable proofs of moral, as well as scientific excellence. To these the Master's Lodge was at length open, and all the abstruse secrets of the order fully unveiled.

By such means a succession of Rulers was provided, who brought down Operative Masonry, improved in beauty and magnificence, to a time when public prejudice was overcome, and the brethren were honoured by the noble, the wealthy, and the wise. From this period regularly-formed Lodges were universally adopted; the meetings on hills and in valleys ceased; and the Masons of the present day are unacquainted with the custom, except as it is viewed through the long vista of forgotten ages; or its inconveniences contemplated through the medium of Masonic tradition.

* * * * *

I shall conclude this paper with a few observations on the symbol $\overline{\text{H}}$, which some consider to mean Templum Hierosolymæ, others refer it to the Phallus, and others to the Nilometre, or key of the river Nile. I consider it to be an emblem of Christian Freemasonry. The signs or marks of our sublime science are generally explained on a principle which is evident and satisfactory, and not liable to misapprehension. Whether these symbols have been constructed from instruments of manual labour,—from geometrical figures,—from the works of nature,—or the sublime vaults of Heaven,—there can be no doubt in the well-instructed Mason's mind, respecting their general reference and application. The design of their adoption was to embody valuable moral and religious truths, that the view of a sensible object might raise before the contemplative brother's mental eye, some intellectual maxim, by which he might become wiser and better. This is, indeed, a noble design. It allures to the pursuit of virtue, and inspires a love for investigations whose aim and end are the perfection of our mental faculties. And thus, science is applied to the practice of moral virtue and religious duty.

The fraternity do not appear to be agreed respecting the Masonic mark, or emblem, to which I have just alluded.

Its interpretation has been involved in mystery. Nor do the general discussions which prevail amongst the Brethren tend to elucidate the subject in a manner that is perfectly satisfactory. The Tau Cross **T**, which distinguishes the Master Mason's apron, has been referred to the Three Great Lights of Masonry, which represent the Sacred Word, expressive of his creative, preserving, and destroying power. These lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by the two greater. Thus geometrically dividing the greater triangle into three lesser triangles, at its extremities; and by their union form a fourth triangle in the centre; all of them being equal and equilateral; emblematical equally of the Tetragrammaton and the Four Degrees of Masonry. This symbolical arrangement appears to correspond with the mysterious Tau Cross triplified, which forms two right angles on each of the exterior lines, and another at the centre by their union; for the three angles of each triangle are equal to two right angles. This illustrates the jewel worn by the Companions of the R. A., which, by its intersection, forms a given number of angles. These may be taken in five several combinations; and being reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and sphere of the universe.

But this has been deemed no satisfactory explanation of the precise meaning of the symbol.

The letter Tau is translated from the Chaldaic Hebrew, to signify the mark or sign spoken of by the angel, which Ezekiel saw in the spirit, when the man with the writer's inkhorn was recommended to go through the cities of Jerusalem, and set the mark of God on those who sigh and cry for the abominations that are done in the midst thereof.* And by this mark they were preserved when, by the wrathful displeasure of Jehovah, the idolatrous people were slain. Hence, in ancient times, this mark **T** was set on those who had been acquitted by their judges, in token of their innocence. The military commanders placed it on those who

* "I have elsewhere observed," says Maurice, "the very singular manner after which the Latin Vulgate, and probably the more ancient copies of the Septuagint, have rendered the original of that passage in Ezekiel, ix. 4: 'I will set a mark upon their forehead,' rendering it in their version, 'I will mark them on the forehead with the letter TAU,' which affords room to suppose it was a symbol of a more sacred import than is generally imagined, in the early patriarchal age."

escaped unhurt from the field of battle, as a symbol of safety under the divine protection. For these causes it has been designated an emblem of LIFE. And in our own island, it was highly venerated in connection with the oak, which was a tree sacred amongst all nations, and considered as peculiarly sanctified by the gods, if not their immediate residence.* The fairest tree in the grove† was solemnly consecrated with many superstitious ceremonies.‡ Sometimes it was divested of some of its collateral branches, and one of the largest was preserved, and so constructed as to exhibit the form of the Tau Cross. On the back of the tree they inscribed the word Tau, by which, says Borlase, they meant God. On the right arm was inscribed Hesus, on the left, Belenus, and on the middle of the trunk, Tharamis.§ This was to represent the sacred triad.

It is rather curious, and displays the workings of an overruling Providence, that the Jews and Romans should have condemned Jesus to die by the very instrument which, in all nations, had been previously esteemed the symbol of *eternal life*. And hence it appears that this emblem T, amongst Christians, was not altogether primitive. But it is by no means clear that the early converts were acquainted with its use amongst their heathen neighbours; although at Rome the statue of Osiris was distinguished by it; and in Egypt the same figure was sculptured on gems, and signified *vitam eternam*. And when the Temple of Osiris, at Alexandria, was destroyed at the command of Theodosius, crosses were found cut in stone, which, as we are informed by Socrates,|| occasioned many of the people to become Christians. “The

* —————Robora numinis instar. (Claud in Const. Stilich, l. 1.)

† This represented the central tree in the Garden of Eden, and was a transcript of a similar superstition all over the world. Isaiah (lxvi. 17) gives a curious illustration of this practice, as used by the idolators for purification.

‡ Probably from an old tradition of the trees of knowledge and life, (Gen. iii. 5, 22); for it is certain that the ideas of *science* and *immortality* were combined in the sacred tree.

§ Forsitan pro Tarans. To this ancient way of inscribing names on sacred symbols, St. John seems to allude in Rev. iii. 12: “Him that overcometh I will make a pillar in the temple of my God, and I will write upon him the Name of my God; and I will write upon him my new Name.” And again, xiii. 1: “I saw a beast rise up out of the sea, having seven heads, and upon his heads the names of blasphemy; and upon his forehead was a name written—Mystery—Babylon the Great.” Ib. xvii. 3.

|| Hist. Eccles., l. 5, c. 17.

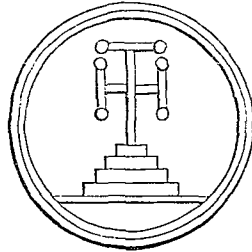
sign of the cross," says Edmonstone, "amongst the Egyptians, signified Life; and was the mark by which they expressed the number Ten, which was a perfect number, denoting Heaven, and the Pythagorean Tetractys, or incommunicable Name of God. The symbolical pagan cross was originally the Tautic, not the compound figure with four arms +; for this last, I apprehend, was more modern than the former, being, in fact, merely a double T.

This symbol, as I have already observed, is interpreted by some of our Brethren to allude to the temple at Jerusalem, (*Templum Hierosolymæ*), who think that the T is placed over the H to denote the superiority of the place which was the habitation of God, over that which was only the dwelling-place of man; for though the city was holy, the temple exceeded it in holiness. Others consider it, I apprehend with greater reason, to be the Tau Cross of heathen nations triplified. Count de Gebelin informs us, that this symbol T was carried by the Egyptian priests during the processions attending their most sacred rites; and therefore, was not unknown to the Israelites in their wanderings, and was consequently a Jewish emblem in existence before the Temple of Solomon was erected. It is, indeed, inserted as a sacred symbol on the Isiac Table; and hence, has been taken by some for a Nilometre, or key of the Nile, to measure the increase and decrease of its fructifying waters. This latter opinion is, I am persuaded, erroneous; for the Nilometre would scarcely have been considered of sufficient importance to be stamped on the forehead of the Egyptian Eopts: nor could it have been imitated in Persia; and the Tau, as Tertullian informs us, (and he is an unexceptionable authority, because he had himself been initiated before his conversion to Christianity), was inscribed on the forehead of every person who had been admitted into the mysteries of Mithras.

Other opinions have been delivered, which it would be improper to introduce here.

How true soever it may be that the Tau Cross was used by the Hebrews before their deliverance from Egyptian bondage, and continued through the entire period of their history, I shall treat it, in its triplifical character $\overline{\text{T}}$, as a symbol peculiarly adapted to Christian Freemasonry; thus partaking of the typical nature and application of all other parts of the Jewish mode of worship; for although the single

Tau Cross is found amongst the symbols of many ancient nations, we have no certain evidence that the Triple Tau, combined in this form, as a single symbol, existed till after the Crucifixion of Christ. And I am inclined to think, that it was adopted in some very early age of the church, as a monogram to represent the Great I A M, by whom the gloomy and shapeless masses of chaos were changed into order, regularity, and beauty, and probably used as the sign or mark of some eminent ecclesiastical architect, and thence perpetuated in the system of Freemasonry as a Master's Mark; for it is the precise form which was anciently termed the Greek Cross. And thus we find it represented on coins.



Of one of the coins on which this symbol appears, Dr. Walsh writes thus: "Justinian erected a statue in the Augusteion, to which he gave the globe and cross which others had confined to their coins. He seemed ambitious of distinction in minor points. *He modified the form of the cross* into that which still continues in the eastern church to be peculiarly called the Greek Cross; and he bent down the tiara, so as to give it the shape of the modern crown surmounted by a cross, as used at present by Christian monarchs. These circumstances are commemorated on his coins. The above represents the Greek Cross standing on a pedestal of steps."

MASONIC OFFERING TO DR. OLIVER.*

At a meeting of the Committee, held in the Freemasons' Hall, Lincoln, on Thursday, January 19, 1843,

PRESENT :

Brothers—Henry Goddard (in the chair), — Harvey, (Treasurer), E. A. Bromhead, J. Nicholson Drury, Taylor Middleton, Webber, Greathead, (Secretary), and others, it was

RESOLVED UNANIMOUSLY,—

“ That Brothers W. A. Nicholson, Goodacre, and Jepson, be a Sub-Committee, for the purpose of receiving subscriptions among the Brethren in Lincoln, and the neighbourhood thereof.

“ That Brother W. H. Adams, (Mayor of Boston), and the W.M. of the Lodge of Harmony, be requested to act as a Sub-Committee in their own neighbourhood.

“ That Brother Malim be requested to act at Grantham, and Brother Smedley at Sleaford.

“ That Brother R. T. Crucefix, *M.D.*, P.G. Deacon, and Brother J. Lee Stevens, P.G. Steward, be requested to communicate with the various Lodges, Chapters, and Encampments, beyond the province of Lincoln, inviting them to form Committees, to obtain subscriptions, and to communicate the result with the least possible delay.”

(Signed) “ HENRY GODDARD, Chairman.”

We have received a considerable number of letters on the subject of the “ Oliver Offering ”—creditable to the writers, and breathing sentiments of gratitude and esteem for the venerated Brother to whom the presentation is about to be made. In our advertising columns will be found an additional list of Subscribers; and we have to apologise to some friends whose names came too late to be included in the Report. Time, as yet, does not permit returns from India and other distant parts, where the “ Masonic Light ” which Dr. Oliver has imparted, burns as brightly as here; so that it is possible the day of presentation may be delayed somewhat longer than could be wished; but, come when it will, it will be a day of joy and rejoicing.

* It is necessary to apprise such of our *new* Subscribers as may not be aware of the circumstance, that our esteemed Brother, the Rev. George Oliver, *D.D.*, has passed upwards of forty years of a most valuable life in the practice of Masonic principles; that he has adorned Freemasonry by a life of unsullied purity—has enriched it by the most precious gift of an exalted literature: to do him honour, as the historian of our order, is the pride of a great number of those who have profited by his labour, and benefited by his example.

T O M A S O N S,

ON THE SCANDAL WHICH A LAXNESS IN THE DISCHARGE OF THEIR
MORAL DUTIES, BRINGS UPON THE CRAFT.

MASONRY is what it professes to be—a beautiful system of morality, pure as the unsullied atmosphere of Heaven ; fervent as the meridian blaze of Sol ; and zealous as the teeming earth, which is continually laboring for our comfort and support. How then shall we account for the prejudice which, it must be confessed, exists against it? The proneness which dwells in the mind of man to associate evil with secrecy, cannot be assigned as a sufficient reason ; nor is the barrier interposed between our mysteries and the popular world so impassible, as to render it, in every sense, an exclusive secret. Our science is ever ready to receive just and upright men into her bosom of Charity : and one would imagine that, at her bidding, all good men would hasten to enroll themselves as members of so beautiful a system. What then deters them? With shame be it spoken—the acts of Masons themselves. The uninitiated, being forbidden to enter the tyled recesses of our temples, can judge of Masonry only from its disciples. With plausibility they say, if Masonry be indeed the beautiful science it is represented to be, the fruits of that beauty will be developed in its professors ; by them we shall see if the system be of good, or of evil. The justness of this means of arriving at truth I deny, although it must be confessed to have some force : but its correctness or incorrectness is foreign to my purpose ; I merely wish to show the means whereby a conclusion is arrived at, and its effect. With the resolution, therefore, of passing judgment upon Masonry from the moral conduct of its professors, they watch them with the keen eye of scrutiny ; and how little will the lives and conduct of many calling themselves Masons, bear the test ! The evil deeds of the wicked are more glaring than the modest acts of Virtue, whose charity and truth oftener seek the sequestered vale than the glare of noon ; and even the weaknesses of good men are more apparent to the eye of prejudice than their excellences. On this account we suffer in the estimation of many, who, poorly versed in the nature of man, seek for unsullied excellence, and are disappointed. But what shall we say to those Masons whose evil ways detract from the good opinion which the rectitude of others has won for Masonry? What can be said, when deaf to her beautiful precepts, they shame themselves, and bring scandal on the Craft, by acts worthy only of the beasts that perish, and double shame to them, who enjoy the twofold privileges of Christianity and Masonry? Excommunication is a means of punishment which should only be resorted to in extreme cases ; but on no one's head could its thunders light more worthily than on those whose lives shame the religion they profess, whose deeds show them unworthy of its privileges, and whose slight proves them unworthy of her protecting arm.

Seeing the great evil which the unworthiness of some brings upon the Craft in general, I would exhort others to take heed to their ways. Beholding how much the prosperity of our beautiful science depends upon the rectitude of our lives, let us study in all things to live as

worthy members of a body which will never dishonour us, if we do not dishonour it. Knowing that the eye of the world is upon us; that the evil man will eagerly catch at our errings, to drag us down to the level of his own evil way; and that the good are analyzing our science by the acts of our lives, let us walk as those who have been called from darkness unto light. From the meanest of us some jewel of the mind is expected to dart a benign ray into the darkness of a corrupt world; and in proportion as we rise in our profession, are we expected to illumine the moral horizon. From him to whom much is given is much required. Let not those whose talents have raised them to office be as sounding brass, and a tinkling cymbal; but remember, that it is not the talent, but the application, that ennobles man. They have been placed by the Great Architect of the Universe, in a situation which will enable them to do infinite good or evil, and their use or abuse of the authority vested in them will plead for or denounce them, when, after having passed through the mysterious darkness of the grave, they pray to be admitted into that Grand Lodge not made with hands, eternal in the Heavens, the password to which is, a belief in Christ, and a life spent in his service. A laxness of principle in them will create the same among the humbler Brethren; while a strict discharge of duty will be attended with the most beneficent results. By accepting office, I consider they virtually pledged themselves to be living witnesses of the divine precepts of Masonry reduced to practice,—her moral lights—not stumbling-blocks in the path of their brother.

Knowing the force of example, I am confident that were the Masters and Officers of Lodges to discharge their duties with freedom, fervency, and zeal, the Craft would make a giant stride in the affection of the moral world; that all societies would hail a Mason as an invaluable member; that to have a son a Mason would be a mother's joy; and to have a husband from the Masonic body, would be to our fair sisters an assurance of felicity. Then would a man's initiation be the prelude to his discharge of every moral and religious virtue, to which he would be encouraged, not only by the hope of an eternity of bliss hereafter, but by the happiness which he would have so many opportunities of seeing it produce even in this world.

My Brethren, can you subscribe to the truth of these remarks, and not use your utmost efforts to bring so desirable a state of things to pass? Oh! let me conjure you by our beautiful science—by your obligation—by the hold which Virtue yet has upon the heart of man—to unite with me in honest efforts, however humble, to bring about a “consummation so devoutly to be wished.” Whether we fail, or whether we succeed, our reward is sure; a reward considered inestimable by all good men—the approval of God and of our own conscience.

CATO.

COMPARISON BETWEEN SOME OF THE CEREMONIES AND USAGES
AMONGST THE FREEMASONS OF THE PRESENT DAY AND THE
CEREMONIES AND EVENTS CONNECTED WITH THE HISTORY
OF THE KNIGHTS TEMPLARS.

*Being part of a Lecture upon the subject by Bro. J. C. v. D. M. M.
Translated by G. W., St. John, 95.*

[From the Dutch Freemasons' Almanack of 1817.]

THE opinion that Freemasonry derives its origin from the order of the Knights Templars, is rendered more probable by comparing the institutions and ceremonies of the present Freemasons with the institutions, ceremonies, and historical events which occurred to the Templars.

The symbols borrowed by the Craft from Operative Masonry, working tools, &c., are the allegorical forms in which the beautiful moral truths are concealed which the Craft so constantly and so successfully inculcates, as well as a continuation of its history.

Freemasonry in some countries is called a Royal Art and a Royal Order, in honour, it is said, of a certain Baldwin, King of Jerusalem, who granted his high and royal protection to the Brethren of the Temple, many of whom he established in his household, and whom he assisted in performing their vows to protect widows, orphans, and pilgrims.

In some countries the order is also called a Holy Order, because and in remembrance of the so called holy rules and regulations which were prepared for the use of the *Templars*, by the Popes and general assemblies of the church. From them, also, we derive the titles of *W. R. W.* and *M. W.*; and finally, that also of Brother, which was given in those days to all who lived according to certain spiritual rules and regulations. The titles Master, Grand Master, and others, have the same origin from and conformity with the titles of the officers among the Templars.

When the candidate is initiated into Freemasonry, one part of the ceremony is supposed to perpetuate the remembrance of the cause of the awful downfall of the Templars, which is generally attributed to the envy and avarice of Pope Clement V., who endeavoured to make himself master of their riches and honours by the destruction of the order.

The other corporeal preparations to which the candidate must submit, serve allegorically to teach him, as well as to remind the Brethren who are present, that it is the "MAN" alone, divested of all the outward recommendations of rank, state, or of riches, which we accept, and that it is his spiritual, or moral worth alone, which can open for him the doors of the Temple. While, on the initiation into the order of the Templars, this preparation took place to impress upon the mind of the Templar that he had exchanged the rank and titles he possessed in social life for the title of a Templar or Brother.

The diligent and strict investigation which every candidate must undergo before he is permitted to appear in our Lodges, preserves the remembrance of a part of the history of the Templars, when they were prosecuted and thrown into prison, and had to submit to the cruel and barbarous examinations (both by torture and otherwise) of those who were at once their accusers and their judges; and the custom which

prevails to this day, in some foreign Lodges, of proving the moral fortitude of the candidate by sundry different means, while he is going through this examination, serves to remind the successors of the Templars of the fortitude with which they bore the most cruel torments, rather than prove false to their engagements; and finally, the difficulties which are every where thrown into the path of the candidate during his secret journey, represent most forcibly the unlooked for persecutions experienced by the members of the Temple order, and serve further to prove that the candidate is in a fit condition, both mentally and physically, to undergo the same difficulties and dangers, should such come in the way of due performance of the duties he owes the Craft, and which he has voluntarily undertaken to perform.

When the candidate is first brought to light in our Lodges, he perceives a sudden glittering light or flame, which disappears equally as suddenly and unexpectedly as it appeared. The moral which is concealed under this allegory is not generally known; I will therefore embrace this opportunity of etching my opinion upon the subject. It is well known to all of us, my brethren, that the object of many of the ceremonies of R. is, as it were, to bring the candidate into a new state of existence, in which he may be enabled to walk according to the moral rules and regulations of the order;—as far as practicable, to divest him of all his former prejudices and prepossessions, and thus to render it more easy for him to practise those great moral truths which are revealed to him in the course of his progress; but above all, firmly to impress upon his mind a true conception of what we mean by a “*just, a perfect, and a rational equality*,” and thus to annihilate all those vain and idle distinctions of rank and fortune by which he might hope to obtain promotion even in the Lodge. From thence the symbol of a glittering and dazzling, but a momentary flash, which vanishes, but not more quickly from before the eyes of the candidate than do those distinctions which are procured by rank or by riches, and which are regarded by the truly wise and good as unprofitable and frivolous, inasmuch as they contribute nothing to the moral, consequently, to the true happiness of life. Hence it is also customary, in some Lodges, to exclaim, at the moment the flame disappears, “*Sic transit gloria mundi*”—So vanishes the glory of this world; and after that the eyes of the candidate have recovered from the effects of this sudden flame, he beholds the ——— of the Brethren pointed to his breast. This admonishes him of the punishment and prosecution he is sure to experience should he violate or break through his solemn, and at the same time voluntary engagements: it also serves to teach him to rely with confidence upon the protection and the support he will receive from his Brethren in the due performance of all his moral, civil, and social duties, as long as he continues faithful to the Craft and to himself.

Now many people are of opinion, that besides these two common interpretations of this allegory, it has also two others which refer to the Templars as the founders of our order; first—By the sudden appearance, and equally as sudden disappearance, of this brilliant and dazzling light before the eyes of the candidate, we are taught to reflect upon the greatness and upon the glory of the Order of the Templars, which was admired through the whole of the civilized world, and which for awhile shone with brightness resembling that of the sun, but which had no sooner reached its highest pinnacle of glory than it vanished, and was destroyed as suddenly as it had appeared; while the ——— of the Brethren pointed to the ——— of the candidate, preserves the remem-

branch of the blood of the Templars shed by the strong arm of tyranny and oppression. As the Templars, when they were admitted into the order, received its clothing and the cross, and were never afterwards allowed to appear in their regular assemblies without it, so also, at their initiation, do Free and Accepted Masons receive their ——— as a sign and an ornament.

The straggling manner of the campaigns of the Templars in the Holy land, and in later ages the fear of new persecutions, rendered it highly necessary for them to be able to recognize each other, and to distinguish themselves from the uninitiated by private signs, and by words known to themselves alone. Freemasonry succeeding the Order of the Templars, this custom has remained in use, so much so, that many of the signs and words now in use are supposed to be derived from the Templars, and so prove the affinity between the two orders, as that of ——— and of ——— in the two G.G. alludes to the vengeance with which the remaining Templars punished their enemies; whilst finally, the mystic word of the ——— is also said to be derived from the name of the last and most illustrious of the Grand Masters of the Temple, *Jacques Molay*.

I might here introduce to your notice a number of other surmises and comparisons of various ceremonies peculiar to both orders, as well as to the close connection of the numbers used in both orders, which seem to refer us to the Templars for our origin, but this would detain us too long.

I will therefore conclude this lecture by proving to you the importance of the inquiry, and by comparing some of our traditions with the events which actually occurred to the Templars.

Some time before the total destruction of the Order of the Templars, a certain Junior Prior of Montfauçon, called "*Carolus de Monte Carmel*," was murdered by three traitors, whereby it is thought that the first death-blow was struck at the order; from the events which accompanied and followed this murder, some are of opinion that the mystical and ritual part of a great portion of Freemasonry is derived. For the Prior was murdered by three traitors, and by this murder an irreparable loss was inflicted upon the order. The murderers of Charles de Monte Carmel concealed his body under the earth: and in order to mark the spot, planted a young thorn-tree upon it. The Knights of the Temple, in searching for the body, had their attention drawn to that particular spot by the tree, and in that manner they discovered his remains. The ceremonies of disinterring, &c., are described as strikingly similar; but, unfortunately, some good historians describe what took place at the murder, &c. of the Prior in quite a different manner, and thus weaken the comparison, and render it less striking; but, at the same time, rendering the following account still more probable, which tends to prove a still closer resemblance or connection between the principal events recorded and the ———, and the history of the Templars: it is also a subject of more importance, and thus more worthy of being preserved for the use of our posterity.

The most celebrated part of the history of the Templars is that which records the sufferings and deaths of many of the members, but in particular, in that of their last Grand Master, *Jacques Molay*. In the year 1307, on a certain day, all the Knights or Templars who were spread over the whole of Europe, and who had not the least suspicion of any danger, were seized and thrown into prison; racks, scaffolds, and stakes were defiled with the innocent blood of the Brethren. But the

murder of the Grand Master, Jacques Molay, who was given over a prey to the flames, was one of the most horrible crimes of which either kings or priests ever were guilty. This event is said by many people to be the origin from which the — — are taken. They say that the murder of the above named Grand Master of the Templars and the murder of — is one event, that the — — who so cruelly deprived our Master of his life are but emblematical representations of the — who are blamed for the destruction of the Order of the Templars, more particularly for the murder of Jacques Molay; those three were *Pope Clement V.*, the French king *Philip-the-Fair*, and a Templar called *Noffodie*, who had betrayed the order. The emblematical journeys are supposed to be allegorical representations of the journeys of the above named Grand Master, as that from the island of Cyprus to Paris, from Paris to Rome, and lastly from Rome back to Paris, to defend himself from the false and calumnious accusations of his enemies. The * * * are by the same parties said to represent the accusation, condemnation, and death of the Grand Master. The lights represent the generals or chiefs of the order, of which Jacques Molay was Grand Master. And finally, the holy word attached to — — is said to allude to the Grand Master of the Templars, and to his fate, when the knights who had escaped the general massacre were assembled together, in the night after his death, they diligently sought for his remains amongst the ashes, which had previously been gathered together, there they found some of the bones belonging to that worthy and honoured corse, unto which the flesh, although scorched by the flames, still adhered, but which it left immediately upon their being handled. To perpetuate the remembrance of this last sad act of duty, as well as to eternalise the unshaken fidelity of their Grand Master to the important trust reposed in him, under circumstances the most trying that can be imagined, his successors chose a certain method well known to every faithful member of the order.

That such researches into the origin of our order must be useful is very certain; but it is equally as certain that he who devotes his time and talents to those researches will be the best able to understand the difficulties inseparable from such an undertaking. I have humbly endeavoured to test the truth of the different opinions upon the subject which I have laid before you; but I must confess that the evidence is not sufficiently strong for me to *assert* that there is *no doubt* that our society is founded upon that of the Knights Templars.

Then, my dear Brethren, allow me to request you to direct your attention to one of the most venerable exhortations you receive in the Lodge, "Seek and ye shall find." If my labours have awakened in you an inclination to *seek for*, and to *ponder well upon* the sublime truths contained in our noble science, I will have received my reward.

May our Almighty Grand Master, of His infinite goodness and mercy, awake in each and all of us a true zeal for the discovery of such things as may really benefit the order, and make us all worthy and experienced Master Masons. May He fortify our minds by a sincere reliance upon His holy promises of support, that should we be placed in circumstances of difficulty or of danger, we may be enabled to imitate the conduct of our predecessors the Templars, and to combat manfully for, or to die in the defence of, Virtue, Honor, and Mercy, the only pure springs of human happiness. May He bless each and all of us with W.S. and B.

BRO. J. C. v. D. M. M.

M. CLAVEL'S PICTURESQUE MASONRY.

WE have obtained some early sheets of this eagerly looked-for work. A spirit of genuine inquiry into the statistics and antiquity of our great Craft is not, we are rejoiced to know, confined to England, the free nation of thinkers, but is extending itself—at least it is so of late years—amongst our Brethren “at the other side of the water:” we confess, that when we saw the title of M. Clavel’s forthcoming volume, *Maçonnerie Pittoresque*, we had some natural misgivings as to how such a work *could* be carried out, with due respect to our antient landmarks, and to the writer’s sense of his obligation. But that, which as yet we have been allowed to see, has removed our anticipatory doubts and misgivings. That our readers may be enabled to judge of the spirit in which our French Brother’s publication has been written, as well as to give them a notion of his mode of handling his subject, we translate the portion that has reached us.

“It was a general practice amongst the nations of antiquity, to impart all information appertaining to the sciences, arts, and trades, in secrecy. Amongst the Egyptians, for instance, the priests formed separate classes, each of which devoted itself to the teaching of a special branch of human knowledge. Each of these classes made its pupils go through a fixed course of the studies deemed necessary for the science or art which it professed; and made them, besides, submit, in each secondary step of their noviciate, to proofs, the object of which was to test their advance in what they were taught, and which threw an additional shade of mystery on a system, instruction in which was carefully concealed from the people.

“The Persians, the Chaldeans, the Syrians, the Greeks, the Romans, and the Gauls, adopted the same method; and traces of it may be found amongst modern nations to so late a period as the 17th century. Even in our days, the English traditionally use the word ‘mystery’ (*mystere*) as synonymous with trade or calling.

“Equally with the other sciences, architecture was taught by the Egyptians in secret. In addition to merely civil architecture, there existed amongst them a sacred branch of that science, which drew its emblematic types from the scenes which Nature offers to our view. The youth who were instructed in this science, were at the same time initiated into the mysteries of religion; and formed, in addition to the priesthood, a separate caste or corporation, whose duty it was to build, after the designs traced by the priests, the temples and other monuments, dedicated to the worship of the gods. * * * * *

“The Egyptians brought into Greece their mysteries and the institutions which were founded upon them. Amongst the Greeks, according to the authority of Plutarch, Osiris took the name of Bacchus; Isis that of Ceres; and the Egyptian Pamilian mysteries became the Dionysian of Greece. Thenceforward we need not be surprised to find, that the organization of the sacred architects was the same in both countries.

“The priests of Dionysius, or Bacchus, were the first who erected theatres and founded dramatic representations, which, in their origin, were essentially connected with the worship of the Deity. The architects entrusted with the building of these edifices were attached to the priesthood by initiation, and were called the Dionysian workmen or Dionysiasts.

“About a thousand years antecedent to our era, the mysteries of

Bacchus were introduced into Asia Minor by a Greek colony. There, the Dionysian workmen had the exclusive privilege of building temples, theatres, and all other public edifices throughout the whole country. They became very numerous; and they are to be found, under the same denomination, in Syria, Persia, and India.

"Their organization at Teos, which the kings of Pergamus assigned for their residence about 300 years before Christ, presents a striking resemblance to that of the Freemasons at the close of the 18th century. They had a peculiar system of initiation, as well as words and tokens, by which they recognised each other. They were divided into separate communities, like the Lodges, which were called colleges, synods, or societies; and these were distinguished by particular titles, such as the community of Attalus; the community of the Companions of Eschines. Each of these tribes was under the direction of a master and superintendents, or wardens, whom it elected annually. In their secret ceremonies the Brethren made use, symbolically, of the tools of their profession. They had, at stated periods, banquets and general assemblies, in which prizes were awarded to the most skilful among them. The richest amongst them gave succour and assistance to the indigent and sick. To those who had deserved well of the brotherhood, funeral monuments were raised, as may be seen to this day amongst the remaining vestiges of the cemeteries at Siverhissar and Eraki. Persons unconnected with the art of building were frequently received amongst them, in the quality of patrons or honorary members; and according to a tumulary inscription mentioned by Chandler, it is very probable that Attalus, King of Pergamus, belonged in this way to the society.

"In the mother-country the Dionysiasts were organized on the same plan; the laws of Solon gave them peculiar privileges. * * * *

"It is not unlikely that the Dionysiasts formed one and the same association as the Jewish Masons who built the Temple of Jerusalem. These latter, beyond doubt, were bound together in an organization which extended beyond Judea. The Bible exhibits them mixing themselves with the Tyrian masons, notwithstanding the ordinary repugnance of the Israelites towards strangers; and Masonic tradition, which *must not be contemned*, shows that they recognised each other by words and secret signs, similar to those employed by the Masons of other countries. There was, also, between the Jews and Tyrians a conformity of allegorical taste, particularly in all that affected sacred architecture. According to Josephus, the Temple of Jerusalem was built on the same plan, in the same style, and by the same architect, as the Temples of Hercules, and Astarte at Tyre. * * * *

"Moreover, there existed, very antiently in Judea, a religious association, the origin of which is said to be traceable to the building of Solomon's Temple, and the members of which were called Hhassideans or Kasideans. 'Scaliger,' says Basnage, 'makes the Kasideans a religious brotherhood, or rather an order of Knights of the Temple of Jerusalem; because they were associated purposely to erect that building, and ornament its porches.' It is agreed on all hands, that out of this society sprung the celebrated sect of the Essenians, of whom the Jews and the fathers of the church speak with equal reverence, and in whose mysteries Eusebius says Jesus was initiated.

"The Essenians formed separate communities, united amongst each other by the obligation of fraternity. They devoted themselves to the pursuit of the mechanical professions; they raised their own dwellings;

and it is probable that they did not confine the exercise of their architectural knowledge to this private exercise of it. They had mysteries and a system of initiation; candidates were subjected to three years' probation, and after their reception they were invested with a white apron. Philo of Alexandria, who gives some details about the Essenians of Egypt, states particularly that when they were assembled, listening to the instructions of their masters, they kept the right hand upon the breast, a little below the chin, and the left hand down along the side. This peculiarity is most important. The sign which it indicates will be easily understood by Freemasons. * * * * *

"Whatever may be thought with respect to the identity of the Jewish Masons and the Dionysiasts, it is undeniable that the latter were the origin of the associations of Roman architects. In fact, about the year 714 before our era, Numa instituted at Rome colleges of artisans, (*collegia artificum*), amounting in number to 131; at the head of which he placed the colleges of architects, (*collegia fabrorum*). These bodies were also called by the names of societies or fraternities, (*sodalitates vel fraternitates*). Their first masters were Greeks, whom Numa had brought expressly from Attica to organize them. From this period may be dated the establishment, at Rome, of the 'Liberales,' or fetes of Bacchus.

"The eighth of the twelve tables, derived, as we know, from the laws of Solon, contains the general regulations applicable to the Roman colleges. These bodies had the right to make statutes for their own government, and to conclude contracts, provided neither was opposed to the laws of the country. They had a separate jurisdiction under their own judge. The colleges of architects were amongst the few who enjoyed immunity from taxes; and this privilege, which was continued to the corporations of building artists during the middle ages, is the origin of the name 'Freemasons,' given to their members.

"The Roman colleges, both the civil bodies and the religious institutions, and their relative condition in reference to the state and the priesthood, were defined with precision by the law. They held their meetings with closed doors, and carefully excluded the uninitiated. The *maceria*, or lodges in which they assembled, were generally situated near the temples of those gods whom they held in highest veneration, and the priests of which employed them either as builders, or providers of the sacred utensils. In these assemblies, at which the decisions were taken by a majority of votes, the Brethren decided on the distribution and execution of their labour, and initiated the new members in the secrets of their arts and their private mysteries, one of the characteristic features of which was the symbolical employment of the tools of their profession. The Brethren were divided into three classes: apprentices, companions, and masters; they bound themselves, mutually, by a solemn obligation, to give each other help and assistance; they recognised one another by certain secret signs; and the diplomas which were given to them helped thenceforward to show the rank to which they had reached. Their presidents, who were elected for five years, were called masters, (*magistri*). They had past-masters, (*seniores*), superintendents, censors, treasurers, who received the monthly subscription required from each member, keepers of the seal, archivists, secretaries, their own physicians, and serving brethren. They had the power of admitting as honorary members, as honorary officers, and even as honorary ladies, (*matrones*), persons who did not belong to their profession; but as this privilege sometimes opened the way to holding forbidden religious and political

assemblies, the Emperors sometimes revoked it; and there were laws, at least with respect to some of the colleges, which fixed the number of members of which they were to consist.

“The colleges of artisans, and particularly those which followed the trades required in the progress of religious, as well as civil, naval, and hydraulic, architecture, spread from Rome into the municipal towns and the provinces. When the formation of a city was undertaken, or a temple, church, or palace contemplated, these bodies were convoked from the remotest distances by the Emperor, in order that they might commence the required work in co-operation. Independently of the colleges of architects established permanently in the towns, there were also architectural colleges, whose duty it was to trace the plans of all military works, such as encampments, military ways, bridges, triumphal arches, trophies, &c., and who superintended the military actually employed in the formation of such works. All these corporations, civil and military, composed, at least the majority, of able and intelligent workmen, were the main instruments in spreading abroad the habits, literature, and arts of Rome, wherever she carried her victorious arms.

“These colleges existed up to the fall of the empire, in all their original vigour. The invasion of the barbarians materially diminished their number; and they went on declining as long as these ignorant and savage races adhered to their pagan idolatry. But as soon as they were converted to Christianity, the corporations flourished once more. The priests, who obtained admission to their body as honorary members and patrons, gave their labours a useful direction, and actively employed them in the erection of churches and monasteries. Under the Lombard power, they flourished with great *éclat* throughout Italy. They are discovered at this epoch under the name of free incorporations and fraternities. The most celebrated were those of Como; and we find in Muratori that they had attained, in this respect, so high a reputation, that the title of Masters of Como (*Magistri Comacini*) had become the common name of all the corporations of architects. Their primitive organization was still preserved. They retained their mode of secret instruction and their mysteries, which they called Cabala; they had their own jurisdiction and judges, their immunities and franchises.

“Soon after, their numbers were greatly multiplied, and Lombardy, which they had covered with religious edifices, did not afford space sufficient for their operations. Some of them formed associations, and constituted themselves into a grand body or fraternity, with the intent of seeking, beyond the Alps, an opportunity of exercising their profession in those countries where Christianity, of recent establishment, was as yet in want of churches and monasteries. The Popes encouraged this design: they thought it advisable to aid the propagation of the faith by the majestic spectacle of imposing structures, and all the advantages derived from the arts, which they brought to the aid of devotion. They consequently conferred upon the new incorporations, and upon all which should be subsequently formed out of them, having the same object, a monopoly, that extended to the whole of Christendom, and which they sustained and strengthened with all the guarantees and infallibility that their spiritual supremacy placed at their disposal. The diplomas to this effect given to the new associations, secured them protection in their exclusive right to construct all religious edifices.

* * * * Consisting, in the first instance, of Italians exclusively, the Masonic associations were not long, however, before they admitted into their ranks the artists of the countries in which they built edifices. Thus did the Greeks, the Spaniards, the Portuguese, the French, the Belgians,

the English, and the Germans, enter the order in succession. Again, the priests, and members of monastic and military orders, obtained admission in considerable numbers, and assisted them in their labours as architects, and often as simple workmen. Some of these last-mentioned, finally, detached themselves from the main body, and formed separate societies, whose special duty it was to build roads and bridges, and to defend travellers against the attacks of robbers, noble or otherwise, who infested the highways.

“Of these were the Pontiff brothers, who devoted themselves exclusively to all that related to bridges. We find them established at Avignon from 1178. It was they who constructed the bridge of that city, and nearly all those in Provence, Auvergne, Lorraine, the Lyonnese, &c. They formed a religious community, but they admitted laymen into their society. This we find, from an act passed in the year 1469, in which the distinctive title of ‘merchant’ is given to certain parties belonging to the order of the Pontiffs. This order was still to be found at Lucca, in Italy, as late as 1590. Their chief had the title of Master. John of Medicis was Master of the order in 1562.

“The Templars, at this time, devoted themselves to the formation and maintenance of roads, and the construction of bridges and hospitals. One of the roads into Spain from the Pyrennees, which passed by Roncesvalles, and leads to Lower Navarre, still retains the name of ‘The Road of the Templars.’ It was made by those Knights, who also guarded travellers throughout the whole of its extent. The Templars undertook the duty of maintaining the three Great Roman Roads which existed south of the Pyrennees. To them, likewise, is ascribed the erection of the greater part of the bridges, inns, and hospitals, from Roussillon to St. Jago-di-Compostello, in the provinces of Catalonia, Arragon, Navarre, Burgos, Valencia, Leon, Astorga, and Galicia. * * *

“It would appear, that towards the end of the fifteenth century, persons admitted as honorary members and patrons into the Masonic fraternities, had established, independently of these corporations, private societies; which, abandoning the material or operative objects for which they were formed, confined themselves to the mystical parts of the system. In fact, there existed at Florence in 1512, a company or association of the trowel—composed of learned men and persons of condition in society—whose emblems were the trowel, the hammer, and the square, and whose patron saint was St. Andrew, the patron likewise of the Scotch Masons. There had been established in the same city in 1480, another society, called the Platonic Academy. The hall in which this society held its sittings still exists; and the sculptures with which it is ornamented present us with Masonic attributes and emblems.

“However originating, we find the corporations of building workmen in every country in Europe. They raised, in the thirteenth and fourteenth centuries, the Cathedrals of Cologne and Meissen; and about the year 1440, that of Valenciennes. They it was, who built shortly after 1385, the celebrated convent of Batalha, in Portugal, and the monastery of Monte-Cassino, in Italy. The most splendid monuments of France, England, and Scotland, were their work. On all their buildings they have left imprinted their Masonic marks. Thus, in the dome of Wortzburgh—in front of the entrance to the chamber of the dead—we see on one side, on the chapter of a column, the mysterious inscription ‘J—,’ and at the other side, the word ‘B—,’ on the shaft of a pillar. And the figure of Christ, which occupies the top of the portal of the Church of St Denis, has his hand placed in a position well known to all existing Freemasons.”

WHITE JUDAISM, ALIAS FREEMASONRY.

“WERE you troubled with much Judaism in these parts?” (Cordova, to wit.)

“Woo! nothing gives so much trouble to the Santa Casa as this same Judaism. Its shoots and ramifications are numerous, not only in these parts, but in all Spain; and it is singular enough that even among the priesthood, instances of Judaism of both kinds were continually coming to our knowledge, which it was of course our duty to punish.”

“Is there more than one species of Judaism?” I demanded.

“I have always arranged Judaism under two heads,” said the old man, “the *black* and the *white*; by the black I mean the observance of the law of Moses in preference to the precepts of the church; then there is the white Judaism, which includes all kinds of heresy, such as Lutheranism, FREEMASONRY, and the like.—Plenty of Judaism among the priesthood, whether of the black or white species.”—*Borrow's Bible in Spain.*

A CURIOUS EXTRACT.

[From “Jacob Casanova de Seingal's Memoirs,” written in 1823.]

SPEAKING of Rochebarron, of Lyons:—“He introduced me to Masonry, and two months after I received, in Paris, the second degree; and a few months subsequently the third, which made me Master, and is the highest. All other degrees that they were kind enough to entrust me with, are pleasant discoveries, whose symbolical orders do not raise the Master at all in substantial honour.

No man knows all the secrets of Masonry, but every man keeps in view the prospect of discovering them. Every young man who is about travelling, and desires to know the world, and who has no wish to be deprived of going into good society, or be behind his fellow men, must, in the times that we live in, become a Mason, and at least understand superficially, and know what connexion exists between it and the world; but let him be cautious in the selection of his Lodge; for, although in the Lodge itself no bad company ought to be found, it is possible to meet it there, and the progressing Mason must be cautious not to connect himself with such. Those, however, who are made Masons for the purpose of learning the secrets may deceive themselves, for they may be fifty years Masters of Chairs, and yet not learn the secrets of the Brotherhood. This secret is in its own nature invulnerable, for the Mason to whom it has become known can only have guessed it, and certainly not received it from any one: he has discovered it because he has been in the Lodge—marked, learned, and inwardly digested. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it, if he received it verbally; for this reason it will for ever remain a secret: all things transacted within the Lodge remain silent; if the Mason, through unseemly indiscretion, should allow this

to escape him, we may be certain that nothing real has become known; for how can any one communicate that which he does not know? and who would, if he were acquainted with a secret, divulge its ceremonials?

The same impressions which this exclusiveness of Masonry now makes upon a stranger, in former times originated the greatest mysteries; those kept at Eleusis in honor of Ceres were of importance to the whole of Greece, and her most celebrated men endeavoured to be admitted to their knowledge. These mysteries were far more important and of more serious consequences than the present Freemasonry, which does not exclude either the foolish or unworthy of the human species; whatever was undertaken at the mysteries of Eleusis was buried in the most inviolable secrecy; the mysteries also excited to devotion. Among other things which it forbade, was the mention of the three words with which the hierophant opened and closed them. But what was the consequence thereof?—that only *dishonor* overtook him who made them known; for those words belonged to a barbarous, and to all the world, unknown tongue. I have somewhere read that the meaning of these powerful words was, 'Watch over yourselves, and beware of evil.' Nine days were devoted to the preparations with the highest company, and holy days were on these occasions celebrated, with certain ceremonies to make lasting impressions. Plutarch tells us Alcibiades was condemned to death, and his estates were confiscated, because he profaned the great mysteries in his own house, in the presence of Politian and Theodoros, contrary to the laws of Eumolpus. For this crime he was to be cursed by all the priests and priestesses, but it was not so carried out—a priestess remarking, that her office was to bless, and not to curse—a beautiful lesson, the spirit of which has, perhaps, entered too little into our church, which seems to care nothing for what is holy. Things, however, are now strangely altered, for Botarelli, in his works, makes all the secrets of Freemasonry public. People call him a scoundrel, and there the matter rests."

OLD MOSELEY HALL;

OR, THE THREE P. P. P.'S.

Now, here's a conundrum for the penetration of our mystic Brethren not at home with the whereabouts of that wholesale tinker-shop, Wolverbampton, deriving its local name, if not habitation, from some illustrious princess of the ninth century, whose patronymic sounds very wolfish; but whether her nature was such, I leave to the lucid researches of some profound F. A. S.

OLD MOSELEY HALL! Faith! every body knows—at least, ought to know—that Old Moseley Hall was one of the hiding-places of that choice specimen of royal virtues, *Carolus Secundus, Dei gratia, &c., &c.*, after his flight from the lost battle of Worcester. The writer of this vaudeville did, once upon a time, in a former number of our Masonic Eclectic, say something about Boscobel, another of Charles's holes of concealment, about seven miles from the one under description, and a favorable opportunity presenting itself for visiting this, he ventures to

scribble his impressions for the passing amusement of distant Brethren, necessarily unacquainted with these local relics of English history.

But the three P.P.P.s! Who, or what on earth, in air or heaven—above the earth, or under the earth, do they mean? Are they three priests—three publicans, (*i. e.* sinners)—three Protestants—three princes, (arch ones, of course)—three papists—or what, in Punch's name, are they? You'll never guess, so I'll e'en tell you. They were—mark me!—a parson, a publican, and a—postmaster—a *great* man in our sight, I do most gravely assure ye. The parson, they say, is a tolerably good parson as times go, considering what a motley herd they are—something of the Parson Adams sort, if you have ever read Fielding's clever "*Joseph Andrews*," only with no pretensions to his Greek. The publican is one Paul Law, the prince and gentleman of Bonifaces, mine host of the Royal Star and Garter, whose hostel is as well known to every good and true Mason of Wolverhampton, and the surrounding districts, as the square and compasses on the Master's pedestal.

Now the murder's out! and in plain prose let us proceed with our story. One very fine morning in the mild month of last December, according to an arrangement the previous evening, over an *elevating* supper given on the occasion of Companion the *great* P.'s exaltation to the R.A., we three started in a landau and a pair of fashionable greys—Bro. Paul being waggoner—to visit the old seat of the Whitmores, so celebrated in King Charles's escape from Old Noll and his puritanical myrmidons.

Though the season was so far advanced towards the winter quarter, the drive was pleasant; and, after passing over a viaduct of the railway, whereon the sinful publican dwelt most provokingly on the freaks of one of his young greys when he heard the noise of an approaching train, most wickedly insinuating that one might be that instant expected in sight, when the beast might probably carry us and the carriage over the bridge parapet, putting the other two P.'s into an immediate urging of this sinner to impel his steeds to a respectable distance from that post of danger; and after passing, a few miles further on, a very tasteful modern residence of the present family of the Whitmores, we arrived at the scene of our excursion, *Old Moseley Hall*. This was, indeed, a relic of by-gone days, fit for the philosopher to gaze on. Conceive, in perfect repair, a country gentleman's mansion of the good old days of Queen Bess, somewhat faded and bleached by the time and storms of some five or six centuries, but truly venerable in its character and associations. The Hall stands apparently in the centre of a plot of garden-ground, environed by an antique wall—is a square-formed edifice, and of proportioned elevation, occupying two stories from the basement; but the peculiar style of the building can only be described by a reference to the architecture of the age in which it was erected,

We alighted at a gateway opening into a green court-yard, and from the embrasure of the gate you behold the closet-window, over the ancient porch, whence the priest in disguise espied the dragoons of Cromwell, and parleyed with them whilst the king, who had only the night before crept into the house from a neighbouring chalk-pit, sought the secret hiding-hole. The officer in command, strange to say, took the priest's word, and departed, scouring the country around for the royal fugitive. The present occupant of the mansion is a farmer, and as fine a specimen of the bold, honest English yeoman, as his dwelling is of the remarkable times in which it was built. He very kindly cicconred us through the

house ; shewed us the very bedstead (fact !) in which the king lay, and the extraordinary hole in which he took refuge when an alarm was signalled. Words cannot describe its strange position ; but it undoubtedly was a complete security to the persecuted priests of the Roman church, for whose safety it was originally designed.

The most curious spectacle was to come. We ascended another flight of the ample ancient staircase, to where would the reader suppose ?—a chapel in a garret !—actually, a Roman Catholic chapel in a garret !—where, for concealment, its priests had fled to perform, by stealth, the rites of their religion, in the time that Rome was retaliated upon in something like the spirit of her own bigotry, and where, actually, up to these last few years, her religious services have been celebrated. Our worthy Brother and Companion—the publican and papist—literally pointed out the spot where he had often knelt, in his less sinful days, to be shaven of his venalities of the flesh.

The one P. devoutly crossed himself ; the *great P.* made a great exclamation ; and the other P. thus moralised : “ O tempora mutantur ! that the lofty, arrogant, ambitious, truculent, and persecuting Church of Rome should have been thus humiliated, and reduced to the miserable shift of performing high mass in a cock-loft.” Verily, there is but one step from the sublime to the ridiculous ; and here it was literally exemplified.

MASONIC ANECDOTE.

FREEMASONRY IN THE ARMY.

TO THE EDITOR,—You have, with such praiseworthy zeal, published several anecdotes that reflect the highest honour on the Masonic soldier, as to lead me to hope you will not refuse admission to the following proof of the generous and noble sentiments by which the soldier can be influenced ; and, as this anecdote expresses the powerful impression which Freemasonry exercises even over the uninitiated, it will, I consider, be still more acceptable to you.

The annals of the Peninsular War have furnished many Masonic illustrations, and the Sixth Dragoon Guards, on one occasion, afforded an especial one. The regiment, after a severe engagement, lost its baggage, among which was the chest containing the Lodge furniture, jewels, &c. The commander of the capturing party, when he saw the Masonic emblems on the chest, immediately sent for one of the prisoners, and demanded the meaning of the marks, which the soldier, as far as was prudent, explained. The French officer, on finding the chest belonged to a Freemasons' Lodge, directed it to be returned to the English regiment, with a flag of truce, AND A GUARD OF HONOUR ! forwarding, at the same time, a letter, stating that, although no Freemason himself, yet he respected the society, and that his brother officers who were Freemasons would never forgive him, if he did not treat the misfortunes of their Brethren with the utmost possible kindness. All honour to the Masonic soldier !

FIDUS.

The anecdote was related on a recent occasion, when the presentation of a testimonial to a Masonic clergyman created an intense interest.

THE ANNALIST.

ARCHIVES OF GRAND LODGE OF ENGLAND.

AMONG the more important features that present themselves on commencing a new series of "*The Freemasons' Quarterly Review*," is to cast a retrospective glance at the proceedings of the order; and, in tracing them from the earliest system or code, to bring before our readers such striking points as may be worthy of consideration. We commence with the English Constitution, and shall either introduce, as may be found most convenient, the records of the Scotch and Irish Grand Lodges, or reserve them for separate articles. It is also our intention to enter into some occasional remarks on the annals of private Lodges—commencing with the Grand Stewards' Lodge; but, as we do not pledge ourselves to an exact record in numerical order, we shall be obliged by the contributions of Brethren of any Lodge who may possess sufficient "*esprit de corps*" to bring the recollections of a past age before the observation of the present.

1723. The first printed Book of Constitutions was published in 1723, by James Anderson, *M.A.*, Master of Lodge No. 17, under the sanction of the Grand Lodge, during the Grand Mastership of the Duke of Whariton and his Deputy, J. T. Desaguliers, *J.L.D.*, *F.R.S.*

1746. The second appeared in 1746, although, by the author's preface, James Anderson, *D.D.*, it appears to have been prepared in the year 1738—by direction of the Grand Lodge, under the Grand Mastership of the Marquis of Carnarvon.

1756. The third appeared in 1756; the name of Dr. Anderson was continued in the title, but the work was stated to be revised and enlarged by John Entick, *M.A.*

1767. The fourth appeared in 1767, as by Dr. Anderson, and as revised by John Entick, *M.A.*, but with alterations and additions by a Committee of Grand Lodge.

1784. The fifth appeared in 1784; still as Dr. Anderson's, edited by John Noorthouck.

1815. } The sixth appeared in 1815, after the union of the two English
1827. } Lodges, and a smaller edition of the same, page for page, with a few alterations, in 1827. This Book of Constitutions was intended to have been in two parts; the first, an examination into the original landmarks, principles, and history of the order generally; the second, to be merely the legislative arrangements of the Grand Lodge of England. Why the second part was published, and the first never saw the light,* it will be our duty to speak as we approach the times of the late Bro. William Williams, the P.G.M. for Dorset, than whom a more estimable Brother never adorned the annals of Freemasonry.

1841. After five years of promise, a revival of the Constitutions was published this year. The promise was broken to the hope—the hand of power was strengthened, and that of the Craft proportionably weakened. We shall treat of this in due time. The book is before the Craft, and can speak for itself.

* It was in consequence of a humorous allusion to this circumstance in Grand Lodge that the writer of this article was indebted for his first introduction to the late Earl of Durham, who presided on the occasion.

The first Book of the Constitutions, by Anderson, is the parent of a numerous progeny, and is decidedly entitled to lasting respect. The difficulty lay in the first arrangement, and future editors had but to improve as time and circumstances gave them the opportunity; and this appears to have been observed pretty fairly until 1784, when Bro. Noorthouck, who considerably enlarged, and in some measure improved the book, yet omitted some important parts, and gave a prejudiced view of others.

The general contents of the various editions may be thus enumerated:—

I. The History of Masonry from the Creation, till the true old Architecture, demolished by the Goths, was revived in Italy.

II. The History of Masonry in Britain, from Julius Cæsar to the accession of King James the First to the crown of England.

III. The History of Masonry in Britain, from the union of the two crowns to the year 1756.

IV. Proceedings of the Society to the close of 1783.

V. Regulations and Laws of the Grand Lodge.

“There exists, among Masons, a disputed period of four years in the computation of time, which is said to have been caused by Dionysius Exiguus, a Roman abbot, who began the Christian era four years later than just; but this point having been corrected, Masons should conform to the vulgar computation.”

“PRINCE EDWIN, brother of King Athelstan, summoned all the Free and Accepted Masons in the realm to meet him in a congregation at York, who came, and formed the Grand Lodge under him as their Grand Master, A.D. 926.”

A.D. 1425. 3 Hen. VI. chap. 1, title, “*Masons shall not confederate in chapter and congregation.*” This act is very severe against Masons, who, however, appeared to be in nowise frightened at it; and at length the king himself is said to have been admitted into the order, according to an examination into its mysteries in his own handwriting, as recorded by Mr. Locke.

“King William the Third was privately made a Freemason, and encouraged Grand Master Wren in his great work, (St. Paul’s Cathedral).”

A.D. 1693. Occasional Lodges were held, and old Masons living in 1730 remember to have attended them in full formality.

A.D. 1716. Sir C. Wren’s disability, by age and infirmity, to act as Grand Master having depressed the order, the few Lodges meeting in London regularly (four in number), met for the purpose of reanimating the Brethren, at the Apple-tree, in Charter-street, Covent-garden, where, having placed the oldest Master Mason present in the chair, they constituted themselves a Grand Lodge, revived the quarterly communication, resolved to hold an annual assembly and feast, and choose a Grand Master from among themselves, until they should have the honour of a noble Brother at their head.

A.D. 1717. The first revived feast was held at the Goose-and-gridiron, St. Paul’s-churchyard, at which Mr. ANTHONY SAYER, gentleman, was elected Grand Master;* and Mr. Jacob Lamball, *carpenter*, and Captain Joseph Elliot, Wardens.

A.D. 1721. The Duke of Montagu was the first nobleman who was elected Grand Master of the revived Grand Lodge.

Dec. 21. Fourteen *learned* Brothers were appointed to examine Brother Anderson’s manuscript of the Constitution Book, and to make report.

1722. March 25. Report approved. Book ordered to be printed.

* A portrait of this Brother is extant, and is esteemed a good likeness.

Duke Wharton* was next elected Grand Master, who appointed Dr. Desaguliers (Past Grand Master) as Deputy Grand Master; and Joshua Tunson, and James Anderson, *M.A.*, Grand Wardens. The Earl of Dalkeith succeeded as Grand Master. Six STEWARDS were appointed to keep cowans from the feast, who were publicly thanked.

The Sword was at this time borne by the Lodge to whom it belonged. †

1724. The number of Stewards increased to twelve.

1726. No Steward appointed, but Bro. E. Lambert undertook to provide the customary feast.

1728. Inconvenience having arisen from want of Stewards, 12 Brethren were appointed, on the suggestion of Bro. Desaguliers, who were publicly thanked for their attention.

1729. Grand Master, LORD KINGSTON, presented some handsome presents to the Grand Lodge. At this period, the annual feasts were usually held at the halls of some of the city companies, and the quarterly meetings at the Devil Tavern.

1730. The Deputy Grand Master, Blackerby, acquainted the Lodge that the DUKE OF NORFOLK, GRAND MASTER, was in Venice, but that he had sent three kind presents, *viz.* :—

1. Twenty pounds to the Masonic Charity Fund.

2. A large folio book most richly bound; on the frontispiece, the Norfolk arms, with those of Masonry illuminated.

3. The old trusty sword of Gustavus Adolphus, King of Sweden, worn also by his successor in war, Bernard, Duke of Saxe Weimar, with both their names on the blade. The scabbard most richly adorned, and to be the Grand Master's sword of state for the future. ‡

At this time, the Grand Secretary was empowered to have the *minutes* of the Grand Lodge etched, previously they were actually written by him and lent to every Lodge!

1731. First Board of Grand Stewards; who each nominated and presented their successors for the approbation of the Grand Master.

1733. A chest of the best arrack presented to the Grand Lodge, by Capt. R. Farwinter, P. G. M. for India.

1734. Bro. ANDERSON ordered to prepare a new Book of the Constitutions. *The Freemasons' Vade Mecum* condemned by Grand Lodge, as a silly and piratical thing.

1735. The Stewards' Lodge constituted. Sir R. Lawley, Bart., the first Master. §

1736. The curious bye-laws of the Lodge at Exeter were read and applauded. ||

* SYMPTOMS OF DISUNION.

GRAND MASTER MONTAGU'S good government inclined the better sorts to continue him; and therefore they delayed the Feast; but

PHILIP, DUKE OF WHARTON, lately made, and not the Master of a Lodge, assembled a number of Brethren at Stationer's-hall, June 24, 1722, who, having no grand officers present, put into the chair the oldest Master Mason, (not the present Master of a Lodge), who proclaimed aloud—

“PHILIP WHARTON, DUKE OF WHARTON, GRAND MASTER OF MASONS, and Mr. Joshua Tunson, blacksmith, and Mr. William Hawkins, mason, Grand Wardens.”

Noble Brethren and others disowned Duke Wharton's authority; and at length the breach was healed by the Duke of Montagu's summoning the Grand Lodge to meet on the 17th January ensuing; when DUKE WHARTON promising to be true and faithful, proclaimed him aloud as

GRAND MASTER!

And thus ended the unpleasant matter.

This, however, does not appear in the Book of Constitutions, but in another work of good authority.

† Now by the Grand Sword Bearer.

‡ The ornaments of this scabbard were, in 1837, so worn as to be scarcely traceable; the scabbard was elegantly reproduced. The faded remains of the original ornaments are in possession of the writer.

§ Some curious proceedings of this period will be narrated, when we come to notice the *G.S.L.*

|| Perhaps Bro. Denis Moore, the present Prov. Grand Secretary, can oblige us by some information on this point.

1737. *April 13.* Seventy-five Lodges were represented, so much had Masonry increased.

Nov. 5. H. H. R. Frederick, Prince of Wales, was made an Entered Prentice and Fellow-Craft, at an occasional Lodge, held at his palace at Kew, by the Rev. Dr. Desaguliers. The Prince was afterwards made a Master Mason at an occasional Lodge.

It was customary to make collections for charity at the Grand Lodge.

1739. A scheme proposed to place out Masons' sons apprentices; rejected, as affecting too much the Fund of Charity.

Grand Secretary's jewels presented by the Grand Master, Marquis of Carnarvon.

Lodges moving, to pay 2s. 6d. to the Society's engraver, and 1s. for the trouble of insertion.

Examination on the irregular making of Masons; transgressors pardoned on the expression of contrition.

Dec. 12. Twenty pounds awarded to a Brother who had been cruelly treated by the inquisition at Florence, on the sole account of his being a Mason.

1740. A petitioner for charity to be five years a member of a regular Lodge.

Three Stewards complained of, for assisting at irregular makings.

Feb. 24. Committee of nine to examine into the proceedings of the Lodge at Calcutta.

1741. *June 24.* Order against printing proceedings.

No brother to belong to more than one Lodge within the bills of mortality.

1751. Lodge No. 2., previously erased, restored as a mark of respect to Bro. Payne, late Grand Master.

1752. *Nov. 30.* Ordered, that to render the Masons' Charity as extensive as possible, all foreign Brethren, of what nation or profession soever, should, after proper examination, be relieved with a certain sum immediately.

1752. The Grand Treasurer to be elected from Past Stewards, and to be considered a Grand Officer, *ex officio*.

1754. New Book of Constitutions ordered.—Twenty Lodges erased for neglect.

1775. Complaint against *soi-disant* Ancient Masons.*

April 8. Treasurer reported that he had in hand 72*l.* 11*s.* 10*d.*, 300*l.* India Bonds, and 63*l.* 8*s.* 6*d.* received on the night.

1756. Copper-plate for certificates not to exceed 12*l.* 12*s.*

1757. Names of recusant Masons to be printed and published.—A letter read from Bro. Capt. De Court, commander of the French ship, *St. James*; taken by H.M.S. *Windsor*, then a prisoner-of-war, wishing the Grand Master to procure his liberty: but there being no cartel settled, it was ordered to relieve him with twenty guineas, if, on enquiry, he was found worthy of assistance.

1758. India Bonds sold; and Consols purchased at 95.

1760. Fifty pounds awarded to the Brethren in Prince Ferdinand's army; whether English, Hanoverian, or Hessian.

THE LATE BRO. RICHARD SMITH,

DEPUTY PROVINCIAL GRAND-MASTER FOR BRISTOL,†

“A LIGHT” has been withdrawn from Freemasonry! The spirit of a Brother, who when living was without his parallel, has flown to eternity, and found rest! Bro. Richard Smith did not excel in any par-

* The commencement of the Athol Society; of which, hereafter.

† Died January 24 1843.

ticular pursuit—he was in all things the master-spirit. Do we mourn for him?—No; for his memory is so dear to us, that we can cherish it with a fondness that we could hardly describe for a living man. His conduct and character were so excellent, and his bright example so pure, that we rather rejoice at his having attained the grand climacteric whereby he had been permitted to do so much good on earth; and that, sudden as was his death, the assurance that he was prepared by a life of purity, was a guarantee that he could at a moment's notice surrender his trust, pure and unsullied, to HIM who gave it.

It is natural that Bristol should deeply lament this truly good man; her institutions, her science, her literature, her charities, have lost their friend; for his useful sphere ranged from the nobleman's palatial residence to the hospital and the workhouse. His mind was expansive and powerful as thought and imaginings could render it; his heart was tutored by charity itself; and his disposition was most truly amiable. Why, then, do we not mourn for Brother Smith? Because he bequeathed a priceless legacy to every Freemason—EXAMPLE.

It is to be hoped that a Masonic volume will be written by some Brother competent to the task, portraying the character and describing the services which Brother Richard Smith rendered to the Craft: there are abundant materials to be collected. In the meantime, we shall, as annalists, glean from the public press some of the fugitive remarks which his recent decease has occasioned, and shall be grateful to any friend who may inform us further on so interesting a subject.

His father was an eminent surgeon of Bristol; his mother the daughter of the Rev. Alex. Stopford Catcott, *L.L.B.*, master of the Grammar School. He was educated at the Grammar School, and afterwards at Dr. Valpy's, Reading. In 1796, he was elected one of the surgeons to the Bristol Infirmary, to which institution he was attached for forty-six years, and was at his death, and for many previous years, the senior surgeon. He married, in 1802, Miss Creswicke, —which estimable lady survives him. He left no issue. In 1803, he was the chief of the medical staff of the Bristol Volunteers.

The melancholy event occurred in an ante-room of the Philosophical and Literary Institution, which establishment it had been Mr. Smith's custom to visit almost every evening. After reading in the library for about half an hour, and conversing with the persons present in his usual cheerful manner, he was about to go home, when he met Mr. L. O. Bigg, of whom he asked some questions respecting a private society formerly existing in Bristol, and of which his (Mr. B.'s) father had been a member. Mr. Smith requested him to write down the date of his father's death, which Mr. Bigg readily consented to do, and they retired to the ante-room for that purpose. The event was recorded, and Mr. Bigg was about to hand the memorandum to the deceased, when he staggered and fell heavily on the ground. Death must have been instantaneous, for notwithstanding that medical aid was almost immediately obtained, the effort to bleed him proved fruitless.

Some few months ago, Mr. Smith experienced a severe attack of illness; he had, however, to all appearance, almost completely recovered from it; and notwithstanding a conviction on his part, which seemed to have taken firm possession of his mind, that he was not long for this life, his friends and professional associates who could detect nothing, beyond the circumstance of his advanced age, to countenance the idea, indulged the hope that years might still roll on ere he should be gathered to his fathers and

“ No more for him the blazing hearth should burn.”

Mr. Smith's professional eminence was the result of his high scientific attainments. His skill as an operator was proverbial. His anatomical and medical museum, at the Infirmary, is one of the most valuable in the provinces, and has excited the attention, and been visited by medical practitioners from all parts of the empire.

He was an antiquary of some pretensions, a contributor to the local newspapers, and a constant admirer and supporter of chamber harmony, the drama and dramatic amusements; and it will be readily conceived, that his circle of friends was as extensive in number as it was varied in point of taste. By those to whom he was best known he was most beloved, and there are many who have been in the habit of associating with him at the social board, who will drop a tear to his memory, as they ask, "Where be his gibes now—his jests, his songs, his flashes of merriment that were wont to set the table in a roar?"

Mr. Smith was a member of the town council, for the ward of St. Augustine, from the period of the passing of the municipal act. In politics he was accounted to belong to the Tory party, but he was totally free from that bitterness and acrimony which, a few years ago at least, characterised a large portion of the members of that body. His position as a charity trustee was peculiarly appropriate, he being a descendant of the benevolent Whitson.

The interment of the remains took place on the 31st of January. The morning was extremely unpropitious, the rain descending very copiously; nevertheless, the weather was unheeded, and for hours before the time announced for the funeral, the streets leading to Park-street were thronged by people hastening thither and to College-green, in order to insure standing-room to witness the procession. The anxiety to be present was not confined to any class or grade of society: the rich, the poor, the wealthy merchant, and the humble artisan,—those of the former who have in times gone by benefited by the application of his skill, as well as of the latter, who have been equally the objects of his anxious solicitude, in that charity which was as dear to him as the apple of his eye,—all, all associated together on this solemn occasion, and felt the bitter pang of regret at the loss of one who was a benefactor to his race—a true philanthropist.

The hearse and carriages having left the private residence of the deceased, in Park-street, were joined at the Institution by the full body of Masons in their respective Lodges, and at the Mayor's Chapel by the charity trustees and children of the city schools. The procession then wended its way in the following order:—The Red Maids, (preceded by a beadle); the City Boys, with their Masters; the Charity Trustees, with their Solicitor and Secretary; the Pupils of the Medical School, headed by two Pages; the Gentlemen of the Medical Profession; the Committee of the Infirmary; the Clerks and Sextons of St. Augustine and Temple; Mutes; the Rev. W. Wilner, minister of St. Augustine, and the Rev. L. R. Cogan, minister of Temple; Dr. Pritchard, Dr. Wallis, R. Lowe, and N. Smith, Esqrs.; Dr. Howell, Dr. Riley, J. Harrison, and W. Morgan, Esqrs.; Carriers, with truncheons; THE BODY, in a hearse-and-four, richly caparisoned with plumes; mourning coach, containing E. Rawlinson, Esq., chief mourner, Brooke Smith, H. Goldwyer, John Taylor, and C. Greig, Esqrs.; THE MASONS in order; The Provincial Grand Lodge of Bristol; P.D.P.G. Master, Brother Husenbeth; The Mayor's state-carriage; the carriages of Dr. Howell, Dr. Davies, Dr. Pritchard, Dr. Porter, Dr. Langworthy, and H. Clark, Esq.

The streets through which the procession had to pass were literally crammed with people; it was not a moving mass, for the multitude was so great as to render that next to impossible, so they remained stationary, as by common consent, and formed a wall, as it were, on each side, allowing sufficient space in the centre for those connected with the mournful ceremony to pass through; nearly all the shops on the line of route, as well as several others in different parts of the city, were either wholly or partially closed, and the bells of the different churches tolled their melancholy chimes during the morning, whilst a muffled peal from the venerable tower of "Temple" indicated that there was the spot where the remains of the deceased were to find their last earthly resting-place. The grave was at the north-east corner of the churchyard, and thither the corpse was conveyed. The remainder of the solemn and affecting service for the dead was then read by Mr. Cogan, and the body committed to the earth.

On the return of the Brethren to the Masonic hall, a very impressive address was delivered by the Provincial Grand Chaplain, Bro. Rev. Dr. Irvine, which was listened to with the deepest interest and attention by one of the most numerous and respectable meetings of the Craft which for many years has distinguished that body: great, indeed, would have been our surprise had it not been so. The Brethren met to do honour to one who was esteemed not only as a Brother "most dear"—one, by whose elegance of diction and kindness of demeanour the great principles of Masonry had been so frequently unfolded, but whose undeviating example to "relieve the wants of others" had been so successfully imitated. The arrangements of the hall were perfect, and the mourning with which it was decorated, contrasted with the light which reflected upon its various regalia, produced an effect no less solemn in its appearance than deeply interesting in its results. Amongst the Brethren present we perceived the venerable David Davies, F. C. Husenbeth, R. Cadett Holden, R. B. Callender, R. C. Hanson, C. H. Abott, William Claxton, W. D. Bushell, H. Bushell, Charles Castle, E. J. Staples, T. R. Sanders, F. Leman, Thomas Emery, William Sowell, R. L. Burne, W. Baker, Arthur H. Palmer, &c. &c. &c.

We understand that this lamented gentleman has, by his will, bequeathed his valuable museum to the Bristol Infirmary, and has left a sum of £400, the interest to be applied to keeping it in order. The following characteristic anecdote of the deceased we copy from the *Times* :—

With the best wishes for his health and happiness and prosperity through life,

These Five Volumes of "Warren's Collection" are

Presented to

ALFRED BLEECK, Esq.

On the 44th Anniversary of his Birth-day,

By an Old Associate and Boon Companion in the Saint Austen and Phoenix Glee Societies,

RICHARD SMITH, Surgeon, of Bristol.

Now know ye all men whom it may concern, that these are the conditions of the Gift :—

- 1st. That the said worthy Comrado, Alfred Bleeck, Esq., shall not part with them so long as he is able to bear a Bob in a Catch, Glee, or Madrigal.
- 2nd. That during his ensuing Birth-days he shall, together with the Company then and there assembled, at some convenient time in the evening, drink a bumper, in profound silence, to "The Pious Memory of the Donor." But, after a lapse of two minutes exactly, the Company shall strike up Smart's glee of "With my jug in one hand and my pipe in the other." And, to recel to the memory of auld lang syne,
 "Should auld acquaintance be forgot,
 And never brought to mind."

NON OMNIS MORIAR.

The theatre was closed on the nights of the decease and funeral of Bro. Smith.

Bro. Smith was initiated rather late in life ; but he made up for this delay, working with *freedom, fervency, and zeal*. He embraced with warmth the principles and ceremonies of the Craft ; six years before his death was invested with the highest honours of the fraternity ; and had been a long time Past Deputy Provincial Grand Master of the district. His last Masonic act was in advocacy of a charitable object. A portrait of him, an excellent likeness by Mr. Branwhite, was two years since placed in the Masonic hall, at the expence of the Craft.

TO THE EDITOR.

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

SIR AND BROTHER,—It has been very industriously reported, by a certain "Simon Pure," that the originators of the Asylum are but copyists ; for that the matter had been long since the subject of deliberation in Grand Lodge, and at the Board of General Purposes. If our detractor is one of those unpretending Masonic patriots who "do good by stealth, and blush to find it fame," let him bear in mind, that *fama volat*—his day is past.

Now for a few facts. In 1832, at a meeting of the Nore Committee, held at the Bull's-head, Leadenhall-street, to close accounts after a successful cruise in favour of the Boys' School, whereat were present, among some twenty other Brethren, the late Brothers Col. Forrest, Lythgoe, and Coe ; in a conversation with the two former, an outline of a plan for a building to receive as inmates, and protect as Masons, the worthy and aged of our Craft, was suggested. The former agreed *in toto*, but Bro. Lythgoe thought that a school-house for the boys should be the first object, and an asylum for the aged the second ; that, the one object effected, he would cheerfully co-operate for the erection of the other ; and, for this purpose, he would subscribe £25 for a building fund, to which he had already several names with a similar amount. At the very next meeting of the Boys' Committee, he advised a conference with the treasurer of the institution. That officer did not himself object, but intimated that the project would not find favour elsewhere. Thus hope was deferred, and even the leviathan Bro. Coe was appalled : his favourite object appeared to be for ever lost. Whoever has been to sea knows well the importance of heaving the lead—frequent soundings always effect practical benefit. It had been often proved at the Board of Benevolence that we had began at the wrong end ; which opinion was confirmed by a veteran Mason, who, although he has since submitted to the process of holy-stoning and polishing, as practised by the "after-guard," and of which a proof is evident in his portrait, taken during the operation, still I must regard him, for the candid declaration he made at the time—"That, desirous as he was the Boys' School should be built, he was yet more anxious that the Asylum should be the first edifice."

To my tale. Wherever the subject of the Asylum was mentioned, all were eyes and ears—no one ever hinted that the object was an old suggestion; and at length a public meeting was decided on. Previous, however, to which, a circular was placed in the hands of one of the originators of the Asylum, dated 1829, and signed, "Gilbert Gilbert," W.M. 317, Lodge of Harmony, Richmond, calling on the Craft to adopt some permanent mode of relief for aged Masons.

On the 8th of April, 1835, at the said Lodge of Harmony, after the removal of the cloth, an advocate of the Asylum requested information regarding this circular, and the progress of its effect. The reply was, that but one answer had been received, and that one unfavourable; that, in consequence, the Lodge had *abandoned* their well-intended project!

"Then," said the advocate, "I claim to renew it, and shall be proud to enlist you in the cause." A covered plate was sent round the table, and returned to him with nearly ten pounds. For this proof of the adherence of the Lodge to true philanthropy, suitable thanks were returned, and a declaration made, that the devotion of a lifetime should be paid to the undertaking. From that moment the stone was laid. It is proper to observe, that the advocate kept faith with Bro. Gilbert, who, being present when the Grand Lodge sanctioned the Asylum, received a merited compliment on the occasion.

To the next point. It is stated that the subject was mooted in Grand Lodge. A Brother certainly did move, in Grand Lodge, for permanent relief to aged Masons, and the matter was referred to the Board of General Purposes; who, in their report, stated the *practicability* of the subject; on which, the Board were *directed* to reconsider their report; they did so *reconsider*, and in their next report, they stated the *impracticability* of the subject! This is not the place to enter into an examination of the causes that influenced the Board at the time. But the proofs are in my possession; and, in due season, with much other important matter, must be published. The Brother, who had mooted the subject in Grand Lodge, was so disgusted with the second report of the Board of General Purposes, that he soon after retired from the Grand Lodge; not, however, before he most energetically supported the principle of the Asylum in the Grand Stewards' Lodge. It was vainly attempted to re-enlist him in the cause. In him was thus lost a staunch supporter. Into the frivolous objections to the Asylum of some, and the "unmanly and sneering" opposition to it by others, it is not necessary now to enter. The Asylum, like a lusty pedagogue, has so used the ferrule, as to make those who did not wish to learn, read their lesson with some show of decency; and among these, "Detractor" himself, who, when the Master of a Lodge having omitted to attend the class at the Monthly Lodge of Benevolence, must be content to hold out his hand and wince a little at the rod. I conclude, by recommending him when speaking, as he is in the habit of doing, of the Asylum and its supporters, to bear in mind the Horatian maxim—

"Virtus, repulso nescit sordido
Intaminatis fulget honoribus."

For myself, as an individual, I would return his invariable discourtesies by as much good-humour as I possess:

"Vous me faites, seigneur,
En m'attaquant, beaucoup d'honneur."

FIDUS.

TO THE EDITOR.

THE AGED MASONS' ASYLUM.—SIR AND BROTHER,—Permit a very humble Brother to address you on a subject nearest his heart. At this particular moment, the Asylum for Aged Masons requires the truth to be spoken, and by none more especially than by such as myself, whose circumstances having changed, I can more clearly state the relative advantages of an Asylum; not that I look on the annuity system with any disrespect, but merely wish to be understood as proving that it is not equally as advantageous as an Asylum.

After struggling with misfortune for many years, during which myself and wife were seldom in health; always backward in our rent; sometimes seized on for arrears; indifferently clothed, and worse fed—I am now, by the generosity of the Governors, an inmate of an Asylum. We have a commodious room, the use of a convenient out-house, a garden to walk in; each one a supply of clothing annually, and eight shillings a week. Single men have six shillings. There is a chapel, and once on Sunday a minister regularly performs divine service; the doors are open every day, and those who may be disposed, are permitted to read some religious books provided for the purpose. There is no religious preference; for during the week several gentlemen of different persuasions visit us. But this is not all—the baker, appointed by order of the committee, taking into account the number to be supplied, not only gives the very best article, but charges a trifle less than market price; we have some advantage, also, in the cheesemongery and vegetable articles, and even the butchers in the neighbourhood are very considerate in their charges, for the small dealings we have with them. Two medical gentlemen in the neighbourhood visit us occasionally, and prescribe from a medicine-chest on the establishment. When I contrast my present condition with the past, how grateful I ought to be that a merciful Providence has deigned to bless me; then, alas! how difficult was it even to obtain medical aid,—not that the gentlemen of that profession are wanting in charity, but the claims on their time are so numerous as to prevent the full exercise of that virtue; and who, but an angel of mercy, can be expected to visit squalid misery in the collar or the garret? But, sir, there is another evil, which, although not proved in my case, is what I have frequently seen in others, and it is this:—A poor, aged man shall receive his seven, eight, or even ten shillings a-week; from this he has to pay something as tenant of some wretched garret; even his rags must be replaced; and what remains to poor exhausted nature?—His only place of dealing, the chandler's shop, for a bit of bread—perhaps a morsel of poor bacon, now and then. Is this all?—No. Even he, poor fellow, may have some companion in misfortune, who, for the time, shares his crust—thus even pauperising poverty in its utmost wretchedness. This is no idle tale; it is a reality continually occurring. Whereas, in an Asylum, the advantages are all enjoyed by the aged for whom they are intended: while the younger branches, thus relieved from the necessity of supporting them, can maintain their families with greater comfort, and witness at the time the improvement in the health and comfort of their parents. It is pleasant, on the stated days, to see the younger folks coming to visit us—instead of the miserable room, all is neatness, order, and comfort. Oh, sir! do not disdain to publish this letter from a very humble Mason, who, being thus happily provided for, prays daily that the blessing of Heaven may attend the Asylum for Aged Masons.

A POOR BROTHER.

[The letter of our "Poor Brother," speaks out audibly. The Asylum of which he is an inmate, is the very model on which that for the Aged Masons should be erected at no distant period.]

TO THE EDITOR.

SIR,—I have lately read several papers on the uses and abuses of Freemasonry, and it is a subject which has engaged my attention for some time. I cannot think of it without feelings of the deepest regret, for I have an impression upon my mind, that Masonry—original Masonry—will, ere long, be entirely lost sight of,—indeed it is almost so already. I meet with other Brethren of the same opinion. The desire for change is, generally speaking, a dangerous propensity, particularly so in ancient institutions; and I have observed, that for the last thirty years, there have been in Masonry such frequent and unwarrantable changes, such “innovations on the ancient landmarks,” such “dissenting from the original plan of Freemasonry,” that I am fearful of results fatal to the interests of *genuine* Freemasonry. I can scarcely go into any two towns in the Provinces and see the same mode of working in each, either as regards Craft or Arch Masonry; indeed, I am a member of two Lodges in neighbouring towns, and occasionally visit a third town, and, strange to say, in each of these three Lodges the mode of working differs materially. In the Lodge where I reside, we practise the system, or reputed system, of the Union, as at present practised by the Emulation Lodge of Improvement. The other Lodge to which I belong, practise what they term the Shadbolt system; and the third practise what they term the system of Dr. Hemming; and as the Doctor was Master of the Lodge of Reconciliation, they pride themselves upon the purity of their mode.

What then, I would ask, was the object of the Union, twenty nine years ago?—“To effect the most perfect unity of obligation, of discipline, of working the Lodges &c.; so that but one pure unsullied system—according to the genuine landmarks, laws, and traditions, of the Craft—shall be maintained, upheld, and practised, throughout the Masonic world until time shall be no more.”—(3rd Article of Union).

Which object has never yet been carried into effect; indeed, it never was attempted, beyond the limits of the bills of mortality.—How, then, can it be expected, that there should be a perfect unity of system throughout the Lodges holding warrants under the United Grand Lodge?

I am residing two hundred miles from London; and about a fortnight ago, a very intelligent Brother and Past Master, from one of the eastern counties, (Norfolk, I think), visited our Lodge, where he witnessed an initiation according to the Union system; he afterwards expressed his surprise to me, at the great difference between his own and our mode; and said he had never seen the ceremony performed in that manner before. Is there, then, no possibility of remedying this? I read in Preston, p. 370, 15th edition, that on St. John’s-day, 1813, the day of the Union, in Grand Lodge assembled, “The recognised obligation was pronounced aloud by the Rev. Dr. Hemming, the whole Fraternity repeating the same with joined hands, &c. &c.” And yet, in the three Lodges above alluded to, they use three different obligations; and in the Lodge professing to use Dr. Hemming’s, the obligation differs materially from the Union mode. How are we to arrive at the right one—the one “pronounced aloud by the reverend Doctor?” In the Lectures, however, there is a still greater difference; and I cannot learn that any authorised change took place at the Union in the old lectures, which

I consider the antient landmarks of our Order. What are termed the Union Lectures, are much curtailed, are not so beautiful, and have, in many respects, a totally different reference to the old lectures, which I have been in the habit of hearing. The old lectures having a more spiritual, the modern, a more mythological reference. Upon diligent enquiry, I am told, that at the Union, when the three ceremonies were revised and agreed upon, H.R.H. the present Grand Master was asked "Shall we make any alteration in the Lectures?" he replied, "No, by no means; do not meddle with the lectures." This information I had from an old Mason, who took an active part at the time of the Union. Who then, I would ask, has taken upon himself the prerogative of violating the antient landmarks of our Order?—it is a power which is not constitutionally vested in any man, or body of men, however dignified the office they hold, which is only held in trust for the space of twelve months. That it is not constitutional, I refer you to the charges delivered to every Master of a Lodge, on his installation, viz.—"You admit, that it is not in the power of any *man, or body of men*, to make innovation in the body of Masonry." That very great innovation has been made within the last thirty years, is too evident; but the altered system never having been regularly promulgated throughout the provinces, it is now only just beginning to be made known; and I can assure you, it is spreading alarm and dissatisfaction wherever it is becoming known; and in several Lodges, some of the Brethren have sent in their resignations in consequence. I have been asked, What is the motive for a change in a system, which boasts of its antiquity as one of its leading features? I answer, that to me it is a mystery, but not a Masonic mystery: one asks, Why are our Lodges not to be dedicated to St. John, as they always have been from time immemorial? Why are the two *g* and *Parallels*, St. John the Baptist, and St. John the Evangelist, to be expunged from our ritual, and Moses and Solomon substituted? Another asks, Why the two grand *Parallels*, and the ancient historical tradition respecting them, are left out of our Lectures? I answer, I cannot tell; but while I am Master of a Lodge, they never will be left out by me. I will give you the antient tradition respecting the two St. Johns, as preserved and delivered by us in the provinces, which I have never heard in London.

"From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple of Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event *Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed, that the principal reason for the decline of Masonry was the want of a Grand Master to patronise it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his*

learning, what the other St. John had completed by his zeal, and thus drew what Freemasons term a line-parallel; ever since which, Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist, and St. John the Evangelist."

Now, there must be a motive for obliterating these long-established usages and customs; the motive I can pretty well guess, but would be glad if some one of the stars in the executive could throw some light upon the subject. I have much to say upon these matters; but must not, at present, trespass too much upon your patience. I regret that the true principles of Masonry are so little known, even among Masons. I regret that scarcely one in each province can be found capable of drawing aside the veil of allegory by which Masonry is shrouded, or illustrate the hieroglyphics which we make use of, for their tendency is most sublime. I regret, too, that Masonry should have degenerated into that state, of which it may be said, "The Light shineth in darkness, but the darkness comprehendeth it not." Nevertheless, in the earnest hope that ere long, "the dayspring from on high will again visit us,"

I subscribe myself,

March 6th, 1843.

SIR LUX.

TO THE EDITOR.

SIR AND BROTHER,—I beg respectfully to call your attention to an extract from a good old author; speaking of Masonry, he says—"It instructs us in our duty to our neighbour; teaches us not to *injure* him in any of his *connexions*, and, in all our *dealings* with him, to act with justice and impartiality. It discourages *defamation*; it bids us not to *circulate* any *whisper of infamy*, improve any *hint of suspicion*, or *publish* any *failure of conduct*. It orders us to be faithful to our trusts; not to *deceive* him who relieth upon us; to be above the meanness of *dissimulation*; to let the words of our mouths express the thoughts of our hearts, and whatsoever we promise, religiously to perform:" and, in another place,—"*To shroud the imperfections of our friends, and cloak their infirmities, is Christian and charitable, and consequently, befitting a man; even the truth should not be told at times, for where we cannot approve, we should pity in silence. What pleasure or profit can there arise by the exposing of a Brother?—to exhort him, is virtuous; to revile him, is inhuman; to set him out as an object of ridicule, is infernal.*"*

I am, fraternally yours,

GILES DUXBURY.

* The above extract is given in justice to a worthy Brother, who differing with us on some points, directs our attention to the principles of Freemasonry; and being very unselfish ourselves, we wish our readers to profit by what is good.

P O E T R Y.

TO MASONRY.

OH, MASONRY! eternal beam
 Of Light, which, in unbroken stream,
 Flows from the great, the good Supreme,
 Gild with thy living ray
 The ebon chambers of my heart;
 Irradiate each secret part;
 And through the clouds of Error dart
 The light of rising day.

For thou 'rt a day-spring to the soul,
 A dawn whose day shall never set;
 But still through boundless ether roll;
 The pride of thy Great Architect,—
 Who, when he saw thy form arise,
 And stream along the glowing skies,
 By His august decree;
 Scattered upon thy rosy wing,
 The dew of an eternal spring,
 And Immortality.
 In all thy pristine loveliness,
 Descending from above,
 Unto our home of weariness,
 Thou cam'st on wings of love.
 Thy spirit shone around us,
 Awaking tender ties;
 To Nature's altar bound us,
 And pointed to the skies.

Thy handmaids Hope and Charity,
 And Faith, with raptured gaze,
 Were ministering unto thee,
 Around thy altar's blaze.
 Unto whose horns in sacrifice,
 Was bound our nature's darling vice,
 An off'ring meet unto the Lord,
 Thy solemn rites so well adored.

W. SNEWING,
 Robert Burns' Lodge, 25.

LAYS OF THE CRUSADES.

I.—SAPHET.*

THE walls of Saphet Castle
 Were stately built and strong ;
 Like whirlwind from the desert, came
 Dark Coradin along.

Afar in distant Egypt,
 The Master-Templars fought :
 Ah, little dreamed they of the woe
 That was on Saphet wrought !

The red-cross there waved proudly,
 To meet the rising sun ;
 The crescent glittered in its stead,
 Before the day was done.

Levelled lay Saphet's ramparts,—
 " Where shall the passers-by
 A resting-place and refuge find ?"
 The weary pilgrims cry.

* * * * *

I stood upon that summit,
 A throng were gathered round ;
 A thousand thousand voices shout,
 A thousand trumpets sound.

But who is he, the mitred,
 With measured steps and slow,
 That doth approach yon massy stone,
 And thrice he strikes the blow ;

Lifting the golden mallet
 With solemn grace and mien,
 While by his side a stalwart knight
 On his crossed sword doth lean.

God bless thee, thou good prelate,
 Thou Benedict of Marseilles !
 For skilled in mystic lore thou art,
 'T'o save from Satan's wiles.

* The Templar strong-hold of Saphet, which was razed by Coradin, Prince of Damascus, during the absence of the knights in Egypt, was rebuilt by them, under the auspices of Benedict, Bishop of Marseilles, who delivered a Masonic oration on the occasion : and, after his return to France, bequeathed to the Castle his whole fortune and his blessing. Neither, however, was of much avail, as that fortress fell, soon afterwards, into the hands of the infidels.

Oh, draw the sacred circle
 Around that founding-stone !
 That ne'er the accursed foot may come,
 As in the days by-gone.

And God bless thee, Sir Herman,
 That stand'st at his right hand—
 I know thee well, thou Templar Chief,
 Shield of the Holy Land.

Soon shall thy Castle Saphet
 In glorious masonrie
 Arise, the dread of infidels,
 The pride of Christomdie.

* * * * *

Full twice five hundred craftsmen,
 All cunning men and free,
 With twice two hundred Moslem slaves,
 To work in drudgery !

And masters, and their wardenes,
 Did labour day and night,
 Till Saphet, with its seven towers,
 Uprose—a goodly sight.

* * * * *

'Tis done.—O wondrous power
 Of Masonrie divine !
 All lauded they that know the Art,
 The secret and the sign.

II.—SONG OF THE RESTORED.

A. D. 1244.

HAIL to thee, Holy Zion,
 Thou city of our God !
 Again we tread the hallowed dust,
 That erst the Saviour trod.

There at his sacred sepulchre,
 We watch by night and day ;
 All reverencing the blessed spot,
 Where the Redeemer lay.

Church of the Resurrection !
 Before thy sheltering shrine
 We bend, where He—the Lord of Life—
 Arose in light divine :

What, though thy sculptured columns,
And marble casements lie
Scattered and broken by the hand
Of vile impiety :

Rebuild them will our builders,
Restore their glories gone ;
As did the Mason-men of yore,
The house of Solomon.

All hail, O holy Temple !
Once more thy cross of gold
Gleams glorious to the eastern sun,
As it was wont of old.

Sound now the gladdest trumpet,
Herman de Perigord ;
Thy banner of the Beauseans
Floats proudly as before.

O scene of joy and triumph !
Sing it with solemn voice ;
Let harp and tabor swell the strain,—
Let all the world rejoice !

MIRGLIP.

A MEMORY:

BONNIE Mary Manderston !
When first my fond eyes lighted on
Thy form sae fair—my heart was won,
Bonnie Mary Manderston.

Nae rosebud blooming on its tree,
E'er blushed sae pure or sweet as thee,—
And oh ! the glance of that bright e'e !
Bonnie Mary Manderston.

Ear hath not heard, tongue ne'er hath said
The secret vow that then was made ;
In the low grave with thee 'tis laid,
O bonnie Mary Manderston.

Dare earthly lover breathe the pray'r
To One above—Oh ! be thou near,
When my freed spirit quits this sphere,
Bonnie Mary Manderston !

NIGHT THOUGHTS,

SUCCEEDING AN ANTI-PRIESSNITZIAN EVENING.

After the German.

" Shall cling to thee,
And haunt thee like a FEVERISH DREAM!"

BYRON.

" I tax not ye, ye Elements !"

LEAR.

MEN have been thirsty—I have heard
That some have perished so:
Not all the thirst of all the men
Equals my drouthy woe.
My pliant tongue and hardy teeth,
My blow-pipe breath has burnt away,
My mouth and throat are scorched to death—
I sigh, " A *well-a-day!*"

If some kindly Genius would grant me my wish,
To avoid this strange thirst, I'd be changed to a Fish.
How swiftly I'd urge
My way through the surge,
And splash hither and thither,
And no matter whither,
And pierce through the fluid—dense and frigid as marble.
Through each rosy-red gill,
Half an ocean should move ;
And I'd revel my fill
In the fluid I love,
And the wide-yawning shark and the wallowing whale,
Each gulping a river,
Should ne'er make me quiver,
Such a very small fish through his wide teeth would sail,
While the large ones he'd garble.

When I'd travelled the waters from this to that pole,
I'd betake me to earth, and be changed to a Mole ;
Through each of the crusts—geological ranger !—
I'd grub out my way,
Or rest me a day,
A-making my house, like a miner,
Down far below.
What a cloak I would show !
No Russian e'er carried one finer,
Or of fur that for smoothness and beauty was stranger !

When my own little home I would enter,
How the joy I should prize,
With my small blinking eyes,
To avoid the sun's power,
In my own shady bower :—
Or bore my way down to the centre.

But I envy the flight of the Bird more than either,
As stately he rises,
To the sky that he prizes,
And cleaves the pure ether,
With no sad retrospections
Embittering my lot—
I'd away from the palace,
And dwell by the cot ;
And peep into the lattice
Of cherry-cheeked Patties ;
And indulge me in sips
Of their fresh, plummy lips ;
And dress my gay plumage—and chirrup and sing,
Till the sportsman appearing—I'd hasten and bring
All the falcons and sharp-beakéd birds with my cries,
And tear from the sockets his murderous eyes.

I'd transform me once more, to him—hight Salamander,
Who in the roaring hot furnace himself finds in clover,
All glare, and fervour, and metal-dissolving intensesness ;
And here would I joyously roll myself over and over,
With basking delight,
And the pale sunny light,
Which illumines the earth and imbues vegetation,
Would despise ;
For my eyes
Would exult in the glow of my own habitation :—
And my good friend the cricket
Should sit at my wicket,
In the cleft in the wall which the heat made to sever,
With his chirping house-warming to cheer me for ever !

As I can't take these fights, yet I will not repine ;
Though unaided by spirits, disdaining to whinc.

S O N G.

TUNE—" *The Charming Woman.*"

You have asked for a song, Brother Masons,
 And, though worthless the offering I bring,
 Than a song on the Lodge of St. David's,*
 I know not what better to sing.
 Then away with each critical censure,
 As no musical Braham am I ;
 But we are all true Brother Masons,
 And will be to the day that we die.

Let marquesses boast of the charter
 That gives them their titles and land,
 And knights of the Star and the Garter,
 By which they get fame and command ;
 But Masons can boast of an order,
 Which with old father Adam began,—
 Let him who the premises questions,
 The problem disprove if he can.

Right welcome, ye strangers who honor
 With your cheering presence our board ;
 We have bosoms that welcome you fondly,
 Though but poor be the fare we afford.
 I wrong you by calling you strangers,—
 O'er the world our famed order extends,
 And wherever meet true Brother Masons,
 Though foreigners, aye they are friends.

Long live our Right Worshipful Master,
 Our Wardens, and Officers all ;
 And should ever on any poor Brother
 The hardships of penury fall,
 O ! let us, I pray you, remember,
 That we were once needy and blind ;
 He alone is a true-hearted Mason,
 Who strives for the weal of mankind.

* St. David's Lodge, Edinburgh.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

COMMITTEE OF LAWS.

Jan.—Present—Comps. Hall and Crucefix. It appearing that up to the period stated by Grand Chapter, there had been no dissentients to the proposed new Code of Laws, nor any suggestion made, the Committee, after having re-examined the draft, concluded their labours.

QUARTERLY CONVOCATION.

Feb. 1.—Present—E. Comps. J. Ramsbottom, *M.P.*, as *M.E.Z.*, several Grand Officers, and Principals—in all, 34.

The report from the Committee of General Purposes was received.

Charters were granted for new Chapters to be held at Merthyr Tidvil, and Chertsey.

The sum of £25 was granted as a donation to Mrs. Thiselton, widow of the late Comp. A. L. Thiselton.

A new seal was ordered for the Grand Chapter, the present one being too much worn for further service.

The new Code of Laws was approved and adopted, and the printing of them referred to the Committee of General Purposes, recommending that the price should be as reasonable as possible. After which the Grand Chapter was adjourned.

The debate on the Laws was conducted with singular good-humour. Comps. Hall, Dobie, and Crucefix, advocated the principles on which they had been based; Comp. Philipe objected to some parts; and Comp. Aarons announced that *he should write* to H. R. H., the *M.E.Z.*, on a disputed point. The adoption of the Laws passed with only one dissentient.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Feb. 22.—Present—Bros. M' Mullen, Sirr, Crucefix, Evans, Rule, and many Masters of Lodges.

The Report of the Annual Audit was read, by which it appeared that a considerable balance was due to the Grand Treasurer. The Report of the Board of General Purposes shewed:—

“That, on the current quarter, there was £130 16s. due to the Grand Treasurer; that a further purchase of stock had been invested for Fund of General Purposes; and that there was a sum of £145 4s. unappropriated.

“That, on the 12th of January, the General Committee of the Girls' School directed the expression of its grateful thanks to the Grand Lodge, for its liberal grant of £500 in aid of the Building Fund of that Institution.”

The Lodge of Benevolence, held on the 28th of December, recommended to the Grand Lodge to grant the sum of £50 to Bro. Robert Thompson, (Lodge 24, Newcastle,) a most exemplary Mason, who had fallen into misfortune.

SCRUTINEERS APPOINTED.—Bros. Allport, 227; Ray, 198; Carlin, 85; Watkins, 198; Sherrard, 169; Robinson, 225.

There were no notices of motion delivered in.

The cases for the Lodge of Benevolence were not very numerous, but several were of interest. The case of Mrs. Thiselton did not come on, by reason that *the Master of the Lodge did not attend.*

QUARTERLY COMMUNICATION, *March 1.**

The R.W. the MARQUIS OF SALISBURY, D.G.M., as G.M.

The members of the Grand Lodge mustered rather numerously. The business of the evening would have terminated very early, but for a discussion on the merits of a recommendation from the Board of Benevolence, for a grant of £50 to a Brother in distressed circumstances; the case was ultimately referred to the Board of General Purposes, for their final adjudication. For obvious reasons, we, for the present, defer any opinion on the matter.

THE CHARITIES.

ASYLUM FOR 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, Dec. 6, 1837.

QUARTERLY COMMITTEE, *March 8.*—The By-Laws were examined by a very careful reference to the Minute Book, and it was resolved that the same be printed and forwarded to the members of the Committee, previous to their general circulation. An especial meeting was determined on, to be held on the second Wednesday in May.

☞ THE ANNUAL FESTIVAL WAS APPOINTED TO BE HELD ON THE 21ST OF JUNE, AT FREEMASONS' HALL, AND THE SECRETARY WAS DIRECTED TO INTIMATE THE SAME, BY CIRCULAR, TO THE LODGES WITHIN THE METROPOLITAN DISTRICT.

* Although the G.S. has issued the order for a return from Lodges of those qualified to attend the Grand Lodge, he has not had time to issue the printed circular relating to the Grand Lodge held in December last. It might have been as well to have reminded the Lodges to make a return to the Clerk of the Peace, on or before the 25th March. Why are there not at least a dozen clerks—*if necessary?*

THE ROYAL MASONIC BENEVOLENT ANNUITY
INSTITUTION.

Feb. 15.—This was the examination-day of the candidates. Many petitions were received and approved. There were some present who felt a longing to admit certain of the rejected candidates; but the *SO-SO's* prevailed. For the sake of Freemasonry, we urge on the attention of these worthies a more generous principle, otherwise the institution will itself suffer by the gratification of an unseemly prejudice. We pause for the present.

GIRLS' SCHOOL.

GENERAL COURT, Jan. 12.—The meeting was not very numerous. A discussion arose on the propriety of attention to the will of the late Bro. Henekey, who bequeathed the sum of £300 to the Charity, and directed that the same should be invested in the funds as his bequest. It appeared that the bequest had merged into the general monetary transactions. Bro. Dover and the Treasurer spoke on the propriety of compliance with the directions of the testator; Bro. White, the G.S., and others, to the contrary. The motion was, however, carried; and it was ordered that stock be transferred, to fulfil Bro. Henekey's bequest. The building account, which is still unsettled, was then considered; and, it appearing that the parties had waited long and patiently for their account, a special general meeting was considered necessary to sell out sufficient stock to pay the account.

HOUSE COMMITTEE, Feb. 16.—The parties having agreed to wait for payment until after the festival in May, a special meeting became unnecessary.

A ballot, for the reception of eight candidates, will take place on the 13th of April.

The annual festival will be held in Freemasons'-hall, on the 24th of May. The Board of Stewards is forming, and promises well.

BOYS' SCHOOL.

THE tide of success appears to have set in; and a favouring gale promises well for the timely accomplishment of the best wishes of the friends of this Institution. The funds—the surest criterion of success—are in a prosperous state; additional stock, to the amount of £600 Three-and-Half per Cents, has been purchased.

March 8. The Annual Festival was held this day, under the chairmanship of Bro. B. B. Cabbell. Small as was the number present, (the sprinkling of the Purple was even unusually limited), the subscription, £370, was highly creditable to the meeting; included in this amount, we understand, were ten guineas each from fourteen of the

fifteen stewards; and five guineas, respectively, from sixteen other Brethren. The ladies were entertained as usual in the glee-room.*

The following letter, addressed to Dr. Crucefix, will be read with some interest by the governors; and especially by those who, not long ago, were present when a small gratuity was voted to the widow and orphans of Brother Smyth.

“ To Dr. Crucefix.

“ HONOURED SIR,—I feel much pleasure in informing you that, after a safe passage, though very tedious, of twenty weeks, we are at length arrived at the end of our sea voyage; my boys are very much grown, though the youngest was so very ill that we none of us thought he would have recovered; but, thank God, he is now looking better than ever, and is quite a young sailor. We staid at Cape Town ten days, during which time I took them ashore with me; and went to the Government Office and delivered your letter to Mr. Burton, who promised me every protection for myself and children; after which Mr. Philipps saw him, and he told me that he never found a gentleman so warm in any one's behalf; and he assured Mr. Burton he would do everything for our future welfare. Therefore to you, sir, I feel most truly grateful: and shall at some future period, I trust, give you a good account of them. We have now nearly 100 miles to go inland; which, I hear, we go in wagons drawn by oxen—a great contrast to our railroad travelling. I shall give this in charge to Capt. Small, who is a *Mason*, and has paid me every attention. I trust he will be fortunate enough to see you; his account of the boys, I trust, will please you. With every feeling of grateful respect, I remain, Sir,
Algoa Bay, Feb. 6, 1842. Yours truly obliged,

MARY D. SMYTH.

“ To any of the gentlemen who interested themselves so much for my boys' welfare, I beg to return my grateful thanks; though thousands of miles divide us will, on my part, never be forgotten.”

THE REPORTER.

GRAND STEWARDS' LODGE, *March 15.*—PUBLIC NIGHT.—The visitors were more than usually numerous, and highly gratified by their intellectual treat. The first lecture was never better worked than it was this evening by Bros. Thodey Smith, B. Laurence, Graeff, J. Udall, R. L. Wilson, Dover, and Norris. Bro Acklam, having recovered from his recent severe indisposition, presided on the occasion, and went through the ceremonial with great *éclat*.

BOARD OF GRAND STEWARDS, *Feb. 25.*—The Board have regularly met on the days of the Quarterly Communication, and some time since elected, respectively, as their President, Treasurer, and Secretary, Bros. Shaw, Shuttleworth, and Dover. The Grand Stewards were summoned by their Secretary this day to attend, and proceed to business; and they were also summoned by Bro. H. White, the G.S., by the command of H. R. H. the Grand Master. A scene of some interest took

* We presume that the speculation of engaging nine extra attendants on the wine stewards, having been attended by the expenditure of some dozens of wine for a smaller company than usual, will not be repeated; it should be borne in mind, that economy without system, may degenerate into extravagance—*ver. b. sat.*

place, during which it was argued—Whether the Board was existent or non-existent?—but Bro. White having assumed the chair, as by command, it was settled that the election must be a *de novo* affair. So the three Brethren above-named having been re-elected unanimously by show of hands, Bro. White vacated his brief authority; and the Board of Stewards, having performed their official Masonic duties as Freemasons in Grand Lodge, became fully authorised to conduct the Public Festival on the 26th April. It appears, however, that the Board really feel their position partakes of a more Masonic character than is disposed to be granted them; for at their ensuing meeting, on the 1st of March, (the Quarterly Communication), they expressed a desire to communicate on the subject with the Board of General Purposes.*

BOARD OF GENERAL PURPOSES.—It is with much satisfaction that we can state, in reply to numerous inquiries, that all correspondence, of whatsoever nature, (that appertaining to the Grand Master excepted), is now regularly placed before the Board, who can direct replies to be forwarded; but we must also state our regret that, even at the present moment, there are occasional instances of the improper withholding of letters which have reached the Board; who have only the power to notify the fact, and retain the amount from the annuity of the offending party, who has been the occasion of very serious inconvenience.

ROBERT BURNS' LODGE, No 25, Jan. 2.—The Anniversary Festival of this Lodge was celebrated at the British Coffee-House, Cockspur-street; on which occasion Bro. Fox was installed as *W. M.*

The proceedings of the Lodge were remarkable for their correctness; and the installation, which was performed by that talented Mason, Bro. Watson, *P. M.*, was one of the best conducted ceremonies we have had the pleasure of witnessing.

A very handsome Treasurer's jewel was presented to Bro. Tombleson, *P. M.*, for his services to the Lodge.

Bro. TOMBLESON returned thanks in a very neat speech, and afterwards had the pleasure of receiving the congratulations of about sixty Brethren, in addition to the valuable decoration with which he had been invested.

Bro. Fox discharged his duties, in the chair, in a manner which gave proof that he had been an attentive pupil of his almost unrivalled predecessor.

It was unanimously resolved, that a vote of thanks, accompanied by a Past Master's jewel, be presented to Bro. Watson, in testimony of his urbanity, zeal, and valuable services.

* For a wonder, the Grand Council of Five have not meddled with the law as it relates to the Grand Stewards; there is no mention made as to when the Brethren shall become "resolved" into a Board; but surely, having duties provided for by the law which enjoin them to carry out arrangements with the Board of General Purposes, it seems but correct that they should become a Board for that very purpose. But, even if this plea be insufficient, and that they have nothing to perform, legislative, or otherwise operative, than to arrange matters for a *Feast*, why then, if they become a Board at an *early* period, they will, by attendance at their own Board, become more practically versed in the *Arts Gastronomica*, and the *value and importance* of their experience will be better enjoyed and appreciated. But a truce to nonsense! it is time that the Red Apron had a higher value—we have no objection to it as an honour, or as a privilege; but the mere payment for a Stewardship, and the attendance at a *Feast*, is neither the one nor the other. THE GRAND STEWARDS ARE GRAND OFFICERS OF THE YEAR, and have important duties to perform. In 1833, the first attempt was made to enfranchise the Grand Stewards. It was not altogether abortive. The lesson has been combed over once or twice since, but moral courage was wanting. We thank the present Board for their general propriety, which, we trust, will not be lost on their successors.

The Brethren, about seventy, then proceeded to the Banquet.

The W. Master Bro. Fox presided with much ability and equal good-humour.

Several neat and eloquent addresses were delivered, amongst which was conspicuous that of Bro. Tombleson; who, after alluding to the compliment they had conferred on him that day, observed that, in the services he had been enabled to render the Robert Burns' Lodge, he had been greatly assisted by several kind friends and Brothers, several of whom he had the happiness of seeing present. One in particular, (Bro. Key), was so conspicuous for his talents, and exertions for the success of the Lodge, that he determined to aid him in the undertaking; and was proud to see that worthy friend and Brother present, as a witness that he had not only succeeded in following in his footsteps, but was also reaping a few of the laurels.

He had always endeavoured to act up to the principles of the order, by doing good in all cases, and injury in none; and as it had pleased the W. Master, in proposing his health, to state that his (Bro. Tombleson's) hand was always open in the cause of charity, he should only add, that his heart was always the companion of his hand.*

Bros. Stansbury, Bedford, Crouch, Beular, Archer, Blewitt, &c. contributed to the harmony of the evening by their united talents.

ST. JAMES'S CHAPTER, *Feb. 2.*—We draw a veil over some of the amusements of this evening, which, not being creditable either to good taste or decency, will, we hope, never be repeated.

ARK MARINERS, *Feb. 23.*—A meeting of the Brethren of this degree was held at the house of Bro. Barnes, Hoxton-square, on which occasion several inductions took place. Bro. Dorrington officiated as N. The newly-embodied expressed themselves much pleased. The last Wednesday in the month is the fixed time at present.

THE CONCORD—THE BURLINGTON—AND THE BANK OF ENGLAND.—The *réunions* at these Lodges have been marked by their usual attention to discipline and hospitality; at the latter, especially, there has been a reaction both in initiations and visitation. The meeting in February was honoured by the presence of the Rev. Bro. Slade, Bro. Thomas, from Barbados, Bro. Sangster, and others. During the evening many admirable addresses were delivered.

CROSS OF CHRIST ENCAMPMENT, *March 18.*—The E. C. Wackerbath installed a Companion, and presided over the arrangements with his usual care and attention. The Past Commanders were all present. The severe illness of the E. C. Hope prevented his attendance.

LODGE OF UNION, 195.—On this occasion the members mustered in good strength, and were aided by some visitors. The business of the Lodge, and the social courtesies of the banquet, were marked by equal care and attention. Among the leading features of the evening was the presentation of an elegant Past Master's jewel (the design and execution of which were chaste and masterly) to Bro. William Shaw, whose two consecutive years of presidency left a lasting impression of delight on the hearts of the members.

* Bro. Tombleson was in the action of Trafalgar, as a warrant officer, and a shipmate of Nelson; he wears that proud distinction—the Trafalgar medal.

LODGE OF PEACE AND HARMONY, 72.—The installation of Bro. J. A. Chase, most impressively conducted by Brother R. Lea Wilson, Prov. G.W. for Surrey, was numerously attended; among the visitors were Bros. Crucefix, P.G.D., John Udall, Dover, Staples, Past Grand Stewards; Bros. H. Udall, Wyld, and many others. The W. Master initiated, passed, and raised on this, his first time of taking the chair, and afterwards presided at the social banquet with great *éclat*. The most practised and expert Mason could find nothing to cavil at, but much to admire; this, however, is not to be wondered at. Bro. Chase possesses zeal, intelligence, and sound moral courage, and is supported by Bro. Lea Wilson, who is his Senior Warden, and among the best working Masons of the age. The officers and members of the Lodge, with such an example, must blush if they become second to any Lodge in the order.

NEW LODGE OF INSTRUCTION.—We are requested to announce that a Lodge of Instruction, under the St. Michael's Lodge, No. 255, will regularly meet every Monday evening, at a quarter before eight o'clock, at the White-horse Tavern, No. 100, High Holborn; at which the ceremonies and lectures are worked under the direction of Brethren of acknowledged ability and authority in the Craft. It will be our duty to attend, and to make proper report of proceedings that must prove interesting to our readers. The general principle is based on that of the celebrated Master Masons' Lodge of Improvement, established by the late Peter Gilkes, with the exception that Apprentices and Fellow-Crafts are admitted in the two degrees.

A FRENCH LODGE IN LONDON.—*On dit*, that several Brethren, anxious that the great number of foreign Brethren in London should have an opportunity to profit by the mysteries of the Craft, have commenced arrangements to conduct a Lodge in the French language. We are informed that the Brethren have practised, and are sufficiently perfect; and that they intend to petition the Grand Master for a warrant for a French Lodge. For this, we believe, there has been a precedent many years since; and it may perhaps be considered that the Pilgrim Lodge, which practises in the German language, is a sufficient reason why the warrant should be granted; we, however, candidly express an opinion, that the Grand Master of England can only grant a warrant for the ceremonies to be conducted in full conformity with the English ritual. More anon.

MASONIC CHIT-CHAT.

THE TOMB OF SIR JOHN MOORE.—The French, always curt and classical in their descriptions, in striking contrast with the long-winded and inflated effusions that cover some of our heroes in St. Paul's, or Westminster, have placed the following sublime and simple tribute to his memory, on the monument erected by them, at Corunna, to their gallant foe:

“ JOHN MOORE,
LEADER OF THE ENGLISH ARMIES,
SLAIN IN BATTLE,
1809. ”

The tomb itself is of marble, and around it is a quadrangular wall, breast high, raised by the English government for its further preservation. Such was its style a few years ago. Moore was initiated in the St. John's Kilwinning, Haddington, N. B.

TAUNTON.—THE SACRED HARMONIC SOCIETY, together with the GLEE CLUB, and a numerous assemblage of lookers-on, met at the National School-room, on Monday evening, January 9th, to witness the presentation of the gold box to Bro. F. Kingsbury, the late conductor of the two societies. BRO. EALES WHITE was called to the chair with acclamation, and he opened the interesting business with an address complimentary to the talent and exertions of the two societies which have progressed in a manner so eminently successful. We regret that our space will not admit of the insertion of Bro. White's able remarks. Mr. Beadon also addressed the meeting on the part of the two societies, in a most delightful speech, in which the talents and character of Bro. Kingsbury, were alluded to with merited eulogium.—The Chairman then presented the gift, amidst loud plaudits, accompanying it with much appropriate remark, and read the inscription on the lid, as follows:—“Presented to Bro. Frederick Kingsbury, by the Sacred Harmonic Society, and Glee Club of Taunton, in testimony of his uniform kindness and attention, as well as great skill and ability, in presiding over those societies, and conducting their public vocal and instrumental concerts—Jan. 9, 1843.”—Br. Kingsbury was too much affected to be able to state what he felt on the occasion, which to him was a circumstance as proud as it was gratifying to the donors; he uttered a few grateful sentiments, and expressed his undying interest in both societies. The party then separated. The box is in excellent taste, but rather too large, we think, to be useful; the edges are enriched by very massive chasings in wreaths of flowers, and contrasts well with the plain gold plate which bears the honourable inscription—it is from the rich store of Mr. Abraham, Taunton.

PUBLIC WORSHIP.—The following days of the week are set apart for public worship in different nations:—Sunday, or the Lord's-day, by Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

AMONGST our nuptial notices last week was one in which two servants in husbandry were married by *license*. It may be considered strange that two persons of so humble a situation in life should incur such expence; but it arose from a fear which the bridegroom had of losing his fair one, for the banns were thrice asked in Talley church between her and another man.—*Welshman*.

ANTI-LOVE SOCIETY.—The *Gents' Magazine* for May, 1738, records among its news, “Mam. Salle, the famous dancer at Paris, who values herself so highly for her vestal pretences, has instituted an order there, of which she is president, by the name of the *Indifferents*; men and women are indiscriminately admitted into it, and upon their introduction a new scrutiny is made into their qualifications. They have likewise rites after the manner of the Freemasons, which no one must disclose; the badge of the order is a ribbon, striped black, white, and yellow, and the device an imitation of an icicle. They take an oath to fight against Love, whose power they renounce.”

SIMPLICITY OF DIET.—It was an observation of Dr. Hunter, that most people live above par; and this circumstance rendered the generality of diseases and accidents more difficult of cure. A celebrated physician inquiring of a person who was remarkable for the health he enjoyed at an advanced period of his life, what regimen he followed, was answered, "I make but one meal a day."—"Keep your secret; if you publish it to the world, you will utterly ruin the practice of medicine."

AMUSEMENT BLENDED WITH INSTRUCTION.—Mr. Gardiner, the Bristol gaoler, has devised an improvement of the treadmill. The prisoners, at every step they take, call up to view a letter or a word, and are thus taught the alphabet and reading whilst they are at work. "By degrees," says a contemporary, "they become able to read a chapter in the Bible."

HORACE WALPOLE tells the annexed anecdote of a humane gaoler in Oxfordshire, who made the following application to one of his condemned prisoners—"My good friend, I have a little favour to ask of you, which, from your obliging disposition, I doubt not you will readily grant. You are ordered for execution on Friday week; I have a particular engagement on that day. If it makes no difference to you, would you say next Friday?"

THE Morning Chronicle announces the death of the notorious Richard Carlile. Within the last ten years his opinions had been greatly modified, and in religious matters reversed. He died at his residence in Bouverie-street, in his 53rd year. He had just completed the fourth number of a new periodical, the "Christian Warrior." His body was removed to St. Thomas's Hospital for dissection, in compliance with his dying request, and with a long-expressed desire, that it might be subjected to anatomical purposes for the public good. A report that he died in want of the common necessaries of life, and of medical assistance, is completely groundless. All his wants were most abundantly supplied, and at the moment of his death his house was well supplied with every necessary.

THE LAWYERS.

Two lawyers, when a knotty case was o'er,
Shook hands, and were as good friends as before.
"Zounds!" says the losing client, "how come you
To be such friends, who were such foes just now?"
"Thou fool!" says one, "we lawyers, though so keen,
Like shears, ne'er cut ourselves, but—what's between!"

"**FREEMASONS OF THE CHURCH.**"—We have received the prospectus of this rising Association, and most cordially approve of its objects. These objects are the re-discovery of the ancient principles of architecture; the sanction of the good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually by developing the powers of the college upon a just and beneficial footing, to reform the whole practice of architecture, and once more to surround it with honour and fame. To members of such an association, we cannot but say as we feel, "Go on and prosper!"—*Country paper.*

MARRIED.—*Jan. 12.*—At Ryde, Bro. S. D. Forbes, W.M. 387, and P.G.S.B., to Jane-Caroline, only daughter of Bro. T. Hale, 387, and P.P.G.S. for Devon.

At Fareham, Bro. H. W. Barnes, (90,) to Miss M. K. Strong.

Feb.—Bro. Chadwick Jones, of the Middle Temple, to Miss Lassells, of Liverpool.

BIRTHS.—*Feb. 21.*—At Lansdown-house, Southampton, the lady of Bro. C. E. Deacon, P.M. 152, P.P.G.S.W., of a daughter.

Feb. 23.—At Gosport, the wife of Bro. W. J. Rundle, (319,) of twins.

March.—The lady of Bro. G. Parbury, Russel-square, Prov. G.S.B. Bengal, of a son.

— The lady of Bro. George Warriner, Cornhill, P.G.S., of a son.

— The lady of Bro. J. Madden, Leadenhall-street, (109,) of a daughter.

— The lady of Bro. Eccles, Broad-street, P.M. 118, of a son.

— The lady of Bro. Chapman, Edgware-road, P.J.W. 329, of a daughter.

— The lady of Bro. M. Sangster, P.M. 79, of a daughter.

— The lady of Bro. Whitmore, P.M. 318, of a daughter.

Obituary.

Nov. 4.—At Montrose, æt. 53, JAMES JAMIE, Esq., formerly of London; a Member of St. Peter's Lodge—the Enoch Royal Arch Chapter—and St. Peter's Priory of Knights Templars; in all of which he held various offices for many years past. Bro. Jamie was a keen and enthusiastic Mason, and his favorite theme was on the happiness he always enjoyed in the bosom of his Lodge. Peace to his manes! He was, indeed, an excellent and honest man.

Dec. 11.—At Torquay, Devonshire, where he had gone for the benefit of his health, Bro. W. B. SMITH, æt. 31, Junior Warden of St. Peter's Lodge, Montrose. He was highly esteemed and respected, and his premature death is much regretted by his Masonic Brethren, and a numerous circle of acquaintances.

Jan. 3.—At his residence, 5, Judd-street, æt. 72, Bro. THOMAS LUDFORD BELLAMY, formerly of the Theatres Royal Drury-lane and Covent-garden. In manners the gentleman, he was greatly respected; as a vocalist, he was unequalled. His "Poculum quam bonum est" still smacks in our ears. Who shall succeed him? Bro. Bellamy was among the earliest friends to the Aged Masons' Asylum, and cheerfully contributed his gratuitous services at the Festival of that Institution.

Jan. 13.—In Hardwicke-place, Dublin, SARAH, wife of NICHOLAS ELLIS, Esq., and mother of Bro. Hercules Ellis, P.M. Lodge 50.

Jan. 16.—Bro. JAMES RITCHIE, æt. 31, of St. Peter's Lodge, Montrose; he was landlord of the Star, where the Lodge is held; was highly esteemed; and has died much regretted.

— Bro. RICHARD SMITH, D.P.G.M. for Bristol, (*vide* p. 38).

— Bro. THOMAS BISH, of the Corner Stone and Grand Stewards' Lodges; of the latter he was the Father, or senior member, but he did not often attend—so seldom, that he was wont to observe,—“ My dinner

to-day will only cost me 15 guineas," meaning that, having been absent for five years, he should pay that sum. When the Lodge subscription was raised to five guineas, he observed,—“Well, I must come oftener, that my dinner may be less expensive.” Bro. Bish, it may be remembered, was the celebrated lucky lottery office-keeper, who sold the three prizes of £30,000 from one wheel. His addresses to the public were always characterised by much humour and quaintness; we have some in our collection that may be placed in apposition with the crudite emanations from the prolific cranium of the celebrated George Robins.

Feb. 24.—Bro. ROBERT HYDE, at Selsey Hill, æt. 76, formerly of 387.

Lately.—Bro. LEE, Grand Tyler of the Grand Lodge, Dublin; an estimable man, and a Brother to whom we have been much indebted for many acts of courteous attention, which were the more acceptable from the difficulty of his position in showing them.

PROVINCIAL.

UXBRIDGE.—ROYAL UNION ARCH CHAPTER.—This Chapter has been recently resuscitated, and has made considerable progress. The re-establishment of Royal Arch Masonry in the province will be ultimately productive of the most beneficial consequences. The warrant for this Chapter had lain dormant for many years, when it was revived through the zeal of Bro. Gibbing, who was ably seconded in the good work by Bro. Robinson, the present W.M. of the Oak Lodge (No. 225), and assisted by several other worthy and excellent Masons. The Chapter has been joined by several Companions from the metropolis, and at the meeting in December last, Bros. G. Lloyd, T. Lloyd, and Thomas Price, of the Oak Lodge, were exalted.

On the 20th February a Chapter was held, on which occasion it was honoured by a visit from the P.G.M. for Berks (John Ramsbottom, Esq., M.P., the Grand J. of the order), and Comp. Burkhardt. Bro. Shuttleworth, of the Oak Lodge, was exalted at this meeting by Comp. Gibbing, the First Principal, and the officers of the Chapter. The Chapter having been closed, the Companions dined together at the King's Arms Inn. After the usual toasts were disposed of, Comp. Gibbing proposed the health of the P.G.M. for Berkshire, and expressed the general wish of the Chapter to be annexed to his province, and placed under his superintendence. The P.G.M., in returning thanks, expressed the gratification he had experienced in witnessing the excellent working of the Chapter; and signified his readiness to receive it under his banner, until a Provincial Grand Superintendent should be appointed for Middlesex. The P.G.M. observed, that there existed no R. A. Chapter in his province, and he would heartily second the wish of the Companions. The readiness of the P.G.M. to forward the wishes of the Companions, was received with much gratification, and measures were immediately resolved upon to place the Chapter under his sway. The proceedings of the day gave heartfelt satisfaction to the happy few present. The business of the Chapter was performed with all the decorum and solemnity befitting such an occasion; whilst, at the banquet, harmony and brotherly love reigned supreme.

BRIGHTON, Jan. 3.—The Anniversary Festival of the Royal York Lodge, 394, was held to celebrate the installation of the W.M. Bro. Stephen White, P.S.W.; Bro. George Aaron performed the ceremony. On the following evening a special Lodge was held to give the same Brother an opportunity of displaying the ceremonies and lectures.

HUNTINGDON.—We are anticipating a joyous meeting of the Craft in May. The Provincial Grand Lodge will be held here; our excellent Bro. Fox, the P.S.G.W., is already on the alert; and if we do not muster so strong as the Northampton meeting last year, we are hopeful of being rated as worthy rivals in every other respect.

PETERBOROUGH.—Our provincial Chief, the Earl of Aboyne, and his excellent deputy, Bro. Ewart, are unceasing in their exertions to promote the advantages of Freemasonry; we understand that it is intended to hold the Provincial Grand Lodge, for 1844, in this city; and that, that most excellent Bro., Dr. Oliver, the Historian of the Craft, will (under Providence) visit his mother Lodge on the occasion.

LINCOLN, March 7.—A Provincial Grand Lodge was held this day, by the Rev. G. Coltman, chiefly for the purpose of examining into records and accounts. A vote of thanks was unanimously passed to Bro. J. Lee Stevens, for his energy and zeal in the management of Mrs. Barnett's petition.* The next meeting of the P.G.L. will be in August.

The members of the Witham Lodge have presented to Bro. Goodacre, an elegant Past Master's Jewel, as a mark of esteem, and in acknowledgment of his assistance at Lodges of Instruction.

LEICESTER.—We have been much gratified by the letter addressed to the *Leicester Journal*, by "A Member of St. John's Lodge, Leicester, and a Churchman," who admirably refutes the contemptible attack on the order by "C. L.;" and we hope the Editor of the *F. Q. R.* will give the attack and refutation at length.†

BIRMINGHAM, LODGE OF LIGHT, No. 689.—On Wednesday, March 15, this Lodge held their quarterly meeting, to which a great number of visiting Brethren came. Among the number especially invited to dinner, by an unanimous vote of the Lodge, was, Bro. the Rev. H. R. Slade, W.M. of St. Peter's Lodge, Wolverhampton, whose reception was highly complimentary. The paraphernalia of this, certainly the first Lodge in the province of Warwick, is most elegant and costly. The handsome pedestal, is that at which the present Archbishop of Canterbury presided, when his Grace was Worshipful Master of the Bristol Lodge. The working is particularly correct; and both the Lodge and the banquet were presided over by Bro. Broomhead, W.M., with the greatest propriety, and most gentlemanly courtesy. Dr. Bell Fletcher, S.W., delivered a very interesting lecture, the last of a series on the Organ of Vision. The very respectable Brethren of this Lodge certainly aim at placing Masonry in that scientific and intellectual position which

* We marvel much if this vote will not be considered as the brightest jewel in his cap. His talents were never better shown than by supporting the widow in *Grand Lodge*; never better rewarded than by this vote. Let the young Mason who was enjoined *take heed*, and the older, ("arcades ambo,") beware.

† We have not room at present; and indeed, if we had, we could not, having mislaid the attack by C. L.

its nature claims. We are glad to hear that the Right Hon. Bro. Earl Howe, has graciously answered the call of the province, to be nominated its G.M. ; for which privilege it will be mainly indebted to the Lodge of Light. May such rays refract upon all the surrounding Lodges, and produce in them corresponding effects !

It appears that the members of the Lodge of Light do not consider the claims of the Royal Benevolent Annuity Fund sufficiently strong to warrant their contributing towards its funds at present. We hope they do not deem the *Asylum* undeserving ; indeed, we know the sentiments of some of them to be right hearty in favour of the poor old Masons' home, and therefore we look forward for their support.

QUEEN'S HOSPITAL BALL, IN CELEBRATION OF OUR VICTORIES.—The hall was elegantly and tastefully decorated, and there was an appropriateness about the devices which is not always studied, and, if studied, not always attained. The front of the gallery was ornamented with medallions, bearing on a dark ground the names of Sale, Pollock, Nott, Gough, Pottinger, and Parker, surrounded with wreaths of artificial flowers, intermingled with brilliant metallic stars. In the right hand gallery appeared a portrait of the Queen-Dowager, encircled with laurel, over which waved the Union Jack and St. George's banner. The superb chair of the Vice-president, Earl Howe, which occupied the end of the hall, under the great gallery, was lent for the occasion by the W.M. of the first Lodge of Light of Ancient Free and Accepted Masons, and of which Lodge his lordship is a member. It is of a most costly form, and covered with rich crimson silk velvet, the framework being of elaborately carved gold ; the emblem of the Lodge, viz., the Birth of Light, is beautifully embroidered in silver, on a celestial blue satin ground, bearing the motto, "Ex fumo dare lucem," and fixed on the cushion near the top. This, with the two smaller chairs (also furnished by the Lodge), which were placed on each side his lordship, was made by the express desire of his late Majesty George the Fourth, and occupied a conspicuous place in his costly residence, Carlton Palace. The beautiful banner, placed at the back of his lordship, belonged to the Provincial Grand Lodge of Warwickshire, which was also lent for the occasion. About eight o'clock the doors were opened, and the company began speedily to gather. The ball was opened at half-past nine o'clock by the Lady Georgiana Curzon and the Hon. Mr. Scarsdale, and dancing was continued until six o'clock in the morning. The enjoyment of the evening was greatly heightened by the affability and courtesy of Earl Howe, and the members of his lordship's family who honoured the ball with their presence, and likewise by the polite attentions of the officers of the Third Regiment of Dragoon Guards.

ST. PAUL'S LODGE, No. 51.—The meetings of this good old Lodge continue to be attended with every appearance of prosperity. The hope held out by the Worshipful Master, (Bro. Ribbans), in the year 1839, has been renewed ; and we are heartily glad to find that the fair of Birmingham are likely to receive that attention from the Masonic body which so distinguishes the annual banquets of the metropolis. A ball and supper at Birmingham would delight, not only the "Warwickshire lasses," but the wives, sisters, and daughters of the provinces of Worcester, Stafford, and Salop. We could name many Brethren in those provinces who would gladly hail the announcement of a Masonic meeting at Birmingham, in aid of the *Asylum*, provided the ladies were to form, as they deserve, the attraction for the innocent gratification of

a social hour in the cause of charity. Let A DOZEN STEWARDS follow the example of Bro. Ribbans, when he served the office of Grand Steward to No. 21 ; set about this in right good earnest, with a month's public notice, and we venture our opinion that a good round sum would be added to the holy Fund.

ALCESTER—THE APOLLO LODGE.—Bro. Ribbans continues his exertions to bring this Lodge into working repute, and although at the distance of twenty miles, attends as regularly as resident members. On the 26th of December last, he initiated a young clergyman, and installed the W.M. for 1843. The P.G. Chaplain, Bro. Palmer, with several others of the province, rendered their assistance.

WARWICK, Jan. 10.—SHAKESPEARE LODGE, (No. 356).—An adjournment of the Festival of St. John having been determined upon, with a view of consulting the convenience of several Brethren who regularly attend these interesting *ré-unions* of the fraternity, the accustomed ceremonies were duly observed to-day by an attendance numerically pleasing. Among other members present, we were gratified to observe Sir Charles Douglas, the talented representative of the borough, of whom, it may be justly remarked, that few can manifest a more lively interest in the local, as well as general, prosperity of the Brotherhood. Bro. James Sharp, (P.M.), having been again unanimously elected to the chair, entered upon his duties with great ability, in the initiation of a candidate who had travelled several miles to become acquainted with the impressive rites of the order, which were performed by the W. M., and his officers, in the most creditable manner. After the newly-appointed officers had been invested in due form, an elegant and abundant repast was provided by Bro. Harris; and the manner in which it was served up, gave general satisfaction. The utmost *order* and *harmony* prevailed, and a most delightful evening ensued, under the presidency of Bro. Sharp, who seems desirous of claiming for his Lodge the respect of all visiting Brethren, from the kindness with which they are received, and the proficiency displayed in the practical work of Masonry. We are happy to find, that at a special meeting of the Committee of the "Oliver Testimonial," held at Spalding, some few months ago, Bro. Sharp received a vote of thanks for his exertions in aid of the Offering.

NUNEATON, Jan. 10.—The Masonic ball, at the Newdigate Arms Hotel, was most respectably and numerously attended. About one hundred of the gentry and other inhabitants of the town and neighbourhood, not of "the ancient fraternity," honoured by their presence the generous and spirited efforts of the Brethren of the Abbey Lodge, to afford, at this festive season, the delightful enjoyment that such a meeting never fails to produce. The spacious room was fitted up with great taste, and with the neat and elegant furniture of the Lodge, the whole of the arrangements displayed a very pleasing and imposing effect. The Stewards were exceedingly attentive to their duties; the orchestra was one of a superior description; the dancing was continued, with all the active spirit of delight, until a late hour, and the happy assemblage separated with expressions of the highest gratification.

PROVINCIAL GRAND LODGE OF WARWICKSHIRE.—The Brethren in this province have been anxiously awaiting the appointment of a successor to the late venerable and much respected Earl Ferrers, who so

long enjoyed the honour of presiding over them. Several noblemen and gentlemen were named as likely to assume the duties of the Provincial Chief, at the command of the Grand Master; and among them were many upon whom such a choice would have fallen right worthily. In different parts of the province, however, the claims of each of these distinguished Brethren were differently estimated, occasioned, no doubt, in many respects, from local circumstances of partiality or connection. None of these individuals have, as yet, been appointed; but an official communication has been received, announcing that the Grand Registrar has been requested to take charge of the province, *pro tem.*, and that he intends to hold the Provincial Grand Lodge at Leamington, on the 17th of April next, for the transaction of business usually disposed of on such occasions. It is expected, although by no means finally arranged, that the foundation-stone of an enlarged parish church, at Leamington, will, in the course of a short time, be laid by the Lord Bishop of the diocese, with the impressive ceremonials of the ancient Craft.

LEAMINGTON.—GUY LODGE, Dec. 27.—A very happy party assembled at the Bath Hotel, to celebrate St. John's, including Bro. Torre, the P.P.D.G.M., and several of the initiated from the Shakspeare Lodge, Warwick. It is worthy of recording, that Bro. Liebenrood, the present W.M. of Guy, is the proprietor of the *Courier* newspaper, of which Bro. Sharp, (W.M. of the Shakspeare), is the editor. The meeting was characterised by the display of every good feeling the one towards another. In connection with this Lodge, we have to mention the fact, that the Brethren, at a Special Lodge held on the 18th of February last, had the pleasure of entertaining at their hospitable board, Bro. John Wilson, whose intellectual entertainments both in London and elsewhere, are calculated to shed an additional halo of brightness around the genius and memory of Burns, the immortal bard of Scotland. The worthy Brother contributed greatly to the enjoyment of the evening, by the alacrity with which he complied with calls made upon him, to pour forth some of those melodies of his native land, which few can sing with such chaste simplicity and touching sweetness. He gave full expression to his enthusiastic admiration of the literary character of Burns, in proposing one bumper in remembrance of his transcendent powers,—drank in solemn silence, and afterwards observed upon, in very appropriate terms, by Bro. Sharp, to whom “the Visitors” entrusted an acknowledgment of the truly fraternal welcome they had that night received. Bro. Torre presided during the hours of refreshment, and vacated the chair before the knell of the midnight hour proclaimed that another Sabbath had again overtaken man in his earthly pilgrimage.

BURSLEM, Feb.—The Bros. of the St. Martin's Lodge, No. 115, held a Lodge at the house of Host Hall, the White Hart Inn, Burslem, and afterwards sat down to enjoy an excellent dinner. Bro. Broughton presided, and Bros. Wood and Myatt, were vice-chairmen on the festive occasion. The usual loyal toasts were given from the chair, with cheers from the company; and the several Masonic toasts were accompanied by most suitable and interesting observations.

WOLVERHAMPTON, Dec. 28. 1842.—At the celebration of the Festival of St. John the Evangelist, by St. Peter's Lodge, Bro. the Rev. Henry Raper Slade, *L.L.B.*, a minister of the Collegiate Church, rector of Kenley, Domestic Chaplain to the Right Hon. the Earl of Clarendon,

G. C. B., and author of several literary works, was duly installed W. M. of the Lodge for the ensuing year, with the unanimous choice of the Brethren.

STAFFORD.—Energy might rally us, but supineness has, it is feared, done its worst; whilst other provinces are expressing their thanks to provincial chiefs for services performed, we feel the force of the words, “Hope deferred maketh the heart sick.” Many of the Craft, more than dissatisfied, have actually joined the Oddfellows; and, ere long, it is not unlikely that others will follow their example. Our indefatigable Brother Brutton struggles hard; and if any one can preserve the Craft in this district, it is “the Governor.”

SOUTH SHIELDS.—On Tuesday, Dec. 27, St. John's-day, the Brethren of St. Hill's Lodge of Free and Accepted Masons, No. 292, held their Annual Festival in their Lodge room, at Brother Towers Golden Lion Hotel, King-street, when the following officers were duly installed for the ensuing year:—T. B. Oyston, W. M.; R. B. Ridley, P. M.; J. Heppel, S. W.; H. Hewison, J. W.; R. M. Kelly, Treasurer; J. Cummings, Secretary; J. Davis, S. D.; J. Lackland, J. D.; J. Robb, I. G.; and R. Grieves, Tyler. After the conclusion of the ceremonies, which were very ably and impressively performed by Bro. T. Hardy, of the Palatine Lodge, Sunderland, upwards of thirty Brethren partook of an excellent dinner. The usual loyal, local, and Masonic toasts were given and responded to, and the evening was enlivened by some admirable songs, and spent in harmony and interchange of cordial and true fraternal feelings, which animated every one present.

BRADFORD—LODGE OF HOPE, 379.—*Jan. 13.*—The Brethren of this Lodge held their 45th Festival of St. John's in the hall in Darley-street, when Christopher Ward, Esq., was installed W. M. by the R. W. D. P. G. M., C. Lee, Esq. The kind, Masonic, and truly paternal advice he gave to the Master and Past Master, when he presented them with the jewels of their office, was impressively felt. Many visitors from other Lodges were present, and afterwards at a cold collation; after which the usual Masonic toasts were drank, with all the honours of the Craft. “Prosperity to the Lodge of Hope” was proposed by our R. W. Brother, prefaced by a speech which at once dignified the Mason, the Christian, and the man. This Lodge has, for a length of time, been in a languishing state, and, but for the firm standing of a few old and tried Masons, must have sunk into oblivion: Too much praise cannot be given for this Masonic conduct in the time of difficulty, and all young Masons ought to take a pattern by their example. We hope “the winter of discontent is past, and made glorious summer by the Sons of York.” A number of Masons in the town and neighbourhood have enrolled themselves; and one gentleman has been initiated into our mysteries, and two others stand on propositions. The instruction nights are well attended every Tuesday. The Royal Arch, which has been long dormant, has been revived under the fostering care of that old tried and strict disciplinarian, Bro. Scholefield; two Brothers have been enrolled, and others stand on proposition.

BARNARD CASTLE.—The Brethren of the Union Lodge, 667, celebrated the Festival of St. John the Evangelist at the house of Bro. Peacock, Turk's head Inn, on Tuesday, the 27th instant. The officers

for the ensuing year are Bro. Robert Middlewood, Master; John Heslop, P.M.; Thomas Pulman, S.W.; J. S. Lightfoot, J.W.; James Winskill, Treasurer; James Crampton, Secretary; John Dunham, S.D.; George Peacock, J.D.; Joseph Carnell, I.G.; Robert Crampton, Tyler. The day was spent in true Masonic harmony.

SUNDERLAND, *March 6.*—The Phoenix Lodge, No. 111, gave a concert of vocal and instrumental music to their friends, at their hall in Queen-street, which was numerous and respectably attended. The Sunderland quadrille-band performed several overtures in their best style; and a variety of songs, glees, catches, &c., were sung by Bro. P. M. Spark, and others.

NEWCASTLE-ON-TYNE.—*Dec. 27*, being St. John's-day, the Brethren of Lodge No. 24, assembled in their Lodge-room, Nelson-street, for the purpose of installing the W. M. elect, Mark L. Jobling, Esq.; after which ceremony the W. M. appointed the following officers:—Thomas Bourne, S.W.; R. T. Brandling, J.W.; J. S. Wilkinson, Treasurer; Geo. Wilkinson, Secretary; Geo. Hobbs, S.D.; Wm. H. Taylor, J.D.; Thomas Bamford, S.S.; John Balmbra, J.S.; William Richardson, I.G.; and G. H. Chipchase, Tyler. A Masonic festival was afterwards held at Bro. Taylor's, the Half-moon Inn.

BIRKENHEAD.—MERSEY LODGE, (701).—St. John's-day, the Brethren assembled to witness the Installation of the W. Master elect; the ceremony was performed by the P.M. of the Cestrian Lodge (615), Bro. Charles Hamilton, in a most impressive manner; he wore, upon that occasion, the splendid jewel, recently presented by the Cestrian Lodge, over which he has presided for three years with so much credit to himself and advantage to the Craft.

The Officers were then appointed and invested, with suitable addresses to each. The Brethren adjourned, after labour, to refreshment. When the cloth was removed, and it was ascertained that the Tiling of the Lodge was secured against *rain*, the Brethren proceeded to enjoy themselves in a truly Masonic way. The W.M. observed, that as several young members had been initiated since their last festival, it would be desirable to let them have as good a specimen as possible of the very social and fraternal manner in which the "Brethren usually dwell together in unity."

The W.M. then proposed as the first toast with the Fraternity; "The Queen and the Craft," observing, that could our beloved Sovereign have taken a peep within our sacred walls, and witnessed the enthusiastic manner in which the toast was responded to, she would not have allowed a day to pass without advising her worthy Consort to add to the dignities already heaped upon him, that of becoming a Mason; and the Craft would have had the gratification of beholding in H. R. H. Prince Albert, the Heir-apparent to the Masonic Throne.—Song and Chorus, "God save the Queen."

The W.M. next proposed the M.S.W. Grand Master, H. R. H. the Duke of Sussex, who had had the honour of presiding over the Craft twenty-nine years that very day, a continued honour which had never been enjoyed by any predecessor, and probably never would be by any successor. The W.M. observed, that as they would be entirely dependant upon each other for the musical part of their social enjoyment, he would set them the example by breaking the ice, though he believed it would be difficult to find any among Masons.

Song—"Arise and blow thy trumpet, Fame."

"The Provincial Grand Master, Lord Combermere."—Song, "We shall never see his like again."

"The D.P.G.M. John Finchett Maddock, Esq."—The W.M. observed that this toast required some little comment. It was very well known that in this province, as in many others, all the arduous duties, if not the responsibility of the Provincial Grand Lodges devolved upon the D.P.G.M., and it must be very gratifying to the P.G.M. Lord Combermere, to find that, during his unavoidable and frequent absence, the Masonic affairs of his Province were so ably conducted by his Deputy. The toast was responded to in a very complimentary manner.

Song—(written for the occasion):

"The Free and accepted Mason,
One of the olden time."

"The Installing Master, Charles Hamilton, with thanks to him for his valuable services during the day."

Bro. HAMILTON acknowledged the toast at some length, and complimented the Mersey Lodge on the progress made by so young a Lodge; he wished to see it go on and prosper. Bro. Hamilton then claimed the privilege of proposing to toast, which he did in a very complimentary manner.—"The W.M. of the Mersey Lodge."

The W.M. in reply, thanked Bro. Hamilton for the compliment he had paid him, and assured him that being a Member also of the Cestrian Lodge, over which he (Bro. Hamilton) had presided for three years, it was the display of zeal and ability which he had witnessed in him there, that had aroused within his own breast a spirit of emulation, proving to him the admitted superiority of example to precept; it would be his anxious endeavour to tread in his steps.

SONG.

"In hist'ry we're told,
How the Lodges of old."

The W.M. then proposed the Immediate Past Master, who had had the honour of being the First Master of this Lodge; his name appeared in the Warrant of Constitution, and would be handed down to posterity as the Father of the Mersey Lodge. The worthy Past Master returned thanks in a very appropriate speech.

Song—"With harmony and flowing wine."

The W.M. in proposing the health of the Wardens and Officers took the opportunity to remind them, that however desirous he might be to bring the Lodge to some degree of perfection, yet his individual exertion would be of little avail without the co-operation of his Brother Officers.

The SENIOR WARDEN returned thanks, and in the name of the Officers promised to give their mutual support to the W.M. in carrying out his object.

"The Officers and Brethren of the Cestrian Lodge."

Bro. HAMILTON acknowledged the compliment.

Song—"The Enter'd Apprentice."

The W.M. then said, that the next toast he should propose was one which, he was sure, would be responded to with a great deal of cordiality; it was the health of a venerable Brother, who, through a long course of years "spent in acts of piety and devotion,"—piety to his

Maker and devotion to his fellow-creatures "had answered the great end of his creation." He was sure the Brethren would anticipate the name of their Rev. Bro. Dr. Oliver, he was now about to retire from Masonry in public; but he felt confident that they would continue to receive his valuable services in private life, and he was happy to acknowledge that but for the works of their Rev. Brother, he should, probably, never have felt that inclination which he then did, to search into the hidden mysteries of Masonry. There had been some misunderstanding between our worthy Brother and the Grand Master of his Province; but he was happy to find that that misunderstanding had been amicably cleared up, and the fraternal embrace had been exchanged between them. He would not detain them longer, but propose, "The health of their venerable Brother, Dr. Oliver."

Song—"Burns's Farewell."

The W.M. then called their attention to the day—a day held sacred by their ancient Brethren from time immemorial, when they have met together, as the song says,

"This day, by express invitation,
I go to the Feast of St. John",

to celebrate the anniversary of their Grand Patron. He called on them to fill to "the pious memory of the two St. Johns—the two Grand Parallels in Masonry," adding, "May we ever imitate their virtues, and profit by their pious examples."

Song for St. John's-day.

The W.M. then proposed Bro. P.M. Herbert, who had kindly attended that day, by express invitation, as one of the Board of Installed Masters. Bro. Herbert returned thanks, and afterwards volunteered an old Masonic song—"Let's have no idle prating."

After giving several other Masonic toasts and sentiments, the W.M. begged to remind the Brethren that it was long past meridian, and the sun was fast declining toward the west, and as the S.W. said that every Brother seemed to have had his due, he called upon them to take a parting glass to an old Masonic toast—"May every Brother provide against rain." After which, the Brethren separated, and each sought his own fire-side.

CHESTER, Dec. 27.—The Brethren of the Cestrian Lodge, 615, held at the Royal Hotel, assembled to celebrate the festival of one of their patron saints (St. John the Evangelist,) at half-past two o'clock. On the present occasion, our respected fellow-citizen, W. J. F. Bage, Esq. was inducted to the chair: after the ceremony of installation (ably conducted by the late W. Master, C. Hamilton,) had been performed, the W.M. appointed his officers.

The Masonic duties of the day having ended, the Brethren walked in procession, preceded by two Tylers, to the great Westminster-room, where a banquet was served up. The worthy R.W.D.P. Grand Master, John Finchet Maddock, Esq., occupied the throne, supported by several provincial officers, and distinguished visitors from this and the neighbouring provinces. The cloth having been removed, and benediction pronounced, the usual toasts were given by the president.

The worthy Deputy Provincial returned thanks, at considerable length, for his health being drunk, and concluded by congratulating the Brethren on the prosperous state of the Cestrian Lodge, and the Lodges generally within the province of Cheshire, and hoped to see a good muster to meet the P.G.M., Lord Combermere, at the next provincial Lodge.

A new song, written for the occasion, by Bro. Cudlip, of Birkenhead, to the tune of "The fine old English Gentleman," was then given with good effect by Bro. S. Brown.

"The Officers of the Province," with honours, was given; after which Bros. Brassy and Bennett severally returned thanks. Song—"Our overseer."

"The late W. Master, Bro. Hamilton"—(honours.)—Bro. Hamilton acknowledged the toast.

"The present W. Master."—(honours.)

The W.M. Bro. Bage, returned thanks, in a speech replete with true Masonic feeling, observing, that he should endeavour to tread in the steps of his predecessor. Song—"The Entered Apprentice."

"The W.P.M., Bro. Thomas F. Maddock," who returned thanks in a very neat speech.

"The Senior and Junior Wardens."—Bros. Moss and Willoughby each acknowledged the toast.

The health of Bro. Lloyd Wilbraham was next given.—Bro. W., in acknowledging the toast, delivered an interesting Masonic oration.

"The W.M. and Brethren of the Mersey Lodge, 701, Birkenhead."

The "W. Master elect."—Bro. Willoughby returned thanks.

Many other toasts and songs were given, and the Brethren continued to enjoy their festivities until called by the J.W. from refreshment, and reminded that it was "high time" to adjourn.

During the proceedings of the day, a most superb Past Master's Jewel was presented to Bro. Charles Hamilton, by the R.W. D.P.G.M., in the name of the Brethren of the Lodge, for the zeal and attention Bro. Hamilton had shown in his capacity as W.M. for the last three years. The address was delivered by the worthy Deputy with that feeling which called forth the admiration of every Brother present. On the back was engraved the following inscription:—"Presented to Brother Hamilton, by his Brethren of the Cestrian Lodge, 615, as a mark of their high and fraternal regard.—Dec. 27, 1842."

HEREFORD.—The Brethren of the Palladian Lodge celebrated the Festival of St. John the Evangelist, at the Green Dragon Hotel, on Tuesday the 27th of December, when the attendance of the Brethren was numerous.

WORCESTER, Dec. 27.—The festival of St. John the Evangelist was celebrated by the Brethren of the Worcester Lodge, which was opened at the appointed hour, after which the Brethren were called from labour to refreshment, and about half-past four nearly seventy sat down to a banquet served in the newly-erected spacious and magnificent Masonic Hall. The W.M., Bro. H. Eginton, presided. Grace was said by Bro. the Rev. F. Palmer, of Alcester, Chaplain to the Provincial Grand Lodge of Warwickshire. "The Queen and the Craft," "H.R.H. the Duke of Sussex, G.M.," "The Earl of Zetland, the Marquis of Salisbury, and the other grand officers," stood first upon the list of toasts, and were drunk with the usual Masonic honours. A long succession of Masonic sentiments followed. Bro. Ribbans, of Birmingham, returned thanks for the visitors. The appointments of the Lodge he had never seen surpassed, if equalled, in the provinces. The Rev. Bro. Palmer was pleased, in a truly fraternal spirit, to signify his entire concurrence in the sentiments so beautifully conveyed by Bro. Ribbans. Never before has the faithful city beheld such a Masonic gathering—a gather-

ing so eminent for the station, character, and talents of the individuals comprising it. May it behold many such, and may we live to enjoy the pleasure of recording them !

MASONIC BALL AND SUPPER AT NORTHAMPTON.—It cannot have escaped the recollection of those readers of the "*Review*" who were present at the Provincial Grand Lodge, held at Northampton several months ago, that a hint was then thrown out by the metropolitan visitor, Dr. Crucefix, that some effort should be made to conciliate the lasting favour and approval of those fair creatures, who are by "no mortals" more adored than by "Free and Accepted Masons," by inviting them to participate in the fascinating pleasures of Terpsichorean pastimes. A pledge was then given that the suggestion should not be forgotten, and nobly have the Masons here redeemed their promise. The Brethren of the Pomfret Lodge and the Lodge of Merit united for that purpose ; and from the profuse manner in which they issued invitations, brought together one of the most numerous and delighted assemblages ever witnessed in this town, to do honour to the natal-day of the Grand Master of the Craft. The *suite* of rooms belonging to the George Hotel, which even on ordinary occasions, from their chasteness of internal embellishment, pleases the eye of the spectator, received on the evening of the 26th of January, an additional charm from the skill and taste displayed in their decoration. Amongst the most conspicuous of these efforts, we may notice the judicious mode in which the conservatory, through which the company were conducted previously to entering the ball-room, was arranged with evergreens, exotic plants, classic figures, &c. To the stewards conducting this truly elegant entertainment the highest praise is also due, for their appropriate introduction into the *salon-de-danse*, of a variety of Masonic banners and other emblematic devices, beautifully and accurately executed, and displayed in a manner that gave increased brilliancy to a scene to which Nature and Art had each so lavishly contributed. The dulcet notes of a fine band enhanced the pleasures of the evening, and kept in active motion the fair and sylph-like devotees of the dance. About four hundred and fifty individuals flocked beneath the banner of amusement which the Masons thus hoisted so gaily ; but of the *fête*, at its zenith, we shall not attempt to give anything like an adequate description, inasmuch as we could not, were we to make the attempt, supply any thing but an imperfect sketch. Fair woman—the choicest portion of creation—shone here in all her resplendent innocence and beauty. "Here," it was remarked by a young rhymster near us on that happy evening,

"—— Beauty's eye, most eloquently bright,
Sends down its greeting to the Sons o' Light."

In addition to the numerous elegant costumes observable amongst the bevy of "fair women" assembled "amid the glittering throng," the rich paraphernalia of the order, comprising the Provincial Purple and the Craft Blue, together with the splendid Apron and Scarf of the Royal Arch Degree, formed a beautiful contrast to the flowing robes of the *Hours* by whom they were surrounded. Bro. Ewart, the much-esteemed D.P.G.M.—through whom a dispensation had been obtained authorising our Masonic friends to wear the "clothing" of the initiated—was present, and appeared to be much delighted with the rational gaiety which prevailed. About one o'clock supper was announced, and never did the Messrs. Higgins more honourably sustain their characters as

caterers for the public *taste*, than by the mode in which they carried out the liberal intentions of the donors of the feast. It was not until the dawn of another day had given signal for departure, that we left a spot which had, for so many hours previously, been peopled with

“ The might—the majesty of loveliness ;
The light of love—the purity of grace.”

It would be ungrateful, were we not again to record the hospitable kindness invariably displayed towards his Brethren by Bro. W. Higgins ; his friendly reception of ourselves was, in itself, the “ heart’s promise of festivity ”—a promise more than realized in the brilliant doings of the night. On Tuesday, the 14th of March, the gentlemen who had partaken of the hospitality of our Northampton friends on the above occasion, gave a return ball and supper, which was conducted on the same scale of liberality and unexceptionable taste.

CARMARTHEN.—Bro. T. B. Powell, surgeon, has been elected W.M. of the St. Peter’s Lodge, and Bro. Ogle has been re-elected Secretary.

HAVERFORDWEST, *Jan. 14.*—Sir Richard Phillips, *M.P.*, was duly installed Master of the Cambrian Lodge, at the Mariner’s Arms hotel.

PEMBROKE DOCK.—Bro. Burdwood, W. M. of the Loyal Welsh Lodge, held at the Victoria Hotel, Pembroke Dock, selected Bros. Hulm and Crout, *R.V.*, as his Wardens for the ensuing year.

TRURO, *Dec. 27.*—The procession of the One-and-All Lodge, as advertised, was unavoidably postponed, but the ordinary took place at Mr. Gatty’s, Town Arms Inn.

DEVONPORT.—The Brethren of the Brunswick Lodge, 185, dined together on St. John’s-day, 27th inst., according to ancient custom, at Bro. Townshend’s, London Inn, in this town. The attendance of the Brethren was numerous, and the evening was spent with that peace, love, and harmony, so characteristic of the Craft. After the usual Masonic toasts had been given, the company were delighted with some excellent songs, and the ample viands and good cheer, which were provided by Bro. Townshend, having been noticed in a neat speech, and responded to, the Brethren separated, and retired to their respective homes, with the feeling that “ the evening’s enjoyment would bear the morning’s reflection.”

The Brethren of Lodge Charity, No. 270, Royal Arch Chapter, No. 270, and Royal Veteran Encampment, dined together at Bro. Saul’s, Golden Fleece Inn, George Soltau, Esq., W.M., presiding. A tribute of respect, from the various orders, was presented to their much esteemed Brother, Wm. Dyer, who acknowledged the compliment paid to him, in a most fraternal and very impressive manner.

TAVISTOCK.—The Brethren of the Bedford Lodge, met on the 28th December, and after installing the W.M., and transacting other business, dined together at Bro. Northway’s, and were highly gratified at the attendance of some Brethren from Plymouth and Devonport. We are happy to hear that Freemasonry is increasing in this beautiful town, and can bear testimony to the abilities displayed on this occasion by several of the members of this ancient Lodge.

SIDMOUTH.—The Brethren of Lodge 190 held their annual festival on the 27th of December, being St. John’s-day, which was spent with that social glee and fraternal harmony, so characteristic of the “ Sons of Light.”

EXMOUTH, Dec. 27.—The Brethren of Lodge No. 123, held their annual festival of St. John the Evangelist, at the Lodge-room, Globe Hotel, Exmouth, when Bro. George William Turner, of Exeter, solicitor, was installed as Master for the ensuing year, and other officers appointed and invested. After the business of the Lodge was over, thirty-six of the Brethren present sat down to a banquet, and spent the evening in the greatest delight and harmony. The Brethren were grateful to Lady Rolle, for the great profusion of game liberally given by her on this occasion.

TIVERTON, March 6.—The members of the Lodge of Fidelity, No. 280, at their Masonic Hall, presented to Bro. Henry Solly Hodges, P.M. and Secretary, a valuable Masonic Jewel, made by Bro. Acklam, of Loundon; and a scroll of vellum, handsomely enriched and inscribed, with the expression of their respect and esteem, for the honorable and gentlemanly manner in which he had at all times advanced and maintained the interests of Masonry, and of that Lodge in particular.

BUDLEIGH SALTERTON.—The Lodge of Harmony, No. 509, celebrated their annual festival of St. John, at the Rolle's Arms, in this town, on Thursday, Dec. 29, when Bro. John Kelly was installed as Master of the Lodge for the next year, and Bro. W. H. Merry, of Broadclist, surgeon, P.P.G. Steward of Devon, and Bro. W. Wish, of Broadclist, were appointed and invested as Wardens. A large number of Brethren sat down to dinner;—after the usual Masonic toasts, the health of Edward Divett, Esq. M.P. for Exeter, was drunk with great applause, the Brethren being obliged to him for the unbounded liberality with which he had presented game, and other good things, to the Lodge, to be consumed on this festive occasion.*

TAUNTON.—The annual festival of St. John was celebrated by Lodge 327, when Bro. Frederick May was installed, after the ancient custom, into the chair of the Lodge, as the W. Master for the ensuing year, with the usual solemn ceremonies, and he then appointed and invested his officers accordingly. A Chapter of Royal Arch Masons was held, when M.E.Z., Comp. Eales White, after having filled the Chief's chair for the fourth time, desired to resign it into the hands of Comp. the Rev. F. Warre. The Chapter proceeded to the regularly appointed business, and after naming an early day for the purpose of receiving propositions, a Board of duly installed Principals was solemnly formed, and Bros. Haseler and Herniman were installed into the 2nd and 3rd chairs, and Comps. Maher, Mosse, and May, were also elected sojourners for the ensuing year.

BATH.—Masonic affairs are certainly, just now, not in the ascendant; however, we have a staff, and, with a little good recruiting, might present a good face. Time will show. The Cumberland maintains itself creditably. It is not to be expected that our kind old friend, Bro. Madison, who is an octogenarian, can perform public service; as a set-off to the present aspect; and in proof that expectation and hope lead to pleasant anticipation, we give the following account of a most delightful meeting:—

* We hope our Brethren in the West will not take offence at our expressing a hope that they can rival, by working well in Lodge, their social enjoyment, so kindly promoted by their excellent M.P., and also by Lady Rolle. It was for similar expressions, on a similar occasion, that we encountered a very severe admonition from a Nottingham Lodge—who inflicted on us the unmitigated penalty of—declining to subscribe for the future!

BATH, Jun. 5.—ROYAL CUMBERLAND LODGE.—A numerous meeting took place at the Masonic Hall. There were visiting Brothers from other Lodges, among whom we noticed Bro. Charles Maddison, D.P.G.M.; the Hon. Captain A. G. F. Jocelyn, (Grand Lodge of Ireland); Bros. Dr. Bryant, Dr. Cottle, Dr. Evans, Dr. Fairbrother; Hurly, Walkys, Williams, Owen, Benfield, and Fuller, from Bristol; the Rev. G. Bythesea, P. G. Chaplain; and Sir John Maule, Lodge of Honour; C. Clively, No. 18; and Bracher, Emblin, &c. &c., to witness the installation of Bro. Thomas Fuller, as W.M. of the Royal Cumberland Lodge; and also the presentation of a testimonial to Bro. James Wodderspoon. The installation was most ably performed by the retiring Master, Bro. Fraser, who inducted the W.M. into the chair with a suitable address: The W. M. then proceeded to the appointment of the various officers, and routine duties of the Lodge.

The W.M. then rose, and addressed Bro. Wodderspoon as follows:—
 “Brother Wodderspoon,—The announcement of your intention to leave Bath, was received by none with more regret than myself. It was from your hands I received my first Masonic investiture, and from that period to the present time I have had the pleasure of observing your increasing labours to benefit the Lodge; but, it must be observed, the testimonial in my hand has no reference to services performed. If such a principle of remuneration was admitted, we should be poor indeed in discharging the many obligations we owe to the excellent P.M.’s I see near me. No, Brother; the object of this pleasing ceremony springs from a higher source, and is the only means your Brethren have of conveying to you their fraternal regard; and, in so doing, we fervently hope that, in your path through life, it will always furnish you with happy reflections; and if the Almighty Disposer of Events should direct your course to foreign climes, where you may form new friendships and associations, it will furnish the means of showing how high you stand in the esteem of those you have left behind.

“I will now, Brother Wodderspoon, read the inscription,—

“Presented to Brother James Wodderspoon, P.P.G.J.W., M.E.Z., and P.M., on his leaving Bath, by the Companions and Brethren of the Royal Arch Chapter, and Lodge No. 48, and the Lodge of Rectitude, No. 420, in testimony of their fraternal esteem.

“5th January, 1843.”

“In passing it to your hands, I must observe, the value of such a gift may be much increased by the manner of presenting it, and I greatly regret the office has not been performed by one of the many more talented and able Brethren present. I wish you, Brother Wodderspoon, health and happiness; and may the Great Architect of the Universe bless and protect you.”

This truly Masonic and affectionate address was received with marked expression of approbation by the Brethren; and the worthy Brother to whom it was addressed, after a brief pause, replied:—

“Worshipful Sir, and kind Brethren,—I should be ashamed of my present feelings, if I could readily express them to you; they are of a nature not describable by words, and it is only those who have experienced such extraordinary, though unmerited, kindness, that can in their own minds, do justice to them. Let me assure you, however, that I do feel, with every pulsation of my heart, your more than brotherly kindness; that my gratitude is as great as the utmost extent of human feeling will permit it to be.

“The sentiments so kindly expressed by our worthy W. Master, and

engraved, by your desire, on the cover of this splendid testimonial, are such as must convince me, that to the generous feelings of your own bosoms, and not to my deserts, must they be attributed. By this mark of your esteem, you have indeed enriched me; for, unlike the fabled box of Pandora, I feel it to be filled with every earthly good, and that a halo of hope and affectionate remembrance will ever surround it. It will have the power to mitigate the disappointments that are concomitant with human affairs, and prove to me the best stimulant to virtuous exertion.

"This, indeed, is the proudest moment of my life. Born amongst you, and brought up in this beautiful city, I have ever found friends who have felt a kindly interest in my welfare; and, now that circumstances force me to seek fortune elsewhere, I find them unite to honour me, and show to the world that my humble exertions have met with approbation, and that my character has been deemed worthy of esteem. Believe me, my earnest endeavour shall be to show that there are *some* grounds for the partial opinion you have here expressed.

"I was scarcely a man when I became a Mason; and my first impression, on receiving the Light of that science, was, that I had indeed found the best sphere for the exercise of benevolent feeling—all creeds, all countries, being alike accepted by the Brotherhood, to labour with them in promoting the happiness of mankind, by the practice of universal benevolence and brotherly love: whilst in the working of its admirable constitution I found that each Brother was anxious to advance even the humblest—who displays zeal for Masonry—to its highest places of honour.

"I have contributed my mite of zeal and strength to carry out those principles; and the honourable distinctions—which I am proud to wear—prove that, amongst Masons, every earnest endeavour to promote the good of the Craft, is surely acknowledged and generously rewarded.

"I know, however, that this practice—generous though it be—has, in my case, been far exceeded. A partiality, unexampled, has led you to select me as the recipient of your overflowing love for Masonry and good feeling. But, though I disclaim all title on the score of merit, still I deeply feel the obligation of kindness you have placed upon me; and, believe me, my gratitude shall only increase with my length of days."

It is scarcely possible to express the effect this address had on the Brethren, spoken, as it was, by a Brother who was so shortly to leave them, and one to whom the Masonic body of Bath are so much indebted for a long period of zealous and able services—

"Though young in years, yet among Masons old."

The usual banquet on the occasion of the installation, took place at the Castle, which was very numerously attended, and was most ably presided over by the W.M., who gave the customary loyal and Masonic toasts with appropriate honours.

Bro. the Hon. Captain Jocelyn, in returning thanks for the health of "The Duke of Leinster and the G. Lodge of Ireland," related a most interesting anecdote of the Lodge, connected with the regiment to which he belongs.

The healths of the W.M. and Bro. Widderspoon, as might be anticipated, were honoured with the most rapturous applause. The latter, in acknowledging the kind favour of his Brethren, said:—"I might,

in some measure, have expected that kind sentiment would have been expressed by you, in presenting me with the splendid testimonial which I have this day received; but a repetition of that kindness was totally unlooked for by me. None can conceive how painful, to me, is the knowledge that I cannot give expression to the feelings which animate my heart on this occasion; still, I know your indulgence is as great as your kindness is sincere, and am confident that what I do say will be received as heartfelt, and not mere lip-service. Thankfulness and gratitude are too trite, as expressions, to exemplify what I feel; and my resource in this emergency must be, in sincerely wishing every happiness to you all. Bitter to me is the thought of parting from you, as I know that I never can experience such joy as I have felt amongst you, or find others who, like you, have ever been forgetful of my many failings in the few qualities your kindness has exalted to virtues. To me, Freemasonry has been a beneficent genius, which has ever brought delight to my soul; it has given me instruction and happiness. Before the Light of Masonry beamed upon me, I knew of Friendship but its name; of heaven-born Charity, but as alms-giving, without aim or real purpose. Often have I since seen how blessed is judicious help in time of need, and felt how grateful to the feeling heart is the reciprocation of friendship and brotherly love. Believe me, I would sacrifice much to remain amongst you; and I shall ever blissfully look forward to a reunion with those I love, though long years may intervene. Allow me to take my farewell, in the words of one of the greatest poets and truest-hearted Brothers that ever Freemasonry can own—

“ May freedom, harmony, and love,
Unite you in the grand design,
Watch'd over by that Eye above—
The glorious Architect divine.

A last request, permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the Brother, that's awa'.”

The harmony of the meeting was considerably enhanced by many beautiful songs and glees, delightfully sung by Bros. Temple, Wodder- spoon, Keeling, Harris, and other amateurs. It is sufficient to say that the entertainment took place at Bro. Temple's, to warrant that the catering was, as is always the case, *perfect*.

We understand that the testimonial—a richly-chased snuff-box—which has been much admired for elegance of design and beauty of workmanship, was manufactured by Bro. J. D. Harris, of Southgate-street, in this city.

“ *Lottery for drawing for the Masonic Furniture belonging to the late Bath Masonic Hall, Jan. 16.—Meyler's Library.*—Meeting held: Present, Bro. Harris, P.M. of 312, in the chair, and eight other subscribers. Bro. Geary stated that, having only disposed of 200 shares, he should withdraw fifty for the benefit of the subscribers. No. 212 proved the prize, the number being held by Bro. Geary.”

By a circular since issued, Bro. Geary offers again the entire lot at the reduced price of 100 guineas, or will divide the lots in proportionate sums.

MONMOUTH.—The Loyal Lodge, 671, until lately nearly defunct, has, through the industry and zeal of Bro. Isaac Chilcot, not only revived, but is actually in most excellent order, and rapidly increasing in number and respectability, thirteen having been initiated, and as many joining; Among the latter the High Sheriff. Bro. Chilcot's zeal is most commendable; he attributes his success entirely to having read and studied to the best of his power, the Masonic works of the Rev. Dr. Oliver.

GLOUCESTER.—Masonry here is at the lowest ebb, so much so, that persons desirous of initiation, actually seek other places for knowledge. This has awakened the sleepers, and we hear that the revival of at least one of our Lodges will shortly take place.

SWINDON, Dec. 27.—The Royal Sussex Lodge of Emulation, No. 453, held its annual festival on St. John's-day, at the Goddard Arms Inn. The Lodge was opened at ten o'clock, A.M., and the W. Master elect was installed, and the other officers appointed and duly invested with the insignia of office. There was a numerous attendance of the Brethren, and the D.P.G.M. of Wiltshire, J. R. Brown, Esq., honoured the Lodge with his presence. The Brethren afterwards sat down to banquet. The Lodge was closed at an early hour.

PORTSMOUTH.—The Brethren here have applied for a warrant for a new Lodge, and have received a very strong recommendation from the P.G.M. for that purpose; they expect a dispensation to enable them to meet previous to receiving the warrant.

A Provincial Lodge will be held in the course of two or three weeks, previous to the departure of our P.G.M., Admiral Sir L. Curtis, who is appointed Admiral-Superintendent at Malta Dock-yard.

PORTSEA, Jan. 2.—The Royal Sussex Lodge, 428, met for the purpose of installing Bro. R. Elliott, who had been re-elected W.M.; and who invested his Wardens (Bros. Ogburn and Rastrick,) and other officers.

GOSPORT, Dec. 27.—The Lodge of Harmony, 387, is still increasing in numbers and respectability; they celebrated the festival of St. John. The W.M. Bro. S. D. Forbes, P.G.S.B., who had been unanimously elected amongst the rulers of the Craft, was installed in a style of first-rate order by Bro. G. Adams, assisted by Bro. Clark. The W.M. then invested his Wardens (Bros. J. O. Simmons and H. Compigne), and other officers.

ISLE OF WIGHT, Dec. 27.—The Phoenix Lodge, 319, celebrated the festival of our patron saint, when Bro. E. J. Scott, who had been elected at the previous meeting, was installed as the W.M., who appointed his Wardens, Bros. (Sabben and Savage) and other officers.

Feb. 22.—The W. M., in the name of the Brethren, presented Bro. Minchin with a splendid Past Master's jewel, as a mark of their esteem, and for the efficient manner in which he fulfilled the duties of W.M. during the past year.

Jan. 11.—**ALBANY LODGE, 176.**—Bro. T. H. Chase was duly installed as W. M. for the ensuing year, and invested Bros. J. H. Hearn and Brown Hearn as Wardens, as also the other officers.—This Lodge, under the fostering care of its present W.M., is, we are happy to say, recovering from the dormant state it has been in for years; since the

present Master has been in office there have been three initiations, and a good prospect of several others. There has not been a provincial meeting in the Isle of Wight for nine years, to which cause must be attributed the low ebb Masonry has been at in the island. This apathy is not creditable to Lord Yarborough, who, by such conduct, is decidedly liable to be attainted of a tendency towards disrespect to the Grand Master.

Dec. 28.—The East Medina Lodge, 204, celebrated the festival of St. John, when Bro. Henry Hearn was installed as W.M., who appointed his Wardens (Bros. Helby and Chase), and other officers.

Jan. 19.—The West Medina Lodge, 41, met, when Bro. Cottell was installed as W.M., and appointed Bros. Shedden and Cassap Wardens, and the other officers.

STOCKPORT, *March 22.*—In consequence of Lord Viscount Combermere, Prov. Grand Master, having intimated to the Brethren his intention of holding a Grand Provincial Lodge in this town, great preparations were made. A committee of the five Lodges in this town was appointed. The National School having been granted to them, immediate arrangements were made for the accommodation of the Craft.

On Tuesday afternoon the ringing of the parish-church bells announced the arrival, at the Wellington Bridge Inn, of the Prov. Grand Master, his lady, and son, and in the evening a deputation from the Lodges waited upon his lordship to make definite arrangements as to the forthcoming demonstration. Programmes were issued, and certain Masonic tradesmen in the town were busily engaged in supplying the clothing, regalia, and paraphernalia for the occasion,—of which the more costly have been provided by Brothers Moody and Whitmore. The public having exhibited an anxious curiosity to see the banquet-room, which is the upper room of the school, and which was being then fitted up for the Masonic order, the doors were opened to some of the more respectable of the inhabitants who presented themselves. A Provincial Lodge room was also fitted up, which was divided into compartments for the convenience of the Brethren and the transaction of business necessary.

Wednesday was indeed a beautiful morning, and the genial rays of a verdant sun were greatly auspicious of the novel scene which was to succeed. The town was quite excited. The courts of justice were closed; business was a good deal interrupted; flags were floating from the parish church and other public buildings; and the 22nd of March participated in those erst gaities of the 1st of May, which are now unfortunately almost departed. The bells, which were rang throughout the day, commenced some "merry peals" at eight o'clock in the morning; and the Brethren from the other towns in Cheshire continued to arrive up to nine o'clock (the hour fixed for walking); but, in consequence of the intended passing of the Hon. W. Cotton through a degree, and also the induction of Alfred Orrell, Esq. the mayor of the borough, into the same Lodge, in the arts and sciences of Freemasonry, the procession (contrary to arrangement) did not move until past twelve o'clock. The ceremony of "passing" of Fellow-craft, in the Lodge Unity, to those gentlemen, was performed by P.G.R. Moody, his lordship being on the throne, a Master from each Lodge filling the Warden and other official chairs, and in the presence of the Prov. Grand Officers from Cheshire and Lancashire.

At half-past twelve o'clock, the procession, which was composed of near five hundred Brethren, moved forward in order to the parish church. Divine service was opened by singing the 100th Psalm; after which, Evening Prayers were read by the Rev. the Rector, and an appropriate sermon, exhorting his hearers to brotherly love and charity, was preached by the Rev. James Wright, V.W.P.G. Chaplain, and Incumbent of Lachford, from the 25th ch. Matthew, 40 v.:—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—A collection was then made, amounting to £38, for the benefit of the funds of the Stockport Infirmary.

On quitting the church, the Brethren proceeded in the same order of procession to the National School, where they arrived at four o'clock, dispersing for an hour, the band striking up the air, "See the conquering hero comes," as the gallant P.G.M. passed along the centre of the body into the building. The gorgeous and characteristic banners, bannerets, &c., which were exhibited by the various Lodges, had a grand and imposing effect as they floated in the rays of the sun; and the interest taken by the public was manifested by the immense throng which accompanied the procession, and which required every exertion of the police to prevent their interrupting the progress. A great number of ladies occupied the different approaches and elevations which commanded a view of the principal entrance to the National School.

About half-past five o'clock, dinner was announced in the large room, the decorative drapery of which had been most tastefully arranged. There were four down tables one hundred and ten feet long, (allowing a passage across the room,) with a head or cross-table of about thirty-five feet. In the centre of this latter table, which was reserved for the more distinguished Brethren, and covered with a Masonic cloth, was fixed the throne, or elegant Masonic chair, intended for the R.W.P.G. Master (Lord Combermere,) over which was constructed a crimson-fluted canopy, of the Grecian order, and ornamented with gold coronets, embellished with his lordship's armorial bearings, and supported on each side by Union Jacks. The whole was surmounted with the emblems of loyalty—Bible, Sceptre, Crown, and Cushion. On the right of the throne, placed in a recess, appeared a conspicuous martial painting, representing underneath a record of some of the celebrated battles in which his lordship has signalised himself, such as, "Castiglione, Llerena, Salamanca, Orthez, Toulouse, Bhurtpore," and on the left was a similar painting of other engagements—"Flanders, Malavelly, Oporto, Talavera, Almeida, Torres Vedras." The room was decorated with blue and white drapery, together with evergreens, and banners emblematic of the humanising objects of the Society of Freemasons, amongst which we noticed, "Brotherly Love, Relief, and Truth;" "Temperance, Fortitude, Prudence, Justice;" "Audi, Vide, Tace," and others illustrating the primitive benevolence and belief of the Fellow-Craft, that

"Tis the first sanction Nature gave to man,
Each other to assist in what they can!"

Large portrait engravings of dead and living Brethren of the "Purple," were suspended from the walls, including those of the Earl of Moira, and John Finchett Maddock, Esq., of Chester. The gallery on the left of the room was filled with an elegant assemblage of the "fair sex," the

principal feature of whom, being the Lady Combermere, who, of course, occupied the centre-box, and appeared to take a lively interest in the proceedings of the evening.

On the right of Lord Combermere, sat J. F. Maddock, Esq., R. W. D.P.G.M.; James Newton, Esq., P.S.G.W.; Thomas Preston, Esq., R.W.D.P.G.M.; William Hesse, Esq., V.W.S.G.W.; the Rev. Mr. Pitt, G.D.C., &c., and on the left were noticed, the Hon. Wellington Cotton; the Rev. James Folliott, P.G.C.; Henry Coppock, Esq., J.G.W. Alfred Orrell, Esq.; John Bennett, Esq., S.G.D., and others.—On the cloth being drawn, *Non Nobis Domine* was given; and the following toasts were proposed during the evening, and received with great enthusiasm:—

Her Most Gracious Majesty, the Queen; His Royal Highness the Prince of Wales, and Earl of Chester; His Royal Highness Prince Albert; the Queen Dowager and other Branches of the Royal Family; the Ladies; His Royal Highness the Duke of Sussex, G.M. of England; the Right Hon. the Earl of Zetland, Pro.-G.M. of England; the Most Hon. the Marquis of Salisbury, Dep. G.M. of England; Lord Viscount Combermere, R.W.P.G.M., Cheshire; John Finchett Maddock, R.W. D.P.G.M., Cheshire; the Right Hon. the Earl of Mexborough, R.W. P.G.M., of the w.r. of Yorkshire; Le Gendre N. Starkie, R.W. P.G.M. w.d. Lancashire; Thomas Preston, R.W.D.P.G.M. E.D. Lancashire; John Drinkwater, R.W.D.P.G.M. w.d., Lancashire; the Hon. Wellington Cotton, on his being passed to the degree of Fellow-craft in the Lodge of Unity; Provincial Grand Wardens; Provincial Grand Chaplain, Provincial Grand Registrar, and other P.G. Officers of Cheshire; Provincial Grand Officers of w.r. of Yorkshire; Provincial Grand Officers, E. & w.d. of Lancashire; Masters, Wardens, and Brethren of individual Lodges, according to seniority; Alfred Orrell, Esq., the Mayor of Stockport, on his being passed to the degree of Fellow-craft in the Lodge of Unity.

Bro. Mason, of Macclesfield presided at the organ; and the vocalists of the evening were the Messrs. J. and R. Green and Hull, of this town.

After the fifth toast had been given, which would be about eight o'clock, the room was cleared of all but Masons of the Fellow-craft, when Lady Combermere and the other females retired.

His lordship vacated the throne about ten o'clock; it was then taken by James Newton, Esq., P.S.G.W., and under his auspices, the festivities of the evening were continued until a late hour, when the Brethren separated highly interested with the proceedings of this the first Provincial Masonic Lodge Meeting in Stockport.

SCOTLAND.

TO ALL WHOM IT MAY CONCERN.—*Having received many complaints from Subscribers in distant parts, that they do not receive their Numbers, sometimes until two months after publication, we respectfully request Booksellers and others will be more prompt in their delivery.*

EDINBURGH.

Some sharp-shooting has been practiced by correspondents in the *Caledonian Mercury*, quaintly termed, "Freemasonry changed," and "Freemasonry unchanged." In the former, the order is rebuked for an assumed offence towards a religious meeting; which assumed offence, in the latter is very clearly shown, not only to be a groundless accusation, but the statement itself to be intentionally offensive to the order.

Matters Masonic here are too quiescent to please the zealous Freemason. A little more anxiety would be agreeable; yet the nature of our system scarcely admits any. Still, the spirit liveth—our poverty, if not our will, consenteth to let things go on as they may and must, for wealth is the wings of eagle enterprise.

The Marquis of Tweeddale, the present distinguished Governor of Madras, acted as Grand Master Mason of Scotland during the years 1818-19. Doubtless the Masonic Fraternity at Madras will find in him a friend and Brother—although not officially invested, like his predecessor, with the badge of Provincial Grand Master for that Presidency.

GRAND LODGE OF SCOTLAND.—Sir Alan Napier M'Nab, a distinguished scion of one of the most ancient families in Scotland, has been appointed Provincial Grand Master for Canada, over the Lodges holding under the Scottish Constitution. The want of an active and superintending chief has long been greatly felt by the many Scottish Masons residing in Canada; and the Grand Lodge reposes every confidence in the zeal and exertions of Sir Alan, in giving new life and consolidation to the fraternity in that quarter.

Bro. John Francis Cooke, the Worshipful Master of the Nassau New Providence Lodge, has also received the commission of Provincial Grand Master in the Bahama Islands.

An appointment of P.G.M. over the Lodges in Australia Felix, is in contemplation.

EDINBURGH ROYAL ARCH CHAPTER, No. 1., Feb. 20.—Two distinguished Dutch Brethren, who have been travelling in this country for the special purpose of informing themselves of the various forms in which the different degrees of Freemasonry are practised here, were this day exalted to the supreme degree of Royal Arch Masonry, after having previously been initiated in Scottish Mark Masonry. The names of these gentlemen are Van Lennop and Schuymer, both belonging to the William Frederick Lodge of Amsterdam. M. Von Lennop is a Doctor

of Laws and Advocate of the Exchequer of the Kingdom of the Netherlands. It is hoped that they will be able to give a good account of their Masonic mission, upon their return to their Brethren in Holland.

EDINBURGH PRIORY OF KNIGHTS TEMPLARS, Feb 21.—Messrs. Johan Herrman Schuymer and Von Lennop, were received as members of the Combined Order of the Temple, Malta, and Holy Sepulchre.

CELTIC LODGE.—This Lodge held their annual convivial meeting, in their Lodge-room, Regent-hotel, on Friday, Jan. 13, the R.W.M., Bro. A. Murray, in the chair. The friendly and fraternal feeling existing between this popular Lodge, and the sister Lodges of Edinburgh, was evinced in a remarkable degree, by the attendance of numerous deputations to congratulate the R.W.M. on his accession to office. Nearly a hundred sat down to supper. Bro. Mackenzie's band attended, and played appropriate airs to the leading loyal and Masonic toasts.

ST. MARY'S CHAPEL, No. 1, Feb.—The annual festival of this Lodge was held on Tuesday last, in the large Waterloo-room, the Substitute Grand Master presiding, in the absence of the M.W.G.M. Lord Frederick Fitzclarence, who was prevented from attending by severe indisposition. This occasioned universal regret amongst the Brethren, by whom he is held in the very highest estimation, as was abundantly manifested, not only by the enthusiastic manner in which his health was received, but by the numerous attendance on the part of the different Lodges, many of whom had come a great distance in the expectation of meeting him. The Lodge was opened about half-past eight o'clock, and immediately afterwards, the deputations from the various Lodges were announced, and received with due Masonic honours. Bro. Whyte Melville, of Mount Melville, Substitute Grand Master, accompanied by the other office-bearers of the Grand Lodge, was also present. Grace being said, the Brethren sat down to an elegant and sumptuous entertainment, after which—the usual loyal and Masonic toasts having been given—the acting G. Master, proposed the Lodge of Edinburgh St. Mary's Chapel, which was suitably acknowledged by the R.W.M. Upon the health of the Lord Provost, Sir James Forrest, P.G.M., being proposed, the Brethren evinced the esteem in which they held him, in a manner that elicited from his lordship the kindest acknowledgments for the hearty welcome which had ever been given him, upon his visiting his mother Lodge. The Master of the Lodge No. 1, then proposed a bumper to his predecessor, Bro. Dunlop, in a speech highly complimentary to that gentleman, and presented him, in the name of the Lodge, with a chaste and elegant silver claret-jug and salver, as a lasting testimonial of the esteem in which he is held, for his valuable services to the Lodge, and of the personal friendship of those over whom he presided. The company were enlivened, during the evening, by the delightful music of the band of the Enniskillen dragoons, kindly granted to the Lodge, by Colonel Whyte, and the officers of that distinguished regiment.

The annual festival of the Lodge Edinburgh St. Andrew, No. 48, was held at the Regent-hotel, Waterloo-place, on Friday, Feb. 24. The R.W. Master, Bro. J. Steventon, in the chair, surrounded by a numerous body of his Brethren, and deputations from the sister Lodges, headed by their respective office-bearers. The evening was spent in the greatest harmony.

ST. DAVID'S LODGE.—On Tuesday, 21st of February, a monthly meeting of this Lodge was held, at which deputations of visiting Bre-

thren from the Canongate Kilwinning, the St. James's, the Canongate and Leith, the St. Stephen's, the Celtic, the Roman Eagle, and Defensive Band Lodges, attended in considerable numbers. Various appropriate toasts preceded and followed the interval of refreshment; and the Brethren departed at the hour of high-twelve, gratified in no ordinary degree with the proceedings of the evening. The Lodge of St. David took its rise, about a century ago, from some Brethren belonging to the Canongate and Leith Lodge; and, without disparagement to its parent, or others who may stand higher on the roll of Grand Lodge, it may justly be asserted that, under its present management, the Lodge of St. David—the Mother-Lodge of Sir Walter Scott—stands Masonically second to none. The Rt. Worshipful Master, J. B. Douglas, Esq., was supported on either side, by the Depute-Master, Bro. Shand, the Hon. Henry Walpole, Alexander Deuchar, A. Douglas, and other eminent Masons. Bro. David Wardlaw Scott, Poet-Laurate of the Lodge, sang an excellent song composed for the occasion.

MILNIA TEMPLI, *March 8.*—A Grand conclave was held, at which a communication was received from Sir D. Milne, the Grand Master, on the appointment of his successor. The annual election of office-bearers took place; we have not, however, as yet received the particulars.

CUPAR, *Sept. 15.*—*Installation of the Provincial Grand Master of Fifeshire, and laying the Foundation Stone of the Fife County Prison.*—At twelve o'clock the deputations from the different district Lodges marched in Masonic order from their respective places of rendezvous to the County Hall, where the Provincial Grand Lodge of Fifeshire was formed for the installation of R.W. Provincial Grand Master, Bro. John Whyte Melville, Esq., of Mount Melville, &c., &c., and the other office-bearers. At one o'clock the Provincial Grand Lodge was opened by Bro. Carstairs, the R.W.M. of St. John's, Cupar, assisted by his office-bearers, in due form, and with solemn prayer, by the very Rev. Bro. Dr. Anderson, P. G. Chaplain.

The R.W. Bro. CARSTAIRS having stated the object of the meeting, and after a handsome eulogium on the new P.G.M., the R.W., Bro. Whyte Melville was introduced into the Lodge, attended by the R.W. Bro. Sir John Ogilvie, Bart., the R.W. Bro. W. A. Laurie, Secretary to the Grand Lodge of Scotland; Brothers M'Gill, of Kempback; Gillespie, of Mount Whannie; Haig, of Cameron Bridge, and Pagan, of Cupar. The business commenced by reading the warrant and commission from the Grand Lodge of Scotland, after which the R.W. Brother was presented to the R.W. Master in the Chair, and duly installed by him, according to ancient form, into office, amidst the acclamations of the Brethren, and with the usual honours and salutations.

The other office-bearers having been installed, the P.G.M. addressed the Brethren in an elegant oration. A grand procession having been formed, it moved off to the site of the new prison. Having arrived in front of the new erection, the different deputations drew up in semi-circular form, with the assemblage outside, amounting to upwards of two thousand. After the Queen's Anthem, by the band in attendance, an impressive and eloquent prayer was offered up by the P.G. Chaplain, the Rev. Dr. Anderson of Newburgh.

P.G.M. J. WHYTE MELVILLE, Esq. shortly addressed the Brethren, and the ceremony was proceeded with.

The stone having been placed on its bed, it was squared, plummed,

levelled, and laid, according to the rules of Masonry—S.G.W. Carstairs applying the square; J.G.W. Makgill the plummet; Depute-M. Ogilvie (Sir John) the level; and the R.W. Prov. G.M. concluding the ceremony by his mallet; and, thereafter, pouring on the stone, corn, wine, and oil, with the benediction.

The ceremony being completed, the G.M. shortly addressed himself to the Sheriff-Substitute, the Provost, and Magistrates of Cupar; to which Mr. Sheriff Jameson replied.

The Provost and Magistrates having bowed acquiescence in the Sheriff's reply, the usual compliments were exchanged among the officiating parties. Three cheers having been given by the Brethren and crowd, the deputations were then re-marshalled, and returned in procession to the County Hall, whence they separated to their respective places of rendezvous at a quarter past three o'clock.

MONTROSE, Dec. 27.—The Brethren of St. Peter's Lodge celebrated the festival of St. John; Bro. James Chalmers, Esq., R.W.M., in the chair. The Lodge exchanged deputations with the other Lodges in town, and the evening passed over in the most harmonious manner. Amongst the various toasts the health of our esteemed Bro. Dr. Burnes, K.H., of Bombay, was not forgotten; and it was our melancholy duty to drink in solemn silence to the memory of our late Bros. Sir Alexander Burnes and Lieut. Charles Burnes.

Feb. 28.—St. Peter's Lodge met for the purpose of entering, passing, and raising several respected individuals; amongst the rest Dr. Edward Balfour, H.E.I.C.S., brother of Captain Balfour, consul-general for China.

FRASER LODGE, STRICHEN.—Bro. Charles Dalziel, R.W.M.

BANFF.—Hogmanay falling, this year, on a Saturday, the Brethren of St. Andrew's Lodge, Banff, were obliged to postpone their annual Ball to the evening of Monday the 2nd instant, when it was given, as usual, in the county-rooms, and was most numerous attended. Dancing commenced at nine o'clock, and was kept up, with little intermission, until near five next morning, when the company departed all highly gratified with the arrangements of the stewards, and the kind and judicious attentions of Mrs. Gray, the lady-patroness.

ABERDEEN LODGE.—Bro. James Hadden, Esq., of Persley, R.W.M.

ST. MACHAR'S LODGE.—Bro. William Gray, Esq., R.W.M.

ST. NICHOLAS' LODGE.—Bro. James Adam, R.W.M.

ST. GEORGE'S LODGE.—Bro. Alexander Duncan, R.W.M.

ABERDEEN, ROSEHEARTY.—The Forbes Lodge held their ninety-sixth anniversary at their Hall, on Friday, Jan. 6, when the office-bearers for the ensuing year were elected, and invested by A. F. Robertson, R.W. Master. The accounts of the Lodge being settled, the Brethren were happy to find that, after paying upwards of £80 to sick, superannuated members, and widows, the funds of the society are still in a flourishing condition.

LERWICK, Feb.—"The tardy arrival of the *Quarterly* is much to be regretted; it does not appear until three months after publication. The bookseller here—who, by the bye, although he is our post-master, is a lover of darkness rather than light—gives the fault to the agent in Edinburgh. Somebody's fault it certainly is; and if worth while, I would like very well, that the Editor was able to find out whose it is.

“ We certainly were all of us very much surpris'd to see the news about the spiritual head of the Masonic temple, Bro. Oliver ; and those who were yet halting between two opinions, have, by this new act of tyranny, had their eyes opened, and have come to a decision. I need not tell you which way. In fact, the question of whether the P.G. for Lincolnshire was right or wrong in deposing his superior, is not a question of the Grand Lodge of England ; but involving, as it does, one of the most sacred rights of a Freemason, it is a question to be decided by the Craft at large, and by them only. Nor have I a doubt but this decision will be glorious.”

IRELAND.

TO CORRESPONDENTS.

S.P.Q.R.—This, the first number of our New Series, while it in all respects confirms the past, will give the best earnest of our future intentions.

A MASTER MASON OF 1833.—The efforts of the clique, however backed by spies and silly folk, have signally failed; but the time to expose them is not yet come; there are also a few who are too good to be black-balled by such acquaintanceship. Great care must be taken to winnow the grain from the chaff.

A PAST GRAND OFFICER.—We are obliged by the MS.; and as we are preparing for our “Annalist” some remarkable events of the Grand Lodges of Ireland, it comes in good time. We invite confidential communication.

A BELIEVER IN —. We cannot insert the report, the same not being authenticated; true, it is very carefully drawn up, but *facts* are not sufficiently apparent.

AN IRISH DIOGENES has more wit than caution; his lantern throws a strong retrospective light, and, consequently, he does not look as behind a mask.

ET TU, BRUTE.—We retort the words. A better man does not breathe than —; if peace and kindness depended on him, all would be *right*, but he is compelled to act against his feelings and his conscience.

“ WHEN matters come to the worst, they are sure to mend ”—this is a saying ; it is to be hoped the doing may not be far distant.

Ill-omened birds are disposed to defile their own nest : and, not content with such unnatural proceedings, will make their practice as public as possible ; but the noisomeness usually recoils on the aggressors. Freemasonry is too holy and noble an institution to be affected by the intriguing stolidity of any men, much less can it suffer by such silly nonsense as is displayed in the following papers, which are taken from the *Freeman*, Feb. 7, which paper, however, we believe, entertains no opinion of its own on the matter :—

“ FREEMASONRY.—We (*Tablet*) have much pleasure in laying before our readers the following extract from the “*Monita et Statuta*,” promulgated four years ago by the English Vicars Apostolic :—

I.

“*Monita et Statuta* (p. 3.)

“ We likewise enjoin that the Catholics be discreetly warned against entering into the society of them who are vulgarly called Freemasons.

4th May, 1838.

“ PETER, Bishop of Siga.

“ THOMAS, Bishop of Cambysopolis.

“ JOHN, Bishop of Trachis.

“ THOMAS, Bishop of Olona.

II.

“Alia Observanda in Districtu Londinensi (p. 3).

“VI. By a Response of the Sacred Congregation of the Holy Office, (5th of July, 1837,) it hath been declared that a confessor cannot, *lawfully or validly*, grant sacramental absolution to men belonging to the Society of Freemasons, in any part of the world soever, who are incorporated under, and mutually bound by, the obligations of an oath of secrecy, (so long as the custom of exacting the oath continues to prevail among that sect,) before they *absolutely, positively, and for ever* abandon the aforesaid condemned society. Which Response hath been again confirmed (27th June, 1838.) The rule above-mentioned must be implicitly followed, where the penitent is avowedly associated with the body of Freemasons, or where, in confession, he declares himself a Freemason.—THOMAS, Bishop of Olena.”

“London, 20th April, 1842.”

“MR. SHEIL AND THE FREEMASONS.—An anonymous correspondent from Myddleton, near Manchester, lately accused Mr. Sheil, M.P., and Mr. Justice Ball, of being Freemasons. A letter just received by us, from the right honourable gentleman first named, authorises us to give a direct contradiction to the calumny. Mr. Sheil and Mr. Justice Ball are not, and never were, Freemasons. So much for ‘Catholicus!’—*Ibid.*”

“JOHN TUAM” *versus* FREEMASONRY.—The *Freeman’s Journal* publishes the following “bull,” directed to a Roman Catholic priest in Canada, by “his Grace” of Tuam, denouncing the practice of Freemasonry, which appears to be rather prevalent amongst the faithful in that province:—

“St. Jarlath’s, Tuam, Sept. 16, 1842.

“Rev. dear Sir,—Having been informed by you that there are in Canada some misguided Catholics who, striving to justify the practices of Freemasonry, scruple not to assert that it was sanctioned by priests and bishops in Ireland, allow me to tell you that this was never the case; and that those men are only aggravating their disobedience to the Church by the additional guilt of calumny. I have had extensive acquaintance, not only with the present race of ecclesiastics, but also with some of those venerable men of more ancient standing—some of whom are no more, and I can confidently state, that neither in this city, nor in any other part of Ireland, was the bond of Masonry sanctioned by any other portion of the clergy. That Freemason Lodges were then more numerous and frequent than now, may be true; but their existence, in contempt and defiance of the repeated denunciations of the clergy, cannot be brought as an argument of their sanctioning the system, more than the prevalence of other evils against which they do not cease to raise their voices, could be adduced as a proof of similar connivance.—I am, Rev. dear Sir, your very faithful servant,

“JOHN, Archbishop of Tuam.”

“To the Rev. J. H. M’Donough.”

The *Nenagh Guardian*, with some spirit, but, we think, with more anxiety, has noticed the subject, and intimated that, as one of the proprietors of the *Freeman* was a Mason, it was inconsistent in that journal to attack the Masonic body. The *Freeman* denying the fact, no more can be said. The letters under the signature “A Roman Catholic Freemason,” as published in the *Nenagh Guardian*, are clear and succinct in their argument, and display a beauty of holiness, in excellent contrast with the poor and drivelling denunciations of the

four persons who rejoice in the cognomens of *Sigf*, *Cambysopolis*, *Truchis*, and *Olena*.

The pure and virtuous Roman Catholic is equally an object of respect as any other member of the order ; and knowing, as we do, the many recorded instances of their devotion to Freemasonry, we deeply regret that documents of so revolting a nature should ever have been penned.

In Dublin, Masonic affairs are but stationary ; we have been damped by misrepresentations, and want moral courage to set about effecting a moral change. But, in the Irish provinces, Freemasonry is resuming its prerogative, enlightening the mind and cheering the heart. In Cork, the Masonic ball attracted the ladies of the fair city, and a noble offering was placed in the hands of the Treasurer of the Female Asylum. The installation of Lord Carbery was a splendid ceremonial, and every confidence is felt that his lordship will reanimate Freemasonry in South Munster, while in North Munster his enterprising and spirited Brother, Michael Furnell, continues with unremitting ardour his brilliant career. In Limerick, the ball for a similar occasion was eminently successful, and was followed on the second night after by a ball given by his lady, whom the Craft honoured by attending in full Masonic costume—“*Hommage aux dames.*” Some particulars of these interesting balls will be found in another place.

We feel great pleasure in believing that some slight differences of opinion, in respect to the designation of the Two Grand Lodges in Munster, are removed—as South and North, may they long maintain the integrity of the Order over the whole of the province !

THE GRAND COUNCIL OF RITES.—A convocation of this assembly will be held on the 18th of April, at which the presence of his Grace the Duke of Leinster is confidently expected.

DUBLIN.—GRAND MASONIC FESTIVAL.—St. John's-day was celebrated in this city by the Brethren of the Craft with unusual splendour. His Grace the Duke of Leinster, M. W. G. M. of Freemasons in Ireland, presided on the occasion, to which a peculiar interest was given by the circumstance of the Grand Master having selected that opportunity for presenting to the order Bro. George Hoyte as D. G. M. in succession to Bro. White, who had long held that distinguished office with so much credit to himself, and had recently resigned it into his Grace's hands. Nothing could exceed the brilliancy of the meeting assembled to do honour to the presence of the G. M. The imposing ceremony of the installation of D. G. M. was conducted in a manner alike creditable to the known principles of the time-honoured institution of Freemasonry. The banquet, at which near two hundred Brethren, decorated with the emblems of the Craft, were assembled, presented a truly animating appearance. It was presided over by his Grace the Duke of Leinster, with all the urbanity and fraternal regard for the interest of the order, which have been long known and esteemed amongst Masons as the characteristics of their noble and illustrious Grand Master. His Grace was supported by the newly-installed R. W. D. G. M., Bro. Hoyte ; R. W. the late D. G. M., Bro. William White ; the R. W. the Representative of the G. M. of England, Bro. Brereton ; the R. W. the Representatives

of the Grand Lodges of New York and Virginia, and a numerous array of visiting Brethren.

When the cloth was drawn, and grace was said by Bro. the Rev. D. Flynn, the following toasts passed the chair:—

“Her Most Gracious Majesty the Queen.”

“His Royal Highness Prince Albert; Albert-Edward, Prince of Wales, and the rest of the Royal Family.”

“His Royal Highness the Duke of Sussex, Grand Master of Freemasons in England.”

Bro. BRERETON, as Representative of the Grand Master of England, acknowledged this toast.

“Lord F. Fitzclarence, Grand Master of Masons in Scotland.”

The DEPUTY GRAND MASTER having obtained the privilege of proposing a toast, gave, after a very appropriate introduction, “The health of our Grand Master, his Grace the Duke of Leinster.”—(Received with the utmost enthusiasm and a Masonic salute). Song—“Erin is my home.”

The M.W. the GRAND MASTER expressed his acknowledgments briefly. The cordial reception his name had met with, proved that he retained the confidence of the Brethren—(hear, hear). For the many years he held the position in which he stood, it had been his anxious wish to advance Masonry by every means in his power; and the array of worth and respectability around him on that occasion, proved how far he had been successful—(hear, hear). In conclusion, he expressed his happiness in presenting them, that night, with a Brother to act as Deputy in his (the duke's) absence, to uphold and advance the order by every means in his power. The right of nomination resting in him, he (the duke) had looked anxiously and narrowly around him, and in no one more conspicuously were found the many attributes entitling him to the office to which he had been installed. He was a man equally beloved by the Brethren as he was esteemed by his fellow-citizens for integrity of character and propriety of conduct; and it was with his (the duke's) best wishes for his welfare and prosperity, that he proposed “The health of the D.G.M. Bro. G. Hoyte.”

The R.W. DEPUTY GRAND MASTER acknowledged the high compliment.

His GRACE next proposed “The healths of the Past Deputy Grand Masters.”

The P.D.G. MASTERS severally returned thanks.

The next toast proposed by his Grace the GRAND MASTER was, “The Masonic Female Orphan School; increase to its means and decrease to its objects.”

The children of the school were introduced by the Grand Chaplain, and presented a most gratifying appearance, from their healthful and happy looks and neat attire. After remaining a few minutes in the room they retired.

His Grace the GRAND MASTER at this period of the evening retired, expressing his regret at being obliged to do so, having to return to Carton that evening.

The R.W. DEPUTY GRAND MASTER assumed the chair, and gave in succession the healths of the several grand officers.

The health of the venerated Patriarch of the Order in this country, Bro. John Fowler, D.G.S., was received with every demonstration of fraternal regard. The toasts were all cheered enthusiastically.

During the evening a variety of admirable music, vocal and instrumental, as well by professors as amateurs, served to give an additional charm to the entertainment, based upon the great characteristics of the order—"Peace, love, and harmony."

ST. PATRICK'S LODGE, No. 50, *March 17*.—This distinguished Lodge held their annual festival on St. Patrick's-day. The banqueting-room was decorated with a number of elegant banners and emblems from the pencil of Phillips, and presented a splendid appearance. After labour the Brethren, with a number of naval and military visitors, the D.G.M. Bro. Hoyte, Grand Treasurer, T. J. Quinton, Esq., &c., sat down to dinner. The W.M., Henry John Brownrigg, Esq., presided, assisted by the S.W., Dr. Halliday, and J.W., Dr. Browne. Bro. Dr. Smith, Grand organist, sang the National Anthem and "Rule Britannia" in a style equal to that of his palmiest days. Bros. Magrath, Sapio, Geary, and Yoakley, took part in the vocal arrangements, and the splendid performance of Bro. Pigot on the violoncello afforded the most unalloyed gratification. The health of the highly-esteemed Secretary, Bro. George J. Baldwin, was toasted with acclamation, evincing the high estimation in which he is held by the Craft. The attentive care bestowed upon the visiting members by the W.M., and the Brethren generally, was such as has ever been the characteristic of the Lodge, "*Nulli secundus*." Many of the Brethren retired early to share in the vice-regal festivities; others prolonged the social hours until a late period of the evening.

LIMERICK.—*Grand Masonic Fancy and Full-Dress Ball*.—This grand *fete*, so much spoken of in anticipation for the last few months, "came off," in sporting *parlance* last night, at the Philosophical and Literary Society House, Upper Glentworth-street.

Outside the Philosophical and Literary Society House, and immediately over and around the entrance, was fixed up a temporary piazza, beautifully decorated in the interior with evergreens, and brilliantly illuminated. From this a short passage led to

THE BALL ROOM,

where the view that broke before the wandering vision was truly grand and exquisite—"Am I in Italy?" was the question that Rogers the poet asked his awakening fancy when he trod that bright land of the valorous deed and chivalrous daring.

On entering the ball-room, the first object that especially attracted the attention was the throne of the Union Lodge, beside which was placed that of the R.W.P.G.M. of North Munster, and surmounted by a brilliantly illuminated frigate suspended in an opening, which afforded a view of the refreshment saloon. Immediately beneath the frigate stood the "FURNELL MASONIC TESTIMONIAL," a massive silver pillar over two feet high; beside this was situated the celebrated Mariencourt Vase, so identified with the history of Masonry, and more especially of the ancient Lodge 13.

At half-past nine the doors were thrown open, and then came the rush of carriages, &c., so buoyant were the expectants with the spirit of enjoyment.

The Members of Lodge 13, and Lodge 60, mustered strong, and their appearance in full Masonic costume added much to the animating proceedings.

At ten o'clock, the R.W.P.G.M., Michael Furnell, Esq. entered the room, and was received with a flourish of trumpets, and a salute from the Brethren assembled, after which the dancing commenced with a quadrille, which was followed by a waltz, and both were kept up alternately with much spirit until a late hour. At this stage of the proceedings the room presented a splendid appearance. The *Amphitryons* of the *fête* left nothing unprovided which could excite the dull or delight the enthusiastic.

The characters were well-dressed and admirably in keeping with the manners of the times—the haughty Spaniard and the turbaned Turk, forgetting the prejudices of clime and creed, mingled in the joyousness of the scene; and in this “thing of fancy” it would appear that all nations and ages had thronged together for one mighty carnival; nor was the least imposing feature of the proceedings the sight of a large number of British officers in full-dress uniform, whose martial appearance afforded some idea of the “pride, pomp and circumstance of glorious war.” A Scottish chieftain attracted much attention; but, in our opinion, the character of the evening was a PILGRIM BARD, “with his wild harp slung behind him,” by Bro. J. W. H. Haynes. He sang some good-humoured songs in a voice truly national—it was “racy of the soil”—and he forcibly reminded us of that ancient and time-honoured class, which, alas! like every thing of note, to the wolf-dogs and rapparees, is rapidly becoming extinct in the “Land of the West.” Soon after one o'clock the necessary announcement was given, and immediately the Master, accompanied by the Caterer and Deacon, and followed by the company, proceeded to the

SUPPER ROOM,

the band playing the “Entered Apprentice March,” where an entertainment was provided calculated to infuse delight into the souls of the genuine disciples of Epicurus. There were eight tables placed at intervals across the room, and in a transverse line at one side there ran a long tier, in the centre of which was the president's chair. When supper had been partaken of, the W.M. of Lodge 13, James Spaight, Esq., proceeded to give the usual toasts, which were announced with a flourish of trumpets, and happily prefaced by the president.

“The Queen.”

“The Grand Masters of England, Ireland, and Scotland.”

“The Ladies who have this night honoured us, and served the sacred cause of charity, by their presence.” Air—“Here's a health to all good Lasses.”

Bro. W. S. TRACY responded in eloquent terms.

The toasts having been disposed of, the company again proceeded to the ball-room, where they were received with the appropriate tune, “The Limerick Lasses,” struck up by the full band.

Dancing was re-commenced, and though the company grew “small by degrees, and beautifully less,” six o'clock in the morning had arrived before was witnessed “the banquet-hall deserted.”

The suavity of manner displayed by the W.M. of the Union Lodge, 13, James Spaight, Esq., was above all praise—he felt the dignity of his situation, and admirably did he sustain it. It is impossible for us to give the list of the visitors.

Feb. 6.—The Ancient Union Lodge, No. 13, met at the Masonic Hall, when after the routine business of the day was disposed of, four

very interesting children were added to the "Orphan Institution" supported by that benevolent Lodge. These poor children are the offspring of deceased members of the order who were once in affluent circumstances, and it is gratifying to philanthropists, whilst it is highly creditable to the Lodge, that the children of their departed Brethren are thus rescued from distress; and saved, perhaps, from a course of sin by such manifestation of the true spirit of the fraternity. There were many visitors on the occasion, and several members of the Munster Bar were amongst the honoured guests of the night, some of whom expatiated on the principles and practice of Masonry in a manner that would have cheered the lowest, and warmed the coldest heart; and Sir William Betham gratified the meeting with a lucid exposition of the antiquities of the order, in a style that at once evinced his great research, his high attainments, and his Masonic worth, by which he may rely upon having permanently placed himself in the fraternal remembrance of Old 13. The Lodge closed in "peace, love, and harmony."

We have seen a very curious medal, which Bro. the Right Worshipful Michael Furnell, Esq., P.G.M. of North Munster, received from Alderman Geary. It is nearly 150 years old. The next *Freemasons' Quarterly Review* will contain an engraving of it, together with the kind letter of the worthy Alderman, so extremely complimentary to the Craft.

CORK, December 15.—*Installation of Lord Carbery as Provincial Grand Master.*—Between the hours of nine and ten o'clock, the Right Hon. Lord Carbery was installed P.G.M. of South Munster, in the room of the Earl of Shannon, deceased. Subsequently, Edward Deane Freeman, of Castlecree, Esq., was installed D.P.G.M. of South Munster; Richard Beare Tooker, Esq., S.G.W.; and Capt. Belcher, of Bandon, J.G.W. The installations were conducted under the presidency of Brothers George Atkins, acting as G.M., Anthony Perrier as S.G.W., and William Lane Tooker as J.G.W. The ceremony, which was conducted on the most superb scale, took place in the Imperial Clarence Rooms, and was attended by nearly three hundred Masters, Past Masters, officers, and members.

MASONIC BALL, Feb. 14.—The annual Masonic Fancy Dress Ball took place at the Imperial Clarence Rooms, which were fitted up in the usual style on these occasions.—At the top of the ball-room stood the lofty Masonic chair, on a raised platform, over which floated the grand banner of No. 1, Lodge of Ireland. On either side of the chair, at a considerable elevation, were medallion portraits, full size, of the Queen and Prince Albert. Beneath stood two fluted columns, of the Corinthian order, standing on pedestals. On the side walls were suspended various banners of Knights Templars, while, in front of the music gallery, was a transparency of Faith, Hope, and Charity, at each side of which were banners of Prince Masons and Knights Templars. In the supper room, over the entrance from the ball-room, was a portrait of the Hon. Mrs. Aldworth, in Masonic costume. Opposite were two transparencies, representing Justice with the balance and sword; and Silence, with the finger of the left hand placed on her lips, and in her right a flaming sword. At the ends, were transparencies of Masonic emblems, supported by Fame and Victory. Before entering the rooms, on the grand lobby, was a transparency, representing one of the Brethren in full costume, in the act of receiving an orphan child's petition

for admission into the Asylum, surrounded by a group of the children of the institution. The company did not commence to assemble in any numbers before eleven o'clock, and by one all the company had arrived, when from 400 to 500 were in the rooms, the great majority being ladies. The members of the Masonic body were not so numerous as at the previous balls, and the fancy dresses were but few. About ten o'clock the excellent band of the 45th regiment played the admired air of the "Entered Apprentice," when the members of the Masonic body present, in full costume, marched in single file along either side of the room to the chair. Having halted, the W. Master of Lodge No. 1, Mr. W. A. Furlong, followed by his officers, moved through the files and took his place in the chair. The salute was then given and loudly responded to by his brother Masons, when dancing commenced. The orchestra was filled by the bands of the 10th Royal Hussars, part of the 45th, and an effective quadrille band. The first set was danced to the "Cork Masonic Quadrilles," arranged by Mr. A. P. Hermann, and which were much admired. The airs were—No. 1, "When friendship, love, and truth abound." No. 2, "We'll have no idle prating," No. 3, "And nobody can deny." No. 4, "On the quicksands of life should a Mason be cast." No. 5, "Freemason's March." During the night a few "characters" appeared:—An American bird-catcher (Mr. Carey, Fermoy); a Recruiting Corporal of the 4th Royal Irish Dragoons (Mr. George Feath); a Greek (Mr. W. Beamish); a group of ballad-singers (Messrs. M. O'Hea, D. Casey, and George Evans.) These latter created much amusement, the song, they sung referring to local matters. The other characters were an Albanian (Mr. Piper); a jockey; a fruit-woman; and Francis Osbaldiston. Dancing was kept up until five o'clock in the morning.—*Cork Constitution.*

The governors of the Masonic Female Orphan Asylum of the county and city of Cork, beg to return their grateful acknowledgments to the Right Honourable Lord Carbery, P.G.M. of Munster, for his liberal gift of £20, (through the hands of Joseph Francis Spearing, Esq., P.G. Secretary) to the funds of the Institution, of which his lordship has been pleased to become the Patron. By order, A. PERRIER, jun., Hon. Treasurer, December 21, 1842.

WATERFORD.—The *Chronicle* says, "We are authorised to state that we shall be able to give, in the course of the ensuing week, the commencement of a course of observation, intelligence, and argument on Freemasonry, which will be read with profit and interest by those who do not, as well as by those who belong to the Craft; and that it shall be continued in successive numbers in this journal."

BALLINASLOE, No. 137.—This new Lodge of the ancient Brotherhood was lately opened here. In the absence of a P.G.M., no such appointment having been yet made for Connaught, the W.M. Brother Dr. Heise went through the usual formalities, after which the Lodge was greeted with a salute of twenty-one. The Brethren afterwards retired to Craigh's hotel, where a supper was provided, during which the greatest harmony, good feeling, and genuine friendship prevailed.—*Leinster Express.*

ATHY LONGE, No. 167, Jan. 3.—The members of the above Lodge entertained the members of the Naas Masonic Lodge in return for the hospitality and fraternal attention they experienced from their Brethren in Naas.

March 7.—This Lodge was opened at four o'clock, for the election and installation of officers, when Bro. Robert Molloy was unanimously elected W. Master for the ensuing year. Bros. James Butler and Cross were elected Senior and Junior Wardens, and Bros. A. J. Judge, and Dr. Irving, Senior and Junior Deacons, &c.

The ceremonies of installation were performed by Bro. M'Dona, of the Royal Albert Lodge; after which the Brethren adjourned to Shiel's Hotel, where an excellent dinner was prepared on the occasion. After the cloth was drawn, and grace said by the chaplain, the W. Master elect rose, and in an appropriate speech proposed the health of "Her Most Gracious Majesty the Queen."

"His Royal Highness Prince Albert."

"The Grand Masters of England and Scotland," next followed; after which the W.M. proposed, in an appropriate speech, the health of "our own" G.M. "His Grace the Duke of Leinster."

"The worthy P.M. Bro. John Derinzy Watters, and Bro. Benedict A. Yates," with Masonic honours.

"The visiting members," Bros. Carroll and Johnson of 116, and M'Dona of 100, returned thanks. After which, Br. Carroll proposed the health of the W.M. elect.

Other toasts followed, after which several amateurs enlivened the evening with excellent and appropriate songs, and the members retired a few minutes before 12 o'clock, in peace, love, and harmony.

ATHY POOR-HOUSE, Feb. 11.—"The election for a surgeon took place in Athy, and terminated, unexpectedly, in the election of Dr. Kinsey, the Freemasons having turned the scale in favour of a Brother, by a majority of two. It appears there were three candidates—Dr. Ferris, Dr. Kinsey, both Roman Catholics, and Dr. Clayton, a Protestant. Dr. Ferris was supported by the great body of the Roman Catholic party, and Dr. Clayton by the Conservatives. Under these circumstances, Dr. Kinsey's case was, at the commencement, deemed hopeless.—The three candidates were put in nomination, when it was soon discovered that Dr. Kinsey's supporters were more numerous than either party calculated on, and that Dr. Ferris had no chance of success. Owing to this unexpected turn of affairs, the contest was between Drs. Kinsey and Clayton, who polled man for man. Then came the tug of war—the Conservatives had the majority, but this very majority were Freemasons—they could turn the scale whatever way they pleased. On the one hand, they had a personal friend, Dr. Clayton, and a gentleman deservedly respected; but on the other, they saw a Brother Mason with a large family—whose Masonic claims were paramount to all others, and accordingly they threw their weight into the scale, following the consistent example of B. A. Yates, Esq., of Moore Abbey, and returned Dr. Kinsey.

"We highly approve of the conduct of the Brethren in this case, as it affords additional proof that Freemasonry levels all distinctions, in the consistent maintenance of that Fraternal union, which forms a distinguishing feature in the history of the order, in every age and country."

(*From a Correspondent.*) The most extraordinary election that took place in my recollection, terminated on Tuesday, in the return of Dr. Kinsey, for the Athy Poor-house. Dr. Ferris, a Roman Catholic, was supported by the priests and the liberals, while Dr. Clayton was put forward by the Conservatives; Dr. Kinsey, a Roman Catholic and a Freemason, in the meantime stepped in, snatched the bone from both

parties, and was actually returned by a majority of two, on a Board consisting of thirty Guardians, who were in attendance. The Freemason interest, represented by B. A. Yates, Esq., a staunch Conservative, secured the election of Dr. Kinsey, by a majority of two.—*Carlou Sentinel.*

CARLOW.—The festival of St. John was celebrated by the Carlow Lodge, on the 27th December. There was a good attendance, and in the evening they sat down to an excellent dinner at the Club-house, the W.M. Bro. Thomas C. Butler in the chair. The Brethren spent an unusually agreeable evening.

KILKENNY, No. 37.—A second Masonic Lodge, called the "Leinster Union," has been opened in Kilkenny. Bro. W. R. Bracken, Recorder of the city, a very distinguished member of the Craft, was appointed to the chair. The members dined on St. John's-day, at the Kilkenny Club-house.

FOREIGN.

PRUSSIA.—It is said that Prince Henry of Prussia, G.M. of all the Lodges of Freemasonry in that kingdom, has just proposed the admission into the order of Jews, hitherto excluded from that community. The Jews have always been admitted members of the Masonic body in England, and many of them are very zealous "Brethren of the Craft."

JAMAICA.—KINGSTON.—We jog on much in the old way; for another year has passed and not a line is vouchsafed from the magnates of the home-office, not even the quarterly returns. A Provincial Grand Lodge is the only remedy, and "we wish we may get it."

The Friendly Lodge met on the 12th December, when Bro. Schloss was installed W.M. by his predecessor, Bro. D. Martin. The following officers were appointed:—Bros. L. Hyman, jun., J. S. Cushmie, jun., Wardens; G. Emerson, (re-elected,) Treasurer; W. Salman, Secretary; S. Bonitto and Ellis Wolfe, Deacons; I. Mendes, I.G.; Jos. Chaves, (re-elected,) Tyler.

About eighty Brethren partook of banquet, and thereat proved themselves good operatives. The usual loyal Masonic and complimentary toasts were given and responded to, and the "feast of reason" joined communion with "the flow of soul."—Bro. Schloss will, however, be compelled to leave in the spring, when the duties will again devolve on Bro. Martin, P.M., to whom a very elegant honorary jewel has been presented by the Lodge as a mark of gratitude and esteem.

It is said that the Grand Lodge of Scotland is about to appoint a Provincial Grand Master for this island.

BARBADOS.—Some discussion has arisen (out of Lodge) on the non-admission of a gentleman into the order; but as the members possess the right of ballot, no uninitiated person can question the right of its exercise. The letter to the *Barbados Liberal* is not calculated to explain the matter, which it is to be regretted was allowed to take place.

Jan. 19.—The Associated Lodges of this island marched in procession from the residence of William Codd, Esq., to the Hall, in Broad-street. It was a splendid spectacle, and attracted crowds of ladies and gentlemen to the houses from which the procession could be viewed. The Hall was dedicated by the P.G.M., Sir Bowcher Clarke, and there was an entertainment in the evening at Mr. Innis's Long Rooms.

GRENADA, Nov. 10.—At the stated meeting of the "Caledonia" Lodge, No. 324, the following Brethren were elected for the ensuing twelve months, viz. :—Bros. William Stephenson, R.W. Master; William Kingsman Ward, (of St. Mary's Chapel Lodge, No. 1, Edinburgh,) R.W. Proxy Master; David William Gibbs, R.W. Past Master; Peter Guthrie, W. Senior Warden; Robert Haswell, W. Junior Warden; Rev. H. Cockburn, Chaplain; David R. Guthrie, Treasurer; William Cockburn, Secretary; John Guthrie, Senior Deacon; Robert C. Holmes, (59th Regiment,) Junior Deacon; Ambrose Hayling, jun., Inner Guard; Tobias Harrold, Tyler.

It is again our pleasing duty to record the increasing prosperity and respectability of the "Caledonia," both as to names and numbers; and to state that Robert Stronach, Esq., of the "West India Bank," was admitted a member of the ancient and honorable order, at the last meeting, and that there is every prospect of a still further increase of members.—*Communicated.*

We understand that a new Lodge has been established at Barbados, entitled the "Shamrock Lodge," (Ireland,) of which the Hon. William Stevenson, of this island, has been elected an honorary member.

The Provincial Grand Master of this island, the Hon. William Stephenson, has been elected an honorary member of the ancient Mary's Chapel Lodge, No. 1, Edinburgh.

We are glad to understand that a number of Brethren of the Masonic Order, in St. Andrew's quarter, intend to open a new Lodge in Grenville, under the auspices of the M.W. Grand Lodge of Scotland.

BAHAMA ISLANDS.—In accordance with the notice previously given, the two Lodges of this town assembled at the Freemasons' Hall, and, after the installation of their officers, formed a procession to Christ-church. The Rev. W. Strahan, A.M., Chaplain to both Lodges, delivered a most able and appropriate discourse, selecting, for his text, "Let brotherly love continue." After which a very liberal collection was made, in aid of the charity-fund of the Royal Victoria Lodge. We were glad to find the church so numerously and respectfully attended.

The children of St. Matthew's parish, under the direction of Mr. R. Hughes, formed the choir, and certainly reflected great credit on their instructor.

In the evening, about thirty of the Brethren dined together; President, J. F. Cooke, the R.W.M. of the Union Lodge, 231; Vice-president, S. J. Clutsam, P.M. of the Royal Victoria Lodge, No. 649. The following loyal and appropriate toasts were drunk with the usual honours:—"The Queen, God bless her;" "His Royal Highness Prince Albert, the Prince of Wales, the Princess-Royal, and the rest of the Royal Family;" "Lord Frederick Fitzclarence, and the Grand Lodge of Scotland;" "His Royal Highness the Duke of Sussex, and the Grand Lodge of England;" "His Excellency Sir Francis Cockburn and lady, and a safe and pleasant passage to them across the Atlantic;" "His Honour the Lieutenant-Governor, the Council, and Assembly of

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the Bahamas;" "Masons' Wives, Widows, and Daughters;" "The Ladies of the Bahamas;" "Absent Brethren, all over the world;" "The health of our worthy Brother, the Honourable G. C. Anderson, P.M., and many and sincere regrets at the cause of his unavoidable absence;" "The health of our Brother and Chaplain, the Rev. W. Strachan," &c. &c.

The Brethren retired at a late hour, with that usual cordiality of feeling characteristic of the Craft; and parted with the old and familiar toast, "Our next happy meeting."

NASSAU.—ADDRESS, to our Right Worshipful Master and Brother, the Honourable George Campbell Anderson:—

"DEAR SIR,—We, the undersigned subscribing members of the Royal Victoria Lodge, over which you have for the last two years so ably presided, beg to express our sincere regret that the period has arrived when, of necessity, we witness your vacating our presidential chair.

"We deem it incumbent on us, on this occasion, to offer you our sincere thanks for the able and fraternal manner in which you have presided over us, and also for the varied and valuable instruction you have, on different occasions, so willingly bestowed on us.

"While thus expressing our mingled feelings of regret and gratitude, we have this great satisfaction that, in ceasing for the present to continue our Right Worshipful Master, we hope still for the continuance of your presence and assistance as Past Master of our Lodge.

"In conclusion, we beg to assure you, that we most sincerely sympathise with you on your recent severe trial and affliction, in the death of your only son and child, and while Heaven has thus seen fit to afflict, we humbly trust and pray, that this affliction may be sanctified to your present and everlasting welfare, and with Christian and fraternal affection we remain,

"Right Worshipful and dear Brother, your Brethren."

(Signed by every officer and subscribing member of this Lodge.)

"Nassau, 12th December, 1842."

The Hon. G. C. Anderson's Reply.

"Nassau, 21st December, 1842.

"MY BROTHERS,—I have listened with much pleasure to the kind address which you have just presented to me, and now return you, collectively and individually, my sincere thanks, for the mark of Brotherly affection which you have thus extended to me.

"One of the highest rewards, which a Master of a Lodge of Freemasons can here receive, is the approval of his conduct by those over whom he has been selected to rule; that reward, you have now, my Brothers, conferred on me, and I can truly assure you, that if my services have been such as you are pleased to represent them to have been, this expression of your approbation has more than repaid me for them.

"From my initiation into the mysteries of our order, I have ever felt a lively interest in the welfare of the Craft in general, but I readily admit, that my warmest feelings have been enlisted for the success of the Royal Victoria Lodge in particular, because, independently of the feeling of partiality, which the fact of my having been in some measure

its founder, must necessarily imbue me with, I have felt that to ensure the complete success, and general diffusion of the Royal Art in this Colony, it was necessary that we should have a connecting link with our Masonic Brethren in England, which, until the establishment of this Lodge, we had not. Deeply impressed, therefore, as I am with the importance to Freemasonry, of our maintaining this Lodge in its present efficiency, you may rely on my continuing to be a constant attendant at your meetings, in my capacity as one of your Past Masters; and any assistance which it may be in my power to render you, either as a Lodge, or as individual Brother Masons, will always, I assure you, be most cheerfully given; but from the many valuable Brethren, who, during the past and present years, have been added to our list of contributing members, I feel that the strength of the Lodge, not only in numbers, but in talent, is now such, as to render any services of mine of far less consequence than they might have been at any previous period.

"In conclusion,—the expression of your sympathies, on what you most justly term my recent severe trial and affliction, merits my deepest gratitude.

"In depriving me of an only and dearly loved child, our Almighty Father, has indeed, my Brothers, subjected me to a severe trial; but I humbly thank Him, that while He has thus chastened me, He has at the same time, strengthened me, so as to enable me to submit with resignation to His divine will,—a duty, my Brothers, not only incumbent on me as a Christian, but which is inculcated by the principles of that order, of which we are common members.

"And now, reiterating my thanks for your kindness, I pray you always to believe me

"Your sincere well wisher, and affectionate Brother,
(Signed) "G. C. ANDERSON."

"To the Officers and other Members of the Royal Victoria Lodge, Nassau."

NASSAU.—The M. W. Grand Lodge of Scotland has appointed Bro. John Ferguson Cook, Esq., the W.M. of the Union Lodge, No. 231, at Nassau, New Providence, to be Provincial Grand Master for the Bahama Islands. A similar provincial appointment is also intended for the Island of Jamaica.

NOVA SCOTIA, Oct. 27.—THE ANNIVERSARY OF SAINT JOHN.—The Provincial Grand Lodge of Nova Scotia was convened, according to ancient usage, and met at the Masonic Hall, for the purpose of arranging the business of the year.

The Grand Lodge having been opened with prayer in due form, the R.W.G.M., with the assistance of his Officers, proceeded to the Installation of Sussex Lodge, No. 704, the Worshipful John Willis, Master, which solemn and important ceremony having been performed, the other matters before the Grand Lodge were taken up in proper order; the Reports of the several Committees of Accounts, and the projected addition to the building, were read and received, and the following Officers re-appointed to their several situations in the Grand Lodge of Nova Scotia for the ensuing year, by the Right Worshipful the Provincial Grand Master, Alexander Keith, Esq.:

Bros. James Forman, Jun., D.G.M.; R. F. Hare, S.G.W.; J. L. Starr, J.G.W.; Rev. J. T. Twining, D.D. G.C.; John Richardson,

G.T. ; A. G. Blair, G.S. ; R. D. Clarke, G.D.C. ; W. Rogers, S.G.D. ; J. G. Ross, J.G.D. ; John M'Pherson, G.S.W. ; H. Schallehn, G.O. ; Cumming, G.S.B. ; M'Laren, G.P. ; Duggan, G.T.

PRINCE EDWARD'S ISLAND.—ST JOHN'S LODGE.—The anniversary of St. John the Evangelist was celebrated by the Brethren of St. John's Lodge dining together. The dinner was served up in Bro. Pallister's best style, and the wines were pronounced excellent. After spending the evening in love and harmony, the company separated at a late hour, highly pleased with their entertainment.

HOBART TOWN, *June*.—ST. JOHN THE BAPTIST.—The several Lodges sat down to sumptuous entertainments at Mezger's Hotel and the White Horse, in honour of the Festival of St. John. From indisposition we were unable to attend either of these meetings, and the particulars have not been sent us. The good cheer was excellent and profuse, and the utmost hilarity and good fellowship reigned throughout the evening.

AMERICA, (UNITED STATES).

MASONRY IN THE UNITED STATES.

✂ We are requested to correct an error in our last, at page 458, wherein it was stated that Dr. Winslow was the Grand Secretary. It appears that the Doctor is corresponding Grand Secretary; the official Grand Secretary being Bro. W. C. MOORE. This correction is the more needful, as the certificates of Brethren might otherwise be doubted for want of the proper official signature.

Address.—“Bro. W. C. Moore, Grand Secretary, Grand Lodge of Massachusetts Office, No. 17, School Street, Boston.”

To one familiar with the operation of the Masonic Institutions of the United States and Europe, there is a large field for remark, in the variations of their popular estimation; their management; their unions and divisions of degrees; their internal practices, affecting the habits and character of the members; their systems of government founded on one constitutional basis, but taking striking contrasts in their administration; the differences arising from the forms of civil governments, or the general character of the people.

To look upon some of these Institutions under certain circumstances, Masonry would seem to be the ministering angel diffusing peace, love, and happiness to all who will partake of the proffered blessing; but turning to examine other portions, the question cannot be avoided, What good do these produce? The enquirer who looks upon all the parts of the Institution as *only component parts* of one great and universal Fraternity, will no more be offended at the very small share of knowledge of the history, theory, and work of Masonry, in a portion of the general

community of Masons, than he would be at a similar paucity of information on history, philosophy, and the fine arts, amongst some classes of his countrymen. The philosopher anticipates and believes in the effects of *education* on the morals and habits of individuals, and its consequent improvement of society; and he will as surely speculate on the advancement of society itself in its modes and means of happiness as it emerges from the state of the back-woods-man and frontier settler, to that of the independent and wealthy agriculturist, and the diligent and thriving merchant. In the United States, society is in a continuous and continual state of improvement. The tide of emigration from Europe and the elder states presses onward to the west. The travel of a thousand miles in America is as little thought of as a journey from London to Edinburgh, by an Englishman. In our own day the forest has been cleared, and cities and towns erected—populous, wealthy, and enlightened by luminaries from the colleges of New England, and every part of Europe. Still the tide presses onward; a part now rushes into the Floridas, and another towards the rocky mountains. More or less of Masonic knowledge accompanies this motley crowd of human life in its rush to the wilderness. As the population becomes dense, churches and schools are erected, a post-office is established; the blacksmith, the wheelwright, and the *merchant*, cluster around the church and the school-house. Next comes the physician, seeking to identify himself with the new settlement; and, in the absence of other employment, plants and hoes his own Indian corn and potatoes, as his neighbours do. After a little time, there are Masons enough in the settlement to form a Lodge, and a dispensation or warrant being obtained from one of the nearest Grand Lodges, the Light of Masonry begins to shed its rays before the stumps of the old forest trees have disappeared from the fields around. In the progress of a few years the face of the country changes; the settlements spread, they approach each other; social intercourse is free; hospitality abounds. Masonry harmonizes with the principles, the habits, and propensities of the people, and Lodges are added, until, for the convenience of the officers, and possibly from that innate love of independence which accompanies the American every where, they form a constitution, separate from their Mother Grand Lodge, and with her concurrence, commence a regular form of government over the Masons in the territory.

From these newly-formed Grand Lodges we can reasonably expect but little information beyond the simple facts of their regular organization, their annual elections, the names and places of their Lodges, and the regulations which they adopt, from time to time, adapted to their circumstances.

There has recently been erected a Grand Lodge in Illinois, and another in Arkansas. Of the latter we know nothing. It has not been recognized by the old Grand Lodges of the States; but the Grand Lodge of Illinois has been regularly formed, and the Lodges which derived their warrants from Kentucky have been transferred to its jurisdiction. In these New States Masonry may be usefully at work, although there are no splendid temples dedicated to its use; but we should not be surprised to learn that, in many instances, the practice of the Lodges is loose and irregular. That they will become in time strictly conformable to the best models of the order, we have the best evidence in the onward march of those which have preceded them.

In the course of the past year many important movements have been made by the principal Grand Lodges of the United States, towards the great work of reformation and improvement; others, however, appear not even to be aware of what is in progress around them. Since the Convention was held at Washington, in March last, the measures recommended by that body have been acted on by the Grand Lodges of New York, Connecticut, Massachusetts, Ohio, Tennessee, and probably by others, whose reports have not been published. The attempt of a number of individuals in the State of Michigan, to set up a Grand Lodge, under the pretence of reviving the body, which died by its own resolve in 1829, has been decidedly repudiated. Grand Lodge certificates will hereafter be required of strangers generally, throughout the Union; and the representative system is gradually gaining favour. The intercourse between the Executive Officers of the different Grand Lodges has been more extensive in the past year than at any former period, and the effect cannot fail of being highly beneficial, not only to the Fraternity and the Institutions they severally belong to, but by the union of wise counsellors in their leading measures, a uniformity and harmony will be perpetuated, which will extend into the relations of private life.

In the State of Ohio, the G.M., General Reese, has for two or three years opened the Annual Session of the Grand Lodge with an address, in which he has not only reported the principal events of the year past, but spread before the body his own enlightened and liberal views and recommendations for their consideration and legislative action. By his influence, he has aroused the fraternity of that State to active exertion, to secure the stability, purity, usefulness, and dignity of the order. He, some time since, introduced into his own Lodge, at Lancaster, a series of Temperance resolutions, which probably would have been responded to by the Lodges, if a *rider* had not been added by a zealous member, which required a *pledge* of total abstinence from intoxicating drink, to be given by candidates for initiation. When the Lodge sent forth a circular to the Lodges in the State, it was disapproved, on account of the *new test* proposed as a pre-requisite qualification for admission. The subject was not introduced into the Grand Lodge at the meeting in October last. To effect all the purposes originally intended by the Grand Master, the agitation of that body was not necessary, and he avoided it.

The Grand Lodge of Missouri has embarked in the laudable undertaking of building up a school for the education of the sons of indigent Masons. A few years ago a tract of land was purchased, and extensive buildings erected for a college, at the cost of 75,000 dollars. These the Grand Lodge has purchased; but in the present embarrassed state of the country, although the purchase-money has been nearly raised by subscription, it must be some time before the intention can be fully carried out.

The Grand Lodge of Louisiana, which is chiefly composed of French and Spanish Lodges, have had serious trouble with some disorderly members of one of their American Lodges in New Orleans, and have at last been obliged to annul the warrant of *Louisiana Lodge at New Orleans*, and expel the members thereof, except some six or eight.

The Grand Lodges of the United States have, until very recently, known very little of the state of the institutions of Europe, and the

communications which they have annually made to each other have been buried in their Grand Secretaries' offices, and the Fraternity for the most part left in the dark as to the doings of any other Grand Lodge than their own. They have, consequently, lost sight of the important fact that each Grand Lodge, and every individual Mason, forms but an integral part of ONE GREAT FRATERNITY. Towards dispelling this obscurity, the Grand Lodge of New York has taken the most efficient measures. They have a committee active through the year in preparing an abstract of the extensive correspondence of that body, which has proved highly interesting and instructive. They make their report but once a-year, and it is then given at length, with the transactions of the annual and quarterly meetings. Of this pamphlet a thousand copies are published, and through it the other Grand Lodges, and the principal subordinates in the States, have received their chief information on the state of the institution out of their own territory. None of them, however, ever receive any communications from the United Grand Lodge of England. It is supposed that that body publishes its proceedings, but whether they ever send them to foreign bodies of their own rank, or regard them, one and all, as too contemptible to be so highly favoured, is not known.

One of the most important events in the past year is the memorial of an Israelite of New York to his Grand Lodge, setting forth the refusal of a Lodge under one of the Grand Lodges of Prussia, to admit him, on account of his religion, while on a visit to his friends in Germany. From a letter published by the Grand Lodge of New York, forwarded from Berlin to the Grand Lodge of the Netherlands, it appears that the three Grand Lodges of Prussia refuse to admit Jews to their Lodges, and take the responsibility of rejecting the Certificates to Israelites from other Grand Lodges.*

The Grand Lodge of New York has taken up the subject, and in the hands of their Grand Officers, it will not be suffered to sleep. The Editor of the *Freemasons' Magazine*, at present the best Masonic periodical in America, considers the course of conduct on the part of the Berlin Grand Lodges as an infringement on the freedom of the order, which ought not to be tolerated, and assures the Grand Lodge of New York, that if they should fail in the effort to place every American Freemason on an equal footing in Germany, whether Jew, Mahomedan, or Christian, and should finally close the doors of their Lodges against those who have forgotten from whom Masonry has been received (by whom it was founded, if there be any truth in our tradition), she will be sustained by every Grand Lodge in America. What has the Grand Lodge of England done in this matter? or are the Grand Lodge certificates of England allowed to be rejected, as those of Holland and America are, in the hands of Jewish Brethren in Prussia?

There is to be a Convocation of Lecturers held at Baltimore in May next, for the purpose of harmonizing a system of Work for the Union. It is likely to be generally approved by the Grand Lodges, though some have declined nominating delegates.

* The G.L. of England admits Israelitish Brethren, and we believe that the Grand Lodge of Prussia is about to relax its objection to them.

I N D I A.

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

CALCUTTA.—It is with poignant regret that we have to observe that the prosperity of the Craft, on this side of India, has been much overcast. We have had to deplore the departure from among us of one, who, though holding only the subordinate situation of Grand Secretary, was nevertheless one of our brightest stars, namely, Bro. Alexander Grant, who is never mentioned but in terms congenial with expression of admiration of his merits, and grief for his loss.

Another great light, whose absence indeed may be truly said to leave distress behind, is about to disappear from our scene, though it is to be fervently hoped that his absence may be but temporary—the R.W. Pro-Grand Master for Bengal, Dr. J. Grant, whose ill-health compels him to return to England. Under his auspicious rule, and that of his Deputy, Masonry flourished in a manner unexampled, and this, too, in spite of many obstacles which were likely to present much evil. A tone was given to the Craft which it had not before, and the maintenance of which is most desirable. What arrangements are to be made for the government of the Craft, it is difficult to say. The Past D.P.G.M. is well-stricken in years, and though willing, is scarcely able to do what is required. The Deputy Prov. G.M. Bro. Robert Neave, is located in the North-western Provinces, where he holds the responsible office of civil and sessional Judge of the district of Azimgurh. That place is five hundred miles from Calcutta; and consequently, however well-placed Bro. Neave may be as respects his own immediate charge in the province, he cannot well rule the P.G. Lodge in Calcutta. His transfer, indeed, from his present office to some other in or near the presidency, would obviate these difficulties; but this is a matter by no means easy of accomplishment.

The meeting of the Provincial Grand Lodge, in September, possessed more than usual interest. In imitation of the Grand Lodge at home, a Board of General Purposes had been established, and worked with excellent effect. The M.W. Grand Master, H.R.H. the Duke of Sussex, however, directed its abolition (!) as the Prov. G. Master has, by the Book of Constitutions, the power of deciding on all Masonic questions with or without the assistance of his P.G. Lodge!

It is likewise deemed, that the Board is inadvisable, as probably leading to collision, (*i. e.*, it fetters arbitrary authority.) Perhaps recent events at home may have caused a sensitiveness on these points; but here, where at least liberal and gentlemanly feelings characterise our Masonic proceedings, all fear on this head is perfectly superfluous.

Our worthy Chief thanked his Board and dissolved it.

We regret to state some littleness was observed towards the P.G.M. for Bengal, for not putting the word "Provincial" before his title; indeed, he has been somewhat snubbed for endeavouring to do his best.

At this meeting was also read the G. Master's decision on the admission of Mahomedans and Hindoos into Masonry. The decision was as might have been expected, where the point is plainly laid down in the

Constitutions. They who believe in the unity of the G. A. of the Universe, are, without distinction of religion, to be admitted. As to the *indiscriminate* admission of such, H. R. H. very justly observes, that this is equally objectionable as regards any order or denomination of men.

Herein, indeed, has our Head touched on the only evil which cankers our Craft. As respects every denomination, too little care is used in admitting candidates. The undeniable principle of the admissibility of both Mussulmans and Hindoos being established, the main difficulty lies in its specific application. Few Hindoos are Theists or Deists; they are nearly all Polytheists. On the other hand, there can be no difficulty with Mussulmans.*

On these points, the R. W. Prov. G. Master made some very forcible observations, as to the caution to be used in admitting natives, whose morals, as they differed most essentially from ours, so were they, from the peculiar habits of the country, less liable to observation, and consequently, less capable of accurate ascertainment than our own, which admit of little concealment. He also adverted to the fact, that *truth*, above all things, was one of the leading characteristics of our order; whereas, the leading characteristic of the native character is a disregard of truth. The P. G. M. declared, that after a residence of twenty-six years in India, and an unlimited intercourse with the people, he had not known more than three natives whose words he could trust.

The speech of the P. G. M. was most excellent, and would make a valuable statistical paper: it is to be regretted that it is not published. Ample testimony can be borne to the correctness of all the observations, and especially as to the disregard for truth in the natives, by Masons who have been nearly twenty years resident, in a country ranging from Calcutta to Delhi.†

An attempt is being made to erect a Templar Encampment on a principle suggested by some eminent crusaders in the order. Many Brethren are most anxious on the subject, and are naturally uneasy at seeing that their Scottish and Irish Brethren possess, in this respect, advantages which are denied to them; and that this denial originates in some scruples, resting in a quarter whence equality would be better expected.

The removal of that Pillar of our Craft, which is itself Virtue, Wisdom, Strength, and Beauty—Dr. Oliver—has caused here the greatest possible disgust, and especially in the minds of those whose good-feeling and high respect which they bear to our order, are its most valued supports. The more thoughtless speak openly; but thinking men ponder over things, and wonder what new trial is about to be performed; and also, do they consider whether a change has not come over the spirit of our system. We have a proverb in the East, that “It is the last straw which breaks the camel’s back.” May *that straw* not be super-imposed. Let our venerated Brother, Dr. Oliver, console himself—if consolation be

* Our correspondent inquires whether this most important question was ever submitted to the Grand Lodge, or the Board of General Purposes? Certainly not; such matters are “cabinet questions.” The Grand Lodge is powerless in matters of any importance.

† There is no doubt of this lamentable fact; but how is this vast population to be redeemed?—by a continuance in error!—Surely not. Open the blessed gates of Masonry to them—with discrimination certainly—but open them. The light of truth *may*—*may*, must shine forth; and, through their own people, the natives will at length become associates in the holy principles of *Brotherly Love, Relief, and Truth*.—Ed.

needed—that here, as elsewhere, he has the sympathy of every true and honest Mason. What his oppressors have, they may be left to imagine.

In a few days the Brethren will meet, to devise some method of testifying their respect to the Prov. G. Master, before his departure.

The Brethren in Bengal will shortly have to sustain another severe loss in the departure of Bro. Dr. Playfair, one of the oldest of our Anglo-Indian Masons, who has done good service in all parts of India, and will be much regretted.

LODGE OF TRUE FRIENDSHIP, Dec. 13.—We were this day honoured by a visit from the R.W. Bro. Robert Neave, D.P.G.M., who was most heartily welcomed. He was W.M. of the Lodge in 1824, and is the only member of that year remaining.

STAR IN THE EAST.—The Prov. G.M., lately the W.M. of this Lodge, has transferred his gavel to Bro. J. F. Leith, to the perfect satisfaction of the members, who anticipate both comfort and happiness from his rule. The Lodge is the oldest in India, having existed 102 years.

TRUE FRIENDSHIP.—Bro. J. R. Lattey succeeds Bro. Boileau, who will leave for the hills, owing to indisposition. Bro. Boileau is Grand Secretary, and has won golden opinions from all. His temporary absence will be severely felt. It is believed that Bro. King, the G. T., will act as G. Sec., *pro tem*.

OTHER ELECTIONS TO CHAIRS.

INDUSTRY AND PERSEVERANCE.—Bro. L. Clarke.

HUMILITY WITH FORTITUDE.—Bro. W. Lazarus.

MARINE LODGE.—Bro. J. Stanley.

ANCHOR AND HOPE.—Bro. L. Clarke.

ST. JOHN'S, (the Flower of Indian Masonry).—Bro. H. W. Torrens.

HOPE CHAPTER.—Comps. Torrens, Broome, Clarke, Z.H.J.

(LATEST.)

At a meeting of the Craft, consisting of the D.P.G.M., Robert Neave, P.P.D.G.M. Blaquiére, and the W. Masters, P. Masters, and Wardens of the Lodges of Calcutta, held at Freemason's Hall,—It was unanimously resolved.

“ 1. That the Craft do present to the R. W. the P.G.M. of Bengal, on his approaching departure from India, an address expressive of the regret which they feel at his approaching separation from them; and also a testimonial of the esteem and regard which the Craft have towards him, for the many Masonic excellencies which he possesses; and on account of the flourishing state of Masonry which, under his auspices, these Provinces now present.

“ 2. That a Committee, consisting of Bros. Neave, Blaquiére, Torrens, Birch, Leith, Clarke, and Boileau, be appointed to prepare the address, to take the necessary measures for collecting the amount which may be contributed towards the testimonial, and with reference to the amount of the sum that may be contributed, to determine the nature of the testimonial, whether a medal or a piece of plate.

"3. That the address be delivered on St. John's-day, and be signed by the D.P.G.M. on his own behalf, and by the W. Masters, P. Masters, and Wardens, on behalf of their respective Lodges.

"4. That Masters of Lodges be requested to lose no time in communicating with the Brethren of their respective Lodges as to their amount of contribution, and to inform the Committee, with all reasonable speed, of the probable amount of such contribution, for the guidance of the Committee. Further, that each Master will adopt prompt measures for the present realization of subscriptions, that as little delay as possible may occur in carrying out the wishes of the Craft.

(Signed) "R. NEAVE, *Chairman.*"

"Calcutta, Dec. 17, 1842."

ST. JOHN'S DAY, Dec. 26.—The Fraternity marched in procession to the Cathedral, accompanied by the artillery-band, and a goodly display of banners and other emblems of the mystic tie. The Rev. Mr. Fisher preached, on the occasion, an excellent and appropriate sermon, at the conclusion of which a collection was made among the Brethren, the proceeds being devoted to the District Charitable Society. They then marched back to the Masons' Hall to do honour to their Provincial Grand Master, Dr. J. Grant, who is on the eve of departing for his native land; and a more really sincere or affecting scene it has never been our fortune to witness before; may God grant that it may never fall to our lot again! The parting with this amiable and distinguished Brother seemed to act upon every one present with the full force which the separation by death impresses on the human mind. The scene was one which it is impossible to pourtray either by pen or pencil, and could only be felt and appreciated by those present on the occasion. A farewell address, which we subjoin, was read by Brother Neave. In the evening a grand banquet was given in the hall, and amidst the glare of chandeliers, transparencies, and all the good things of this life, (under the weight of the latter item, the large tables literally groaned), sat down some sixty or seventy Brothers, honoured by the company of the Rev. Mr. Fisher, and his two sons. All was harmony, cordiality, and good fellowship; some excellent and appropriate speeches were made on the occasion, and the company broke up at eleven, p.m.

To the R.W. JOHN GRANT, P.G.M. of Freemasons, Bengal.

"R.W. SIR AND BROTHER,—We, the undersigned, being the Representatives of the Lodges in and about Calcutta, appointed for the purpose by the unanimous voices of the members of those Lodges, beg to wait upon you with the address on the occasion of your approaching departure for your mother country.

"When we call to mind the condition in which Masonry in this country was, before it pleased the M.W. the Grand Master to appoint you to the exalted office which you now hold, and look on the state in which the Craft now is, we cannot, on this occasion, too strongly express towards you our sentiments of gratitude, admiration, and love. Gratitude, do we most justly owe you, R.W. Sir, for your incessant care, your unwearied vigilance, and your untiring activity; all of which, in harmonious combination, have raised up among us a high spirit of emulation. Admiration do we feel, on account of the impartiality with which you have selected, and the fitness which has characterised the selection of, those among us whom it pleased you to honour; by which

means merit has been duly rewarded without envy being excited. For love towards you, R.W. Sir, we have many causes. The mild, yet dignified firmness with which you have ruled the Craft, the urbanity of manner, the kindness of heart, the genuine spirit of a Mason, which your whole conduct to us has exhibited; and has thus established over our hearts, a dominion which bare power could not have effected,—all combine to create the claim upon our love,—which we thus fully acknowledge and respond to—and which we will acknowledge, and to which we will respond, while we exist.

“Recognising thus fully, as we do, the benefits which we have received at your hands, we were too fondly prepared to look forward to their continuance, and to anticipate, from your lengthened stay here, an increase of those advantages of which your rule has been already so prolific. The extent of our grief at finding that we are so soon to lose you, can be adequately measured only by the standard of our obligations to you, so fully recorded above, and also by that of our fears for the disadvantages which your regretted absence from among us must superinduce.

“There now remains but to say farewell. But ere that be done, allow us to offer you, on our own behalf, and that of the Craft, a testimonial of the estimation in which you are held by us and them. We have selected, as the most fitting for the purpose, a piece of plate, (which will be hereafter presented to you), and of it we beg your acceptance. On it will be recorded our humble but sincere testimony to your worth and excellence; and thus, the world at large, and also our mutual successors will learn, that you have so amply and satisfactorily, to those over whom you presided, discharged the duties of your office; and also, that we, on our parts, have been honoured by being under the rule of your Hiram.

“We are led to believe, that you may again return to rule among us; but we hear, also, that it may possibly be otherwise. In the former case, we shall hail your advent with as much joy as now in sorrow we lament your departure. In the latter, hard and irretrievable as will be the loss to us, we shall yet console ourselves with the confident hope that you, at least, though we mourn your loss, will be happy in the bosom of your family. That you and your family may meet with favouring breezes to bring you speedily to your native shore; and that, whether here or there, the Great Architect of the Universe may have both you and them in His keeping—may shield you from all harm, and shower upon you all the blessings of health, peace, and happiness, is the sincere wish and prayer of those who, on their own behalf, and that of those whom they represent, here subscribe themselves.”

Dr. Grant was much affected by the address, and replied to it most feelingly; and the banquet at night, though splendid, was evidently damped by the prospect of our approaching loss.

The R.W., the P.G.M. in Lodge, made arrangements for the government of the Craft during his absence; and pending the approval of the Most Worshipful the G.M., Bro. Birch is the S.G.W., Bro. Somers the J.G.W.—Bro. Egerton has resumed his old office of S.G.D.; Bro. Capt. Williams is the G. Director of Ceremonies, and Bro. Browne the W.M. of the Grand Stewards' Lodge. The R.W. Deputy G.M. has been declared Pro-G.M.; but as he is Judge of the district of Azingurh, in which he resides, Bro. Birch is, in his absence, to act as Deputy, and to rule the Craft.

Bro. Boileau, the G. S., is on his way to the hills; and he carries with him a power to visit and reform all country Lodges. This has been done at the request of the D.G.M., who cannot personally visit the most northern and westerly Lodges. Bro. B. hopes to be able to revive the Lodge of the Himalayan Brethren at Simla.

NORTH WESTERN PROVINCES.—The repeated and continuous movements of corps, which it was hoped would partially cease, on the return of troops from Cabul, but which the secret orders for the formation of an army of reserve (for what purpose, except to gratify a childish vanity) have dissipated, have also greatly contributed to unsettle Masonry in these parts.

CAWNPOR.—Lodge Sincerity has ceased to work, and the Chapter is wholly in abeyance.

KURNAUL.—The abolition of this station has actually destroyed that excellent Lodge, "Light of the North," which, under the auspices of Bro. Tottenham and others, was in a flourishing condition. It is hoped the warrant will be transferred to the new station, and thus the "Sacred Fire" may be preserved.

BOMBAY, Dec.—The Provincial Grand Lodge of Western India was held on St. John's-day with much *éclat*, under that zealous Mason Dr. James Burnes, *K.H.*, who presided. The proceedings in the Grand Lodge were marked by the usual attention being paid to the instructive observations of the Prov. G.M. The officers were continued as last year, except that the vacant office of Prov. S.G. Deacon was supplied by the appointment of Bro. W. A. Purnell, Member of the Medical Board, and Inspector-General.

Dec. 3.—Dr. Burnes, assisted by the Fraternity of Masons, and public authorities, laid the first stone of the Jamsetjee Jeejeeboy Native Hospital, with customary honours, and amid the enthusiastic cheers of a vast concourse of spectators.

The contemplated Hospital, is the offering of "Sir Jamsetjee Jeejeeboy," the first native East Indian who has received the honour of knighthood from the British Sovereign. It is with much regret, that the late arrival of the papers prevents our giving the splendid addresses of Dr. Burnes on the occasion.

The zeal of Dr. Burnes has, however, we regret to state, been visited by discourtesy, from a quarter where the most generous construction of that zeal would have been more creditable; and the consequence has been the surrender of a warrant. Masonry will, however, triumph over all circumstances.

REVIEW OF LITERATURE, &c.

Latomia. No. II. For October. Weber, Leipsig.

Our cotemporary has given in the present number, as a specimen of the fine art, a well-executed engraving of the Cathedral at Cologne, as it will appear when completed. The antiquary is reminded that the present magnificent structure, although standing for near a thousand years, was never completed according to the original design; an object it is now intended to carry into effect. The King of Prussia, with praiseworthy zeal, has subscribed largely, and the editor appeals forcibly to the Masonic public to add to the 10,000 dollars already contributed to the undertaking.

Is Freemasonry an Ancient Institution?—A brother, Hephata, is sceptical on this point, and assumes the order to be merely a speculation for booksellers, and only a means of conviviality for its members. The editor refutes these charges very convincingly.

An engraving of a medal in honour of Prince Frederick William, the brother of the king, protector of the Freemasons in the Prussian states, is beautifully executed, and is reported a very striking likeness; on the obverse are the arms of the three Grand Lodges of Prussia, surmounted by the national emblem, the eagle.

The effects of a Masonic Association of the journeymen of the North of Germany, show the power, rather than the utility, of a strike among the operatives.

There is an article on the Eleusinian Mysteries, and another on the character of Masons and Masonry. Also, a Christmas-Eve Devotion, and some poems.

Mr. Halliwell's work on Freemasonry is translated; then follows a considerable amount of general intelligence from other countries, with a list of Lodges in Sweden and America.

A very interesting anecdote is detailed at some length, in which a Spaniard, named St. Croce, whose life was forfeited, was saved by a French officer, who discovered him to be a Freemason.

The second number of *Latomia* is worthy of the first, and is, perhaps, on the whole, more interesting. Some errors there are, and they are particularly observable in the English Intelligence—*ex. gr.*:

A notice of motion was given in the Committee of Masters to recommend in Grand Lodge a grant of £1000 to the sufferers by the disastrous fire at Hamburgh. The awful hour of eleven struck, and new motions could not be entertained; and as the motion was not renewed, it would be needless to state that no money was sent. The editor of *Latomia* has, however, misunderstood the matter, for he gravely announces the payment of the thousand pounds!

Again, H.R.H. the Duke of Sussex, the M.W. Grand Master of England, is made to address Prince Albert on his *initiation* (when and where is not stated), and to express his hope of shortly resigning his gavel into the hand of the Prince! Hercle! but this is good. Prince Albert still rejoices as a profane; but were he a Mason, we doubt much whether his royal uncle would be sincere in the expression of the pleasure he would feel in resigning the gavel.

The case of the poor Mason who so frequently figured before our

Boards of Benevolence and General Purposes, lately, is alluded to; and if the Master of the Lodge can read German, let him look into "*Latomia*."—"Spectas et tu spectabere."

But we had nearly forgotten to state, that we have fallen under the displeasure of our excellent contemporary, by having indulged in some strictures on German Masonry; and yet we could, it seems, speak in terms of merited praise of the inimitable Boerne! Truth is truth; our correspondent on the occasion was in error; Austria was, and is in darkness. Germany is not Austria, and should not be answerable for its faults; Berlin, Frankfort, Hamburg, Leipsic, &c. &c., are places where the "Light" shineth.

An Exposition of the Mysteries or Religious Dogmas and Customs of the Ancient Egyptians, Pythagoreans, and Druids; also an Inquiry into the Origin, History, and Purport of FREEMASONRY. By John Fellows, A.M. New York: Gould, Banks, and Co.

Our author has had the advantage of an abundance of material from whence to draw information, and has read deeply on the various subjects. He regrets that the work of a most learned and zealous Mason, dedicated, *Demem die es verstehen*, or to those who can understand, has not met his eye; as from the observations of the Abbé Barruel, and others thereon, he considers his researches would have been greatly facilitated. To the Egyptians, he refers generally all the antiquity of Freemasonry. Taken as a whole, his "exposition" is neither ungenerous or prejudiced. The author denounces the introduction of religion or politics in a Lodge, as anti-Masonic subjects.

The obligations in Masonry are severely reprobated by our author, who considers, that on the revival of Masonry in 1717, an opportunity was lost in not repealing such tests, inasmuch as Masonry then (as now) contained nothing that rendered its members amenable to the laws of England; and he brings some cogent arguments in support of his opinion. He is an able supporter of the antiquity of Freemasonry. The author apostrophises the conduct of the Abbé Barruel, and Professor Robinson, as altogether wanting in grace and truth, in respect to Masonry, and even charges them with malignant political prejudice.

What we do not altogether approve of is the too indiscriminate exposition of matters, which, while they do not in reality enlighten the popular (or *profane!*), would yet give them some idea that they become possessed of secrets of little worth, whereby the Order is not exalted in their estimation. The lengthened extracts from Mr. Warner's "*History of the American Revolution*," might have been spared, as altogether out of place. Taken as a whole, however, the author has given to the world a very valuable book of reference, containing much originality, which we shall occasionally refer to in private consultation.

We desire to be understood as only glancing at the exposition of Freemasonry, leaving the other subjects in the hands of any learned friends who may be disposed to examine into them; at the same time, we may remark, that in perusing them we have recreated with great pleasure, and we hope profited also.

The FREEMASON'S Monthly Magazine. By W. C. Moore. Tuttle and Bennet, Boston, United States.

The editor of this agreeable publication is a Brother of distinction in the Craft, and has given those proofs of acquirement that qualify him for the arduous task he has undertaken. The work has reached its

second volume, and contains much valuable information. Indeed, we should have quoted largely (acknowledging the same,) but our pages have been pre-occupied; hereafter we shall refer to this magazine, if we are fortunate enough to receive it. We perceive our contemporary does not disdain to select some of our articles; a compliment we duly appreciate.

Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes. Par J. M. Ragon. 1 vol. Svo. Paris, 1841, pp. 410.—The author of this work, a very learned and experienced Mason, has—for its publication—had the sanction of the highest Masonic authority in France, the Lodge des Trinosophes; and perhaps no better description can be given of the author's views and intentions in its publication, than what is said in the report of that Lodge to the G.O. of France. The author purposes, in the words of the report, to prove that "Masonry is a science worthy of the consideration and reflection of wise men of all ages, as offering three great subjects for contemplation; it presents the image of antiquity, a picture of the leading causes of the universe, and is the book in which are written the moral rules of all nations, and the code which should govern them." This course of lectures consists of nine divisions, in which various degrees of Masonry, commencing with the first and ending with the thirty-third, or Kadosch, are commented on and illustrated. Certainly, these lectures abound with original views, apt illustrations, and every good evidence of the depth of the author's researches. In common with his countrymen, the author too frequently rises into transcendentalism, and too often loses sight of the fact, that Masonry and Religion are not opposed; but for these faults, the work would be very perfect. To the English Mason, as affording the means of acquainting himself with foreign rites and orders, and at the same time, as furnishing him with many materials for contemplation, we cordially recommend Bro. Ragon's lectures, of which it were much to be desired that some competent Brother would undertake the translation.

TO CORRESPONDENTS.

A LEGIST.—An engraving of Landseer's clever picture, "Laying down the Law," is published, the likeness of every dog is Masonically correct; the engraving is worth a "jew's eye."

BRO. GILES DUXBURY.—We feel anything but vexation at a letter which is not only ingenious in its reasoning, but written, as we believe, in a good spirit. The "vexata questio," was not of our raising, and we refer G.D. to the conduct of our predecessor, who, during the long period of his persecution, carefully avoided all comment, until, by the conclusion of a mockery of justice, the affair became a matter of history, with which we dealt accordingly. The office of a Journalist is to write the TRUTH; that we have not given all is a very fair charge, and we plead guilty to the soft impeachment; but we declined to do so in forbearance, giving enough for justice and honesty. There may be some who think with our correspondent, and we respect their motives; there are many who agree with us. We shall not attempt to realise the fable of the old man, his son, and the ass—but taking our correspondent's suggestion in good part, will (unless compelled by necessity to act otherwise,) endeavour to clothe the "naked truth" with a Masonic garment. If G.D. had been in the habit of attending the G.L., he would have laid the charge of a "Sneering unmanly style" on very different shoulders; however, as an earnest of good-will to our correspondent, we give, in another place, an extract from his letter. He is, however, requested most distinctly to understand, that as our pride has not been wounded, or our ambition disappointed, so the simile of "inoculation" is a "non sequitur."

BRO. C. CLAPHAM, and several other friends, are thanked for their communications and

suggestions, which perfectly coincide with the wishes of many metropolitan Brethren, and thus sanctioned, we commence a New Series, based on the principles of the former.

As X. X. does not even attempt to authorise his version of the Bath Lottery, he will not be surprised that we reject it.

A MEMBER OF NO. 4, has certainly much cause for complaint; but he has a remedy; demand attention from the party in fault.

A MORALIST.—We have the extract from the public press; but believing its re-publication might effect the Girls' Charity; we decline inserting it.

PILGRIM.—However coy the muse, woo her again and again.

AN ARK MARINER.—Write to Bro. Goldsworthy, Stepney-green, who can supply the information.

AN ENGLISH MASON complains that the valet of a certain distinguished Masonic potentate in the East, is about to be elevated to an important post—*tant mieux*. On dit.—There is also a rumour, that the potentate, however satisfied with the doings of his "ilk," is so awfully dissatisfied with the Metropolitan Tilers, that were it not *infra dig*, he would take office himself; he intends, however, to qualify his valet. Tilers beware, or "Othello's occupation's gone."

A MEMBER OF THE CESTRIAN LODGE.—We are obliged by two communications.

BRO. W. LLOYD.—Thanks for the scraps.

R.—All in confidence; invoke your muse.

W. K. A.—We have attended to the request with great pleasure.

A BIRMINGHAM MASON.—We have not seen the Razor Strop; does it give a keen edge?

M. M.—The communication is unworthy the writer, and unfit for our readers.

A LADY.—We doubt the fact; the letter smacks more of the knowledge of Doctor's Commons than Masonic practice.

A LIFE-INSURER.—What was commenced in dishonor must end in disgrace.

A MASON.—The circular is too impudent and disgraceful to entrap sensible minds.

A CAMBRIDGE MASON.—Bro. Spencer, if supported by the Craft, will reprint "Hutchinson's Spirit of Masonry," and "Ashe's Manual."

ENO.—We are much obliged by a very interesting correspondence; but regret that some Bristol Mason has not contributed a Masonic biography of the late Bro. Richard Smith.

A CUMBERLAND BROTHER.—Write to F. L. B. Dykes, Esq., Dovenby Hall, D.P.G.M.

SIR LUX.—The article appears in its proper place. Write to Bro. Spencer.

T. P's communication has been attended to.

A LINCOLNSHIRE MASON.—The letter to Lord W—— is unnecessary.—The Song, "Blowing out the Rush-light," has wit in its application—as the lord knows.

A GRAND STEWARD.—The Grand Secretary has as much to do with the private arrangements of the Board as the Grand Tyler; and so that the Board manage that no expence whatever for the Grand Festival fall on the Grand Lodge, they may do as they please with their own.

Q IN THE CORNER, on the projected union between Nos. 5 and 37, came too late.

M.P.—It is most decidedly improper to admit ladies during any period of the working time of Lodges; but when the Lodge is called from labour to refreshment, the ladies may be introduced to witness the social transactions, and enjoy the harmony of the meeting—the Junior Warden and Stewards taking care that none but Masons remain at the final closing of the Lodge.

A MEMBER OF NO. 7.—Unless you have some pretensions to Masonic knowledge, you need not read Bro. Jeremy Cross' Masonic charts. We shall have more to say anon.

DISCIPLINE AND PRACTICE.

W. M.—If a deaf person (in possession of the other senses) can read the declaration before he signs it, and can be made to understand the O. B., he may be initiated. In a case in point—a deaf Brother is punctual in his attendances at all Masonic meetings, and never opens his mouth but at banquet, with which he generally appears pleased; he never objects to the Lodge proceedings, but cautiously looks at his watch about six o'clock.

BRO. CUMMINS.—If a Master, during his year of office, is compelled by business or indisposition to be absent from Lodge, he still will be entitled to his rank as P.M., but should he resign or vacate the chair, it is otherwise; in either case, however, having been installed, he may be present at installation in a private Lodge, but cannot sit in Grand Lodge, or Prov. G. L., inasmuch, as having vacated the chair, he cannot be returned as P.M.

A BATH MASON.—Obligate briefly on the Sacred Volume, after trying and proving —

A STAFFORDSHIRE MASON innocently inquires whether the Masonic acts of his P.G.M. are not illegal, he having neither held a P.G.L., nor even visited a Lodge in the province, since his appointment?—We refer our Correspondent to the Grand Registrar for Sumatra, whose practice, under the Masonic potentate of that ilk, must give him much experience in Masonic non-entities.

A PROVINCIAL OFFICER.—A private Lodge must not assume the purple banner.

A PROV. GRAND OFFICER.—The delay of an answer beyond a reasonable time, is equally a breach of discipline as of good manners. Fourteen days for a simple *yes* or *no*, may have happened from lapse of memory, a failing from which even a Grand Secretary is not exempt.

A POOR MASON.—We are not advocates for that equality that would level society, but rudeness to a humble Brother does not elevate the aggressor, while it decidedly is a breach of the discipline and practice of Freemasonry. "What do you want?" "Well, what then?" "This is not the time and place?" are terms not generally admitted. Let "A Poor Mason" send a copy of the complaint to the Board of General Purposes.

A SUBSCRIBER wishes to know why the Lodge of Friendship can exempt its Master and Wardens from the duty of registration? We really cannot answer the question. The Masonic Horse Guards have, we suppose, their favorites; No. 6 is not the only "privileged."

ARCH MATTERS.

P. Z. could hardly have been present on the 1st of February, or he would have heard Dr. Crucefix withdraw his amendment, rather than put the Grand Chapter to the inconvenience of a negative.

A COMPANION must have misunderstood the fact. The same party properly observed, that the Book of Constitutions should not enter into arguments of Discipline and Practice; and that therefore, the Committee of Laws were correct in not stating the number to be present.

A. Z.—The communication in our last did not come through the hands of the Grand Scribe, who, however, has occasionally given us advertisements and matters of information.

Z.—The number required to perform the ceremony of Exaltation is sufficient: but there is no objection to as many being present as are qualified, provided the number does not exceed seventy-two.

THE SHADE OF ST. JAMES.—The report of No. 2 is altogether inadmissible; not that we doubt the facts which have been vouched for. The conduct of one "Christian" to another was inexcusable. If a "fillip" was needed—and doubtless it was—a different language would have been more becoming.

A COMPANION.—Wait until the Laws are published. The reasons given are too conclusive to be disregarded.

A MEMBER OF NO. 2.—The party named is clever, and not unread, but wants both conduct and courtesy. His chief reliance is on some Hebrew Companions, who, however versed in their own "classics," are as likely as other Companions to be sometimes in error.

TEMPLARS.

SCRUTATOR.—We do not understand the report of the Chapter of Observance, and therefore decline it.

K. T. is in error. The warrant from Uxbridge of "The Early Grand Encampment" was transferred to London, and surrendered to the Grand (Conclave, we were about writing) Receiver of Fees, who has generously condescended to procure a new warrant for the "Faith and Fidelity," which has taken deep root, and gives good hostage.

A CAPTAIN.—Yes; by the Articles of Union, which must be observed, or the United Grand Lodge is *non-existent*.

THE ASYLUM:

THE FESTIVAL IS FIXED FOR WEDNESDAY, THE 21st OF JUNE, AT FREEMASONS' HALL; THE BOARD OF STEWARDS IS FORMING, AND WILL NO DOUBT RENDER A GOOD ACCOUNT OF THEIR OFFICE.

THE ANNUITANTS ARE ALL LIVING, AND EXPRESS THEIR GRATEFUL THANKS TO PROVIDENCE, AND THOSE BRETHERN WHO HAVE RENDERED THEIR DRAUGHT OF ADVERSITY LESS BITTER.

FLOREAT ASYLUM!

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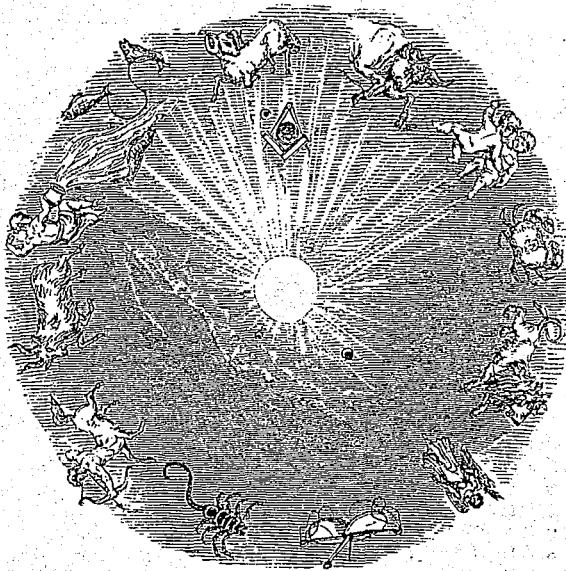
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33	1	4	3	1	6	0	2	13	11
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35	1	5	2	1	7	2	2	16	6
36	1	5	10	1	8	0	2	17	10
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39	1	8	5	1	9	10	3	2	2
40	1	8	9	1	10	4	3	3	8
41	1	9	5	1	11	0	3	5	4
42	1	9	9	1	11	9	3	7	0
43	1	10	0	1	12	6	3	9	0
44	1	10	10	1	13	7	3	11	0
45	1	12	2	1	14	8	3	13	0
46	1	12	6	1	16	0	3	15	6
47	1	13	5	1	17	8	3	18	0
48	1	14	4	1	19	6	4	1	0
49	1	15	4	2	1	5	4	4	0
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52	2	1	7	2	9	8	4	14	0
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54	2	6	8	2	16	6	5	1	3
55	2	8	8	3	0	4	5	5	0
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59	3	5	10	3	17	2	6	2	0
60	3	10	6	4	2	3	6	7	2
61	3	14	0	4	7	5	6	12	4
62	3	17	2	4	13	5	6	17	9
63	4	1	4	5	0	4	7	3	7
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AUGUSTUS U. THISELTON, *Secretary.*

MASONIC OFFERING

TO THE REV. GEORGE OLIVER, D.D., &c. &c. &c.

FURTHER PROCEEDINGS.

At a Meeting of the Committee, held in the Freemasons' Hall, Lincoln, on Thursday, January 19, 1843,

PRESENT,

Bros. Henry Goddard (in the Chair); R. S. Harvey; E. A. Bromhead; J. Nicholson; — Drury; — Taylor; — Middleton; — Webber; — Greathead, and others; it was

RESOLVED UNANIMOUSLY,

“That Brothers W. A. Nicholson, Goodacre, and Jepson, be a Sub-Committee, for the purpose of receiving Subscriptions among the Brethren in Lincoln and the neighbourhood thereof.”

“That Brother W. H. Adams, Mayor of Boston, W.M. of the Lodge of Harmony, be requested to act in that neighbourhood.”

“That Brother Malim be requested to act at Grantham, and Brother Smedley at Sleaford.

“That Brother R. T. Crucefix, M.D.; P.G. Deacon, and Brother J. L. Stevens, P.G. Steward, be requested to communicate with the various Lodges, Chapters, and Encampments, beyond the province of Lincoln, inviting them to form committees to obtain Subscriptions, and to communicate the result with the least possible delay.”

(Signed) “HENRY GODDARD, Chairman.”

Treasurer to the Lincoln Committee—Brother R. S. HARVEY, Prov. G. Treasurer.

Secretary to the Lincoln Committee—Brother R. GOODACRE.

Treasurer to the London Subscribers—Bro. R. T. CRUCEFIX, M.D., P.G.D., Lancaster-place, Strand, London.

Secretary to the London Subscribers—Bro. J. LEE STEVENS, P. G. Steward, 2, King Edward-street, Southwark.

Either of whom will be most happy to correspond on the subject.

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