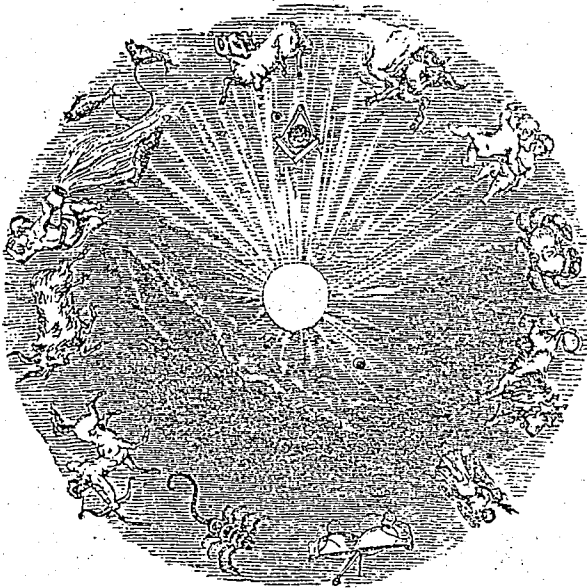


THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.

No. IV.—DECEMBER 31, 1843.



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CONTENTS.

	PAGE
THE GRAND LODGE - - - - -	465
PROVINCIAL GRAND LODGES - - - - -	468
ANNUITIES TO WIDOWS, ETC. - - - - -	471
PRAYER OF JOSEPH, EMPEROR OF GERMANY - - - - -	472
ON FREEMASONRY (REV. GEO. OLIVER, D.D.) - - - - -	473
ON THE KNOWLEDGE OF FREEMASONRY BY THE DRUIDS - - - - -	483
ON THE ANTIQUITY OF FREEMASONRY - - - - -	491
OBSERVATIONS ON THE DEGREE OF "ROSE CROIX" - - - - -	493
AN ADDRESS ON FREEMASONRY, AS ORIGINATING IN THE ORDER OF KNIGHTS TEMPLARS - - - - -	498
H. R. H. THE LATE DUKE OF SUSSEX - - - - -	502
FREDERICK THE GREAT AND HIS TIMES - - - - -	502
MASONIC ADDRESS (REV. H. R. SLADE, D.D.) - - - - -	504
ATTACK ON FREEMASONRY IN MALTA - - - - -	507
THE ANNALIST - - - - -	512
M. CLAVEL'S PICTURESQUE MASONRY - - - - -	518
MASONIC ANECDOTES - - - - -	521
OLD MASONIC TRACT - - - - -	525
THE KILWINNING ARCHERS - - - - -	526
WINGED WORDS OF ANCIENT ARCHERS - - - - -	529
LETTERS TO THE EDITOR - - - - -	530
POETRY - - - - -	537
MASONIC INTELLIGENCE :	
MASONIC OFFERING TO DR. OLIVER - - - - -	542
SUPREME ROYAL ARCH CHAPTER - - - - -	542
UNITED GRAND LODGE OF ENGLAND - - - - -	542
QUARTERLY COMMUNICATION - - - - -	543
GRAND CONCLAVE OF THE ROYAL ORDER, PALESTINE - - - - -	544
THE CHARITIES - - - - -	545
THE REPORTER - - - - -	547
MASONIC CHIT CHAT - - - - -	548
OBITUARY - - - - -	550
PROVINCIAL - - - - -	552
SCOTLAND - - - - -	570
IRELAND - - - - -	572
FOREIGN - - - - -	575
AMERICA (U. S.) - - - - -	575
REVIEW OF LITERATURE - - - - -	577
TO CORRESPONDENTS - - - - -	581
THE LAST AND THE FIRST CHIMES, 1843-4 - - - - -	584
THE RENEWED YEAR - - - - -	584

MASONIC OFFERING TO DR. OLIVER.—Our readers will perceive, that the final arrangements for this interesting subject will be made next month; preparatory to the spring meeting of the Grand Lodge of Lincolnshire.

THE OFFICE OF GRAND MASTER.—The election will take place on the sixth day of March, at the next Quarterly Communication. We have received several letters, drawing our attention to articles that have appeared in Sunday Papers, and particularly to one that has been re-copied by a leading Morning Journal. The Editor of the latter, no doubt, soon discovered the false position in which the Deputy Grand Master was placed by such interference. "Save me from my friends!" the noble Brother may well exclaim. When argument is made to yield to sophistry, and simple facts to fancies if not falsehood, leaving honour, courtesy, and discipline, altogether out of the question; plain-dealing is sure to triumph. We may state, in reply to those who admire the perfume of the "scandal-flower," that the Pro-Grand and the Deputy Grand Masters were most excellent friends; and both went home together to Arlington-street, in the carriage of the Marquis.

FREEMASONRY IN MALTA.—We received (too late to extract) the *Venagh Guardian*, containing a very excellent address to the R.C. Prelates of Ireland, by a R.C. Freemason, on the subject of the unholy anathema against Freemasonry by the R. C. Bishop of Malta. The address is written in a most becoming spirit, and admirably contrasts truth with falsehood, moderation with intolerance.

THE SUMATRA CANVASS.—An amusing paper on this subject was in type, and also a letter from the P G.L. of Sumatra to its Chief, but both now must "abide their time."

CALCUTTA.—It has been decided that the Testimonial to Dr. Grant shall be designed and executed by Bro. W. Evans, of London.

THE
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NEW SERIES.—DECEMBER, 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., 1634.*

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

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

THE GRAND LODGE.

THE nomination of the Grand Master, at the Quarterly Communication in December, has always occasioned considerable interest in the Masonic mind, and usually caused the assemblage of a large number of members, and especially of Grand Officers. More than common interest was excited at the last Grand Lodge, with reference to this ceremonial, and the attendance, on the whole, was unusually numerous; although there was a comparative paucity of Grand Officers.

That the Pro-Grand Master would be first in nomination was assumed, as a matter of course; his long standing in the Craft, the high offices he has so honourably and efficiently filled, and the prominency of his position, rendered his nomination a matter of justice, if not a proof of grati-

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

tude. Who more fitting for such a dignity than the noble and most worshipful Brother who had for so many years been associated with the Craft, and who had behaved so well in every previous office? Who so peculiarly pointed out by associated recollections of his predecessor? Who less objectionable in any point of view? And who less deserving of the indirect but undeserved and heavy censure that must have been implied, under the peculiar circumstances of the case, by putting even a more worthy Mason—if such could be found—to say nothing of one of merely equal merit, over his masonically-revered and time-honoured head? And in conformity with *universal* expectation, (for none could have fancied otherwise,) the Earl of Zetland was nominated in due form, and according to modern usage, by a Past Master in the Craft, undistinguished by the purple badge. Would that we could here terminate our notice. But we are compelled to add, that this nomination, which, on every account should have been responded to unanimously, was followed by the nomination of the Deputy Grand Master, not by a wearer of the blue but of a purple collar—by the R. Worshipful Brother who sat as the Junior Grand Warden.

Of the eminent services of the Marquis of Salisbury as a member of the Craft, of the zeal and efficiency of which he has given proof in the performance of every Masonic duty, from the period of his initiation to his latest wearing of the equally honourable and honoured costume of Deputy Grand Master, we are fully sensible. We are amongst his warmest admirers. But as friends not less to the whole fraternity than to his Lordship, we could never desire him to be placed in so false a position as his more personal adherents would appear to wish. Highly as we estimate him, we are at a loss to discover the existence of that preponderance of Masonic merit, which, warranting such an excess of honour in him and through him to the Craft, as, in the case in question, would cause a decided preference to be otherwise than discreditable to his predecessor. And these more

individual considerations apart, what could be more impolitic, as well as unfair, in the members of Grand Lodge, to make such a preference?

To our simple notion the best course, indeed the only proper course to be adopted by Grand Lodge, is that of electing the Pro.-Grand Master to the Grand Mastership, and of retaining him in that position for a couple or three years; then to promote the Deputy Grand Master for a similar period; and so on, to take the highest officers in turn, that no undue preponderance of power may accumulate in any single member of the fraternity, however high his rank—however great his talent.

We regret very deeply to hear, that on the day succeeding the Quarterly Communication, the Marquis of Salisbury resigned every office in the Craft, that of Deputy Grand Master, Provincial Grand Master of Herts, and even of the membership of private Lodges. His motive for this extraordinary step has not yet been disclosed; but we doubt not that this will obtain publicity in due time. The Most Honourable and Right Worshipful Brother owes this not less out of respectful and fraternal consideration for the Craft than to himself, as preventing misconception if not misrepresentation. But this retirement, after all, can only be of limited effect. The late Duke of Sussex, as Grand Master ruled, and was responded to by Grand Lodge, that “Once a Grand Officer, ALWAYS a Grand Officer;” and his nomination is to all intents and purposes as good as if no change had occurred in his Masonic rank. He is quite as eligible for election as a Past Deputy Grand Master—his present virtual rank—as when in active office. Hence, whatever his own wishes or intentions may be, his indiscreet and wayward friends may still submit his name to the vote; although we rely upon the good sense of the fraternity to carry the election of the Earl of Zetland by an overwhelming majority.

PROVINCIAL GRAND LODGES.

WHOEVER steps forward with simple single-heartedness of purpose in Grand Lodge, as an improver or strengthener of the Masonic laws—whether his object be to get rid of the most absurd anomaly, or efficiently to carry out that which is imperfect or inoperative, however essentially important—must make up his mind to every species of opposition short of personal insult. He must be ready to repel the unworthy sneer—he must be prepared to endure the puny objections of those who see danger in every change, and would retain, without reason, an acknowledged evil, rather than risk the uncertain quality of a promised good—he must be content to be opposed by sophistry and special pleading, in substitution of frankness and fair argument—he must expect the exercise of every underhand influence to defeat his undisguised and straightforward purpose—he must look for hyper-criticism where he would more naturally expect fraternal courtesy—and he must patiently submit to the necessity of again and again renewing his labours, for the same object, after the wished-for result has appeared to have been finally accomplished. For whatever credit may be given to him for honesty of intentions, or general ability, however discreetly he may conduct himself, and however efficient he may be as a practical Mason, or however self-evident may be his proposition, if official assistance from *any* quarter could aid him it would be withheld; but if cunning could over-reach him it would be certainly exercised. In short, if he be determined to do aught that is serviceable to Freemasonry, he must calculate upon every species of unmasonic opposition.

That such have long been our conclusions will be nothing new to the readers of the *Freemasons' Quarterly Review*. In some form or other we have very frequently reiterated them; but had there been no previous occasion for a reference to such an unpleasant subject, the treatment of the Worshipful Brother who had undertaken the task of enforcing the pro-

per performance of Masonic duties in the Provinces, would bear out all that we have premised.

For upwards of three years has that sturdy reformer of abuses in the Craft had notice of motion upon the business list of Grand Lodge, whenever it has stood a fair chance for discussion, with a view to insure the holding of Provincial Grand Lodges, in each District, every year, either by the Prov. G. Master or his Deputy. Of the necessity for such a measure the most ample proof existed. There were Provinces in which Grand Lodges had not been held for years, not one or two, as merely discreditable (if not disgraceful) exceptions to a general rule, but many, both far and near. And so grievous had this evil become, that in some districts the propriety of contributing at all to the Grand Lodge itself, or of being subject to such inefficient rule, was made a grave question of discussion. Privately and very urgently we were asked, as the best advisers in such matters, how private Lodges should proceed to form Grand Lodges among themselves, irrespective of other provincial or general government. And loud and manifold were the complaints we have had to attend to, and strong the expression of feeling we have had to mollify and to appease with the flattery of hope, after our neglected Brethren had wearied themselves with fruitless and most frequently entirely neglected representations in other quarters!

And what has resulted from all this? Why, up to the present moment, any permanent cure for the evil may be just as far distant as ever! It is true, some temporary advantage has been obtained, from the effect of the resolution passed by Grand Lodge in September last, since which period several Provincial Grand Lodges have been held in districts that had been more or less neglected for years before. But the rescinding of that resolution by the Grand Lodge in the present month of December, leaves the matter, for all future purposes, just where it was.

The motion to rescind that resolution was made by the

Grand Registrar—the officer whose especial duty it is to provide for an efficient and Masonic government in the Provinces—and principally upon the grounds that there might be many reasons why a Provincial Grand Master could not hold a meeting every year; and that according to the terms of the resolution, it might have an *ex post facto* application. And it was chiefly in consequence of the latter objection, that the Grand Lodge rescinded the previous vote. But what shall we say for the candour or courtesy of the Grand Registrar; what for his desire to advance the interests of Freemasonry in his particular department;—when we inform our readers, that the existing evil having been made so manifest as to be indisputable—to have remained undisputed—at the Grand Lodge in September, and the Grand Registrar having then objected to the *time* expressed in the resolution, and in general terms to the wording of it, he was at once respectfully asked by the mover to amend the proposition in either particular, but which he expressly declined to do! Was it not most unmasonic and unfair—was it not an absolute dereliction of duty on his part, thus purposely to refrain from amending the resolution in terms and detail, that he might afterwards defeat the proper application of the principle it involved? Upon his “dexterity,” in defeating the object of the original mover, he may safely pride himself without having, we believe, a single member of Grand Lodge at all anxious to share with him such a questionable honour. He was “dexterous” enough in September, not to utter a word about the *ex post facto* application of the resolution, but to keep that back as a *dernier ressort* until December; and in the latter meeting he was equally “dexterous” in keeping from the view of Grand Lodge the fact, that every Prov. Grand Master has the aid of a Deputy, to hold for him, if it be inconvenient to himself, annual or other Prov. Grand Meetings. For the unseemly exercise of that “dexterity” he had, we will admit, more punishment administered to him in the discussion at the last Grand Lodge, than usually

falls to the lot of an erring Grand Officer. The reproof administered to him by the Deputy Grand Master was keen and searching — the reprehension applied to him by the original mover was sharp and forcible. It was well observed to us by a friend on leaving the Grand Lodge, that “the dissection was most complete — the Marquis was incomparable with the scalpel—the Past Grand Steward was an able assistant with the saw.”

But this castigation of the successful opponent to a most beneficial principle leaves the subject to be considered *de novo*. And we very sincerely hope that the Worshipful Brother who has already bestowed so much time and trouble upon it, will not abandon a question of so much importance, however justly he may complain of the treatment he has received. He must follow up the effort with renewed vigour, and take full advantage of the hints that have been thrown out by all parties—especially those which fell from the Pro-Grand and Deputy Grand Masters; and he must console himself, under temporary disappointment, with the recollection, that the glory of a creditable achievement is proportionate to the difficulties surmounted.

ANNUITIES TO WIDOWS. — The consideration of this subject stands deferred, in consequence of the protracted discussion on previous questions.

THE GRAND CONCLAVE met on the 22nd; the proceedings were of a very satisfactory nature.

EDINBURGH.—The Grand Mastership of the Templars is the subject that chiefly engrosses attention in this quarter, where it is assumed that the claims to superiority properly exists; be this as it may, it is to be hoped that good sense and discretion will unite in avoiding unpleasant discussion.

DUBLIN.—The differences existing between the two sections of the higher orders, demand the Masonic interference of the noble Brother at the head of the Irish Order, whose power is supreme, and whose admonitory influence,

in directing each party to a sense of duty, cannot be without effect.

AMERICA, (U. S.)—We invite the serious attention of our readers to the intelligence from this part of the world.

P R A Y E R

OF JOSEPH, THE EMPEROR OF GERMANY.*

O Thou eternal, incomprehensible Being! who art the fountain of mercy and the source of love:—Thy sun lights equally the Christian and the Atheist: Thy showers equally nourish the fields of the believers and the infidels: the seed of virtue is found even in the heart of the impious and the heretic. From thee I learn, therefore, that diversity of opinion does not prevent Thee from being a beneficent Father to all mankind. Shall I then, Thy feeble creature, be less indulgent? Shall I not permit my subjects to adore Thee in whatever manner they please? Shall I persecute those who differ from me in point of thinking? Shall I spread my religion with the point of my sword? O Thou! whose mighty power and ineffable love embrace the universe, grant that such erroneous principles may never harbour in my breast! I will try to be like Thee, as far as human efforts can approach infinite perfection. I will be as indulgent as Thou to all men whose tenets differ from mine, and all unnatural compulsion in point of conscience shall be banished for ever from my kingdom. Where is the religion that does not instruct us to love virtue and to detest vice? Let all religions therefore be tolerated. Let all mankind pay their worship to Thee, thou eternal Being! in the manner they think best. Does an error in judgment deserve expulsion from society? And is force the proper way to win the heart, or bring the swerving mind to a true sense of religion? Let the shameful chains of religious tyranny be parted asunder, and the sweet bonds of fraternal amity unite all my subjects for ever. I am sensible that many difficulties will occur to me in this bold attempt, and that most of them will be thrown in my way by those very persons who style themselves Thy ministers? but may Thy almighty power never forsake me! O Thou eternal and incomprehensible Being! fortify my holy resolutions with Thy love, that I may surmount every obstacle; and let that law of our Divine Master, which inculcates charity and patience, be always impressed upon my heart. Amen.

* This prayer is extracted from an old German work under the title of Joseph's Gebet-buch, (the Emperor's Prayer Book,) and forms a striking contrast with the intolerant address of the R. C. Bishop of Malta, p. 508.

ON FREEMASONRY.

THE NUMBER THREE.

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

(No. 3.)

IN these dissertations on the mystical Number Three, I have condensed my materials into the smallest compass. The subject is inexhaustible: volumes would not contain it. But I have designedly comprised my observations within the characteristic number of THREE papers. I proceed therefore with a detail of the extraordinary coincidences of this Number in China, where the same regard for its occult properties appears to have prevailed. Indeed, the Chinese entertained a most superstitious veneration for odd numbers generally, as containing divine properties. Thus, while the sum of the even numbers $2 + 4 + 6 + 8 + 10 = 30$ designated the number of *Earth*, the sum of the odd numbers $1 + 3 + 5 + 7 + 9 = 25$ was dignified with the appellation of the number of *Heaven*. And they say *Tao*, or Reason, produced *one*; one produced *two*; two produced *three*; and three produced all things. They had a talisman in the form of an equilateral triangle, which was reputed to afford protection in all cases of personal danger and adversity. The mystical symbol Y was also much esteemed, from its allusion to the tri-une Deity; the three distinct lines of which it is composed forming one, and the one is three. And the sacred ceremony of the Kow-tow was performed by three times three prostrations.

An ancient institution has been recently discovered in China which is called Tien-ti-huih, the Triad Society, or Peach Garden Association. "It has been called, by the Chinese," according to Newbold and Wilson, "the three united, from being composed of the members of a sacred triad, viz., Heaven—Earth—Man, to whom equal adoration is offered, being all considered of equal dignity and rank; but to man only after death, under the name of ancestors. Heaven and earth are worshipped as the father and mother of mankind. They are styled the three dominant powers, and supposed to exist in perfect harmony. There appears

to be some mystical importance attached to the number Three by the Chinese. Three is the number of the officials, or elder brethren; of the drops of blood which are shed during the inaugural rites; of their days of meeting during the month, and of the prescribed prostrations before the idol, viz., *pae*, *hwei*, and *how*, bowing, kneeling, and placing the forehead in the dust; the last, in some ceremonies, is thrice repeated. The grand day is the ninth of the moon, equal to three times three. The secret manual signs are made with three fingers.* The characters on some of the mystical seals are grouped in triads. One of them is in the form of a triangle. The symbol on another appears to have been selected for its triune character, resembling the trisula of the Hindus; and three is generally the number of the personages forming the group in the picture worshipped by almost every Chinese." To the above very clear account of the use of the number Three in China, we may add that the Sacred Books delivered to Chang Kiok by a messenger from Heaven were three; and a passage in the oath of the Society commences, "Let us swear to be like the ancient and sacred Society of the three surnames. Heaven is father; earth is mother; ancestors are stems; children and grandchildren are leaves. Trees have a root; waters have a fountain. The stem, flowers and fruit all spring from the root."

The Egyptians, with whom the triad appears to have been more distinctly understood, used the equilateral triangle as a symbol of their *numen*, *τριμορφον*, the threefold deity; † and placed another expressive emblem over the portals of their temples, viz., Globe—Serpent—Wings; while the Druids of Britain constructed entire temples of this form. The most ancient of the Cabiri or Dioscori, had a temple at Memphis; and are said by Cicero to have been in number three; and their names Tretopatæus, Eubuleus, and Dionysius. All that can be with truth averred concerning them is, that they were esteemed as the Three mighty guardian genii of the Universe, or rather the various

* Goguet asserts, from M. Condamine, (*Relat. de la Rivière des Amazones*, p. 67,) that the Yameos were incapable of counting further than three. They might have ideas of greater numbers, but they were expressed by circumlocution: and the word used to express the number three (*poetarrarorincourooc*) would naturally suggest an idea of nine, because it is composed of so many syllables.

† Kircher in *Œd. Ægypt.*, vol. ii. p. 24.

parts of that universe physically considered, and that they were worshipped in Samothracia with rites which were among the most mysterious and profound in all antiquity. One curious circumstance, however, concerning them it is in my power to relate; for as Hecate, from her threefold nature or office, was honoured in Greece with an anniversary festival, celebrated in a place where three ways met, so were the Anakes, or gods Cabiri, honoured with another, called from them, Anakea. The sacrifices offered at this solemnity, says Potter, in his account of the Grecian festivals, were called *Zenismoï*, because those deities were strangers, and they consisted of three offerings, which were denominated *τριπυλαι*.*

The hieroglyphical device, says a modern writer, styled *Vesica Piscis*,† appertained to the Platonic system. Plato and Proclus refer repeatedly to this figure, which they had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. It referred to the doctrine of the Egyptian priests on the subject of their trinity, and represented geometrically the birth of Horus (the sun, or monad of the world,) from the wedding of Osiris and Isis. It constitutes the chief element of the figure seen on the thrones of the Pharaohs, especially Memnon, the colossus of the Theban plain, which appears there to represent materially, a knot of love, but scientifically, the birth of Harmony out of the contending elements of Discord. The *Vesica Piscis* entered into the design of the structure of the central room in the great pyramid, and was connected with the entire train of Egyptian Masonry which that pyramid, internally and externally, embodied and comprised.‡

* Maurice. Ind. Ant., vol. iv. p. 708, with authorities.

† This was the geometrical sign of recognition amongst the Eopts, and the Platonic emblem of the divine trinity, symbolizing the monad—duad—triad. It was derived from Egypt; and it is remarkable that the sarcophagus in the central room of the great pyramid was placed on the foci of this universal sign.

‡ In the earliest era of the history of Freemasons, this geometrical figure was adopted in all sacred buildings, its import being hid from the vulgar. We may trace it from Egypt through the church of St. John Lateran, and old St Peter's at Rome, to the church of Bath, one of the latest buildings in the pointed style of any consequence in England. It was formed by two equal circles cutting each other in their centres, and was held in high veneration, having been invariably adopted by Master Masons in all countries. (Bardwell's Temples, p. 59.)

Pausanias takes notice of a promontory in Brasia, on which were placed three large hats; but he has not recorded whether they were emblematical of the Dioscorigen or the Corybantes: nor is it material to my argument to settle the probabilities that these fictitious deities were the same persons under different appellations, for the hats were in reality a representation of the triad.* The breastplate of Agamemnon had for a device a three-headed serpent; and the Thracians buried three silver images as a charm to prevent the incursions of barbarians. On the three peaks of Mount Olivet, king Solomon, in his dotage, erected shrines to the infamous Phœnician triad, which was a personification of Murder—Lust—Hate; the centre peak being occupied by the temple of Ashtaroth, the Paphian Venus, whose symbol was a white pyramid; and hence a subterranean adytum or crypt was excavated in the rock, precisely of that form, for the secret celebrations of the libidinous goddess. Even the virtues of eminent individuals gave occasion for the exercise of the same distinction, as in the case of Isocrates, to whom the Athenians erected a statue, in commendation of his Perseverance, Prudence, and Independence.

If we pass from the east to the west, we shall find the same system in active operation. The Celts and Goths had each their triads of deity; and the Lithuanians possessed a private triad of their own, consisting of Fire—Wood—Snake; and the Celtic Druids found the trinity in the mistletoe, because its leaves and berries were formed in clusters of three united in one stalk; and also in the trefoil or shamrock leaf, which was in like manner an emblem of three in one. Religion was considered under a triple denomination, viz., mythological—civil—philosophical; so universally did this principle display itself; and its tenets were based on three fundamental articles, reverence for the deity—abstain-

* When the Greeks took an oath they sacrificed one of these three beasts, viz., a boar, a ram, or a goat; thinking that by this practice they did honour to the god in whose name the oath was recorded. Sometimes they killed all the three; and at others three of one of the sorts, as Adrastus was recommended to do in behalf of the Argives. The Romans used to sacrifice three pigs at the confirmation of leagues and truces; for this animal was considered particularly sacred. Amongst the Greeks, these animals were sacrificed during the initiations; because Jupiter, they say, being nursed by a sow, was concealed by the noise of its grunting. The Grecian Dionusus was styled *Trigonos*, thrice born; and *Triphues*, of three natures.

ing from evil—courage in battle. The rule for the preservation of health was a triad consisting of Cheerfulness—Temperance—Exercise.

The Druids ascribed the origin of all things to three fountains, salt water—rain—springs. During the initiations three hymns were chanted before the fire to the deity, called Trigaranos, the triple crane. The primary bards were called Plennydd—Alawn—Gwron, or in other words, Light—Harmony—Energy. The hierophant of the mysteries was Mâth—Mengw—Rhuddlwmgawr, or Eiddic—Gôr—Coll; and so on through a number of triads, to the amount of some hundreds. It was engraven on their coins in the form of a bird—a boat—a man. The arrangement of classes, both in civil and religious polity, partook of the ternary form. Nothing could be transacted without a reference to this number. On solemn occasions the processions were formed three times round the sacred enclosure of Caer Sidi; their invocations were thrice repeated; and even their poetry was composed in triads. The ternary deiseal, or procession from east to west by the south, accompanied all their rites, whether civil or ecclesiastical; and nothing was accounted sanctified without the performance of this preliminary ceremony. In a word, the triad formed the spirit of the Druidical religion; it was introduced into their poetry; it pervaded their philosophy, politics, and morals; and, like the property for which the number Three was venerated by all antiquity, it formed the beginning—middle—end of all their policy, whether civil, military, or religious.

Now how could it have been possible for all this uniformity to have arisen, except from some ancient tradition, which was universally received before the separation of the great family of mankind? The coincidence so widely disseminated could not be the effect of accident; and reason would never have discovered a doctrine so abstruse and difficult of comprehension that the wisest philosophers were divided in opinion whether to consider the triad as three separate deities, three hypostases, or merely three simple qualities of the same divine being. The correct knowledge which the ancient philosophers and sages possessed, was however admitted to be *derived*, and not *discovered*. And this is a most important distinction, which ought never to be lost sight of. Plato himself—the divine Plato, as his admirers styled him—speaks so very confusedly on this

subject, that his followers were not agreed whether he admitted three or more hypostases into his theory of the divinity.* And the style of reasoning adopted by his disciples abounds with such subtleties, that it is difficult to gather from their writings whether they themselves really understood their own arguments. Plato taught, according to Porphyry, that the divine essence may possibly extend itself to three hypostases, viz., the Supreme Divinity—the Creator—the Soul of the World. But in another place he says, “We must not consider the Supreme Divinity as one of the hypostases, because he is incapable of accidents, and has no communication with any other being; and therefore, in considering the Divinity, we must begin with the Spirit or Creator.” Hence Parmenidas, the Platonist, makes the deity *εὐ καὶ πολλὰ*, not confining the hypostases to any specific number; although Plotinus, in his *Enneades*, explains the expression by affirming that he meant a triad of archical hypostases. But the same philosopher, in another place, asserts that the trinity consists of more than three hypostases; whom, however, Porphyry, his pupil, does not follow, but confines the triad to its legitimate number, in conformity with the ancient belief. Aurelius makes the trinity to consist of three equal *persons*; while Jamblichus, and a few of the later Platonists, endeavoured in vain to extend the number of hypostases, and to exalt the first to a rank high above the rest.

Having thus shown that the knowledge of a triad of deity existed in the heathen world long before the birth of Plato, it will fully refute the assertion so boldly promulgated in these days, that the doctrine of the trinity was introduced into Christianity by Justin Martyr, who, before his conversion, was a Platonic philosopher.

The perversion of the primitive doctrine of the trinity before the coming of Christ was so complete, that the heathen philosophers “confessed unanimously that the sun is an emblem or image of the three great deities jointly and individually; that is, of Brahm, or the supreme ONE, who alone exists really and absolutely; the three small divinities being only Maya, or illusion.”† In another point of view

* Indeed, he appears to have taught that in addition to the great *το ἐν*, there were three other principles, viz., the *το ἀγαθόν*, *νοῦς*, and *ψυχή*.

† *Asiat. Res.*, vol. iii. p. 144.

the triad was referred to the triple offspring of Noah, and it was dramatized in the Spurious Freemasonry, by the funereal ceremony of initiation; for, as the infernal regions consisted of three parts, Elysium—Purgatory—Tartarus, so the initiations were divided into three degrees, Preparation—Initiation—Autopsia. The preparation was also three-fold; so careful was the hierophant that a veneration for this sacred number should be inculcated in all the forms of initiation.* The candidate was placed in the pastos on the evening of the first day; remained an entire day enclosed or dead, in the language of the Spurious Freemasonry, and was liberated for initiation, or in other words, restored to life on the third. And this ceremony produced a series of triad references. It was symbolical of Noah, who entered into the ark in one year, remained enclosed a year, and was emancipated from his confinement, or reborn, in the third year. Much confusion arose, in the mythology of the ancient world, from this doctrine. The aspirant, like Noah, is supposed to have lived in the old world, and was hence esteemed a venerable old man; but he was new born from the mysteries, as Noah was from the ark, and hence he was considered but an infant. Noah formed the ark, and it was consequently represented as *his daughter*; but he was united with the ark, and hence she was taken for *his wife*; and ultimately he was born from the ark, which from this circumstance sustained the character of *his mother*. Again, when he is said to die, the ark is *his coffin*; when a child, it is *his cradle*; and when he is supposed to sleep in deep repose during the prevalence of the waters, it is *his bed*. The confusion this would necessarily create, could not be reconciled without having recourse to a plurality of deities; and therefore in Greece, as the father of the female principle or ark, Noah was termed *Saturn*; as her husband, he was termed *Jupiter*; as her son, *Bacchus*; and when the

* Pierius, after a copious explanation of several Triads, thus sums up :

Hebræ	Hu	Ehieh	Esth.
Græchi	ζευς	αθηνη	αφροδιτη.
Latini	Jupiter	Minerva	Venus.
Theologi	Idem	Ens	Ignis.
Antiqui	Nox	Cælum	Æther.

Denique Deus, inquit Apostolus, qui dixit in tenebris lucem splendescere, ipse illuxit in cordibus nostris, ad illuminationem notitiæ claritatis Dei, in persona Jesu Christi. (Pier., cedit. fo. 1573, lib. 18, fol. 136 R.)

solar and the arkite superstitions were connected, he became Apollo, and soon branched off into a number of collateral deities which peopled the imaginary heaven, and tended to mystify the system of religion, and place it entirely out of the reach of ordinary comprehension.*

To wade further through this disgusting mass of absurdity and error will be unnecessary. Enough has been said to evince the fact that THREE was a number venerated by all nations; emanating, as it is not improbable, from the notion of a divine triad, which prevailed throughout the heathen world, with striking marks of uniformity amongst tribes which were separated from each other by such impassible barriers as to render it clear that the idea must have been derived from some remote tradition of a similar doctrine, which was prevalent and well understood when mankind dwelt together as one family. And this could be nothing but the doctrine of a trinity in unity. In process of time, the most absurd fancies respecting its use and application became engrafted on the naked doctrine, until it puzzled the wisest philosophers,† who confounded the properties ascribed to the various persons, attributing them indiscriminately to either of the three forms of the sacred triad; and the true meaning was lost amidst the darkness and difficulty which surrounded the interpretation. The notion, however, of a triad resolving itself into a monad, how obscure soever it might be, was undoubtedly propagated; that being familiarized to the mind by the direction of an overruling Providence, mankind might be prepared to receive the true doctrine, when it should be propounded to them by authority, in that glorious dispensation, which, in God's good time, will constitute the universal religion of the whole habitable globe.

Hence we deduce the wisdom and utility of suffering this sublime doctrine,—vague and unsatisfactory as it appears to have been, in the degenerate form which it subsequently

* See History of Initiation, p. 201, with authorities. New edition.

† Virgil has given a curious illustration of the number Three in his description of the materials which the Cyclops used to form the thunderbolts of Jove.

Tres imbris torti radios, tres nubis aquosæ
Addiderant; rutili tres ignis, et alitis Austri;
Fulgores nunc terrificos, sonitumque metumque
Miscabant operi, flammisque sequacibus iras.

assumed in the several branches of Spurious Freemasonry which existed in different nations,—to constitute a part of all those systems of false worship which the pride, or ignorance, or folly of man's heart induced him to establish and practice, in the vain hope of rendering a service acceptable to the Deity, or of propitiating those imaginary beings whom vanity had elevated to the doubtful station of mediators between God and man. Nothing could have better served the purpose of making the revelation of Christianity acceptable to both Jews and heathen. They possessed indistinct notions of a trinity in unity, and anxiously awaited the explication of a doctrine which had been equally sublime and incomprehensible. That which had been an impenetrable mystery was clearly explained at the incarnation of the Messiah; and the enlightened Gentile as well as the pious Jew, at once saw and acknowledged the propriety of a doctrine, which had formerly been to both a subject of confused theory and unsatisfactory speculation. "Come and see," exclaims the Rabbi Simeon Ben Jochai, in the Book of Zohar, as cited by Allix, "come and see the mystery in the word Elohim. There are three degrees, and every degree is distinct by himself; yet notwithstanding they are all one, and bound together in one, nor can they be separated each from the other."

I conclude, therefore, in the language of the late Bishop Tomline, "that nearly all the pagan nations of antiquity, in their various theological systems, acknowledged a kind of trinity in the divine nature, has been fully evinced by those learned men who have made the heathen mythology the subject of their elaborate inquiries. The almost universal prevalence of this doctrine in the Gentile kingdoms must be considered as a strong argument in favour of its truth. The doctrine itself bears such striking internal marks of a divine original, and is so very unlikely to have been the invention of mere human reason, that there is no way of accounting for the general adoption of so singular a belief, but by supposing that it was revealed by God to the early patriarchs, and that it was transmitted by them to their posterity. In its progress, indeed, to remote countries, and to distant generations, this belief became depraved and corrupted in the highest degree; and He alone who brought life and immortality to light, could restore it to its original simplicity and purity. The discovery of the existence of this

doctrine in the early ages, among the nations whose records have been the best preserved, has been of great service to the cause of Christianity, and completely refutes the assertion of infidels and sceptics, that the sublime and mysterious doctrine of the trinity owes its origin to the philosophers of Greece. If we extend our eye through the remote region of antiquity, we shall find this very doctrine, which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorably flourishing in all those countries where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with Jehovah, and the angels—the divine heralds of his commands.”

The reflections arising from this subject are of the most awful and impressive nature. They should operate to throw us unreservedly on the mercy of the true trinity in unity, that we be not lost in the path of presumption on the one hand, or in that of infidelity on the other. They should strengthen our FAITH, invigorate our HOPE, and animate our CHARITY. Thus will our grateful praises and thanksgivings ascend to the throne of grace, like the smoke of an evening sacrifice; and our piety and devotion be more acceptable than the richest incense of the altar. Three times will the Almighty visit the world in wrath. First, God the Father destroyed all created life, except a favoured few, by a flood of waters, to punish the iniquities of men. Then a more awful manifestation took place. In the midst of justice remembering mercy, He accepted a substitute to appease his justly excited anger, in the person of his only begotten Son; who, when the atonement was made, commissioned the Holy Ghost to dwell in the hearts of men as a Comforter, that they might avoid the consequences of the third display of vengeance. Lastly, our planetary system will be dissolved by a terrific manifestation of the Trinity; our earth will become the prey of elemental fire, and condemned to wander for ever a blazing comet through universal space, as a beacon to warn the creatures of other spheres how dreadful is the wrath of an offended God.

ON THE KNOWLEDGE OF FREEMASONRY BY THE DRUIDS.

BY BROTHER C. GOODWYN, No. 327.

(Concluded from p. 370.)

It will be almost unnecessary to extend the comparisons of the principles of religious belief, and their attendant ceremonials, as adopted by the Druids, with those of the spurious mysteries, to any further extent, although it would be easy to do so, to induce something more than a doubt in the mind of the most sceptical, whether our order was known to the Druids; but it may not be amiss to adduce some of their "heathenish practices," with a view to confirm the impression that the principles which have ever been the unerring landmarks of Freemasonry formed no part of their creed: and it is almost impossible, as it seems to me, I can commence with a more powerful one in favour of the hypothesis I have ventured upon, than the practice of the Druids of "*offering human sacrifices to their gods*," which, on particular and solemn occasions, Cæsar states, were of a most extensive character; "they making huge images, whose limbs, formed of osiers, they filled with living men, and sometimes other animals, to which they set fire;" and Strabo confirms Cæsar's statement, "that although malefactors were preferred, if these were found wanting, innocent persons were forced to supply their places." This practice, it need scarcely be said, is, and ever has been, so totally opposed to, and inconsistent with, Masonic ceremonials, or religious belief, that it is impossible for Freemasonry to have existed, much more to have been practiced amongst a class of men by whom so horrible and revolting a practice was even tolerated.

It has been assumed, probably upon the authority of Diodorus, who states, "that condemned criminals used to be reserved for five years, and on a certain day all burnt together;" that the persons sacrificed by the Druids were those persons *only*, who would otherwise have been liable to the punishment of death as malefactors; and that, therefore, these sacrifices were only the Druidical mode of public execution. This seems, however, to be too liberal a construction of their acts, to be consistent with truth; inasmuch, as on a comparison of the statements of the authors to whom I have referred, although one may be more minute in particular details than another, no positive contradiction of the assertion that the Druids did offer innocent persons as sacrifices, will be found: and the great similarity in the ceremonies used at the Druidical sacrifices, to those used by some of the idolatrous nations in the East, would seem still further to weaken the assumption that malefactors alone were sacrificed; but admitting that a doubt does exist of the truth of the statement that innocent persons were thus sacrificed; the fact (which forms the foundation of its inconsistency with regard to Freemasonry), that the victims executed by the Druids, were offered, in a heathenish character, as *sacrifices to their gods*, either as a propitiation for offences committed, or, as would seem to be the much more probable conjecture, in the vain hope of obtaining some particular favour from their cruel divinities, has never been disputed.

In Egypt, which, like the Phœnician colonies, was peopled by the idolatrous descendants of the denounced Ham, the offering of human

sacrifices to their gods was common till the reign of Amasis, 525 B.C. The Phœnicians themselves offered similar sacrifices to their gods Baal and Molech, (which are, indeed, supposed to be one and the same idol), to whose attractive influence even our G. M. Solomon, and also Manassah, were for a time led from the pure doctrines of Masonry, and induced to pay their impious devotions, notwithstanding the denunciations, given through Moses, against all who should defile the sanctuary of the Almighty, by dedicating their children as a sacrifice to these gods. The language of Jeremiah, "they built high places of Baal to cause their sons and their daughters to pass through the fire to Molech," bears strongly upon a similar practice of the Druids, who, on certain occasions, used to kindle fires in every village through which the men and beasts intended to be sacrificed were obliged to pass.*

It has been questioned whether the "passing through the fire," can be interpreted to mean that the children were actually burnt, or whether it was a mere consecration to Molech; but it would seem probable both were in use, for both are spoken of in Leviticus,† and the description of the idol‡ would seem to bear out the same conclusion; and T. Scott, in a note on the 18 chap. Leviticus, further states, that at times "children were consecrated to him by passing through the fire; but at others, one in a family was sacrificed in a most cruel manner, in order to secure the idol's favour and protection to the rest."

The Druids appear to have used their "sacred fire" for the double purpose of purification and sacrifice, particularly at their great festival in May, when "they celebrated the praise of the holy ones, (implying a plurality of divinities), in the presence of the purifying fire, which was made to ascend on high. On the Tuesday they wore their dark garments: on Wednesday they purified their fair attire, (supposed to be done by passing it through or between two fires); on Thursday they truly performed their due rites; on Friday the victims (those intended for sacrifice) were conducted round the circle; on the Saturday their united exertion was displayed without the circular dance; on the Sunday the men with red blades (the sacrificing priests) were conducted round the circle; and on the Monday the sacrifice was completed:"§ which can only be understood to mean, that the victims which had before been led round the fire, were cruelly destroyed by that element. And the circumstance of their making huge images in which to immolate their victims, has very much the appearance of a rude imitation of the Phœnician idol Molech, though it does not appear they regarded these images with any particular attributes.

The opinions are various concerning the relation which Molech had to the other Pagan divinities: some have supposed him to be Saturn, whose description certainly much assimilates to that of Molech's,§ and to whom it is well known human sacrifices were offered by the professors

* Toland's Druids.

† Lev. xx. 2; ib. xviii. 21

‡ He was an image of brass, and had seven chappels, and he was placed before them, having the face of a bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for it was hollow: and every man severally entered according to his offering. After what manner? Whosoever offered a fowl went into the first chappel; he that offered a sheep, into the second; a lamb, into the third; a calf, into the fourth; a bullock, into the fifth; an ox, into the sixth; and whosoever offered his son, into the seventh.—*Jalutt, Jer. 7, p. 97.*

§ Davies' Druids.

¶ It was made of brass, wonderful for its greatness, whose hands, reaching towards the earth were so hollow (ready to clasp) that the youths which were compelled to come to him, did fall, as it were, into a mighty ditch, full of fire.—*Eusebius.*

of the Arkite mysteries, amongst whom the Druids may be fairly classed. Others have supposed him to be Mercury, whom Cæsar calls their "tutelary god;" but, although allusions may be found in the ceremonies of the Druids to identify the "Hermes" of the Britons with Mercury, that deity was evidently considered a secondary object of their veneration only; and would therefore not be likely to have those sacrifices offered to him which were considered to belong alone to their greatest god "Hu the Mighty."

The identification of the patriarch Noah, in his various deified representations by the Druids, is in no case more plainly delineated than in the history ascribed to the pagan Saturn; and a careful comparison of their attributes leads to the conviction that they originated in the Arkite rites of the Cabiri, but probably became corrupted from time to time, in their passage through the various nations who adopted this system of idolatry.

The sun was frequently worshipped by the Phœnicians; and both Molech and Baal, which signifies "lord or prince of the planets," was worshipped as representing that luminary; and the star painted into the forehead of Molech has been considered as representing the "star of Remphan," one of the titles of Hercules, who, from "*Hiercol illuminavit omnia*," was also a representative of the sun; and the chariot of Hu (the Noah of the Druids) has been thus described, as composed of the rays of the sun,—"*light is his course, and swift, a particle of lucid sunshine is his car*;"* and hence it may be presumed Hu was worshipped by the Druids in conjunction with, if not as representing that luminary.† The eagle also, which was likewise typical of the sun, was frequently confounded by the Druids with the Arkite deity *Hu*; and *Talasin*, in one of his poems, styles him, "*Hu with the expanded wings*;" in which state the eagle was represented, as one of that deity's symbols, when used on great occasions, and more particularly when carried (which it always was) in the sacrificing processions of the Druids. The eagle and his progeny are further described, in one of the old Welch triads, as belonging to *Gwenddolu* (a supposed priest or divinity in one of the superstitious establishments of the Britons), and as "*being in the habit of daily consuming two persons*." This latter allusion, it is considered, intended to imply a practice of offering human sacrifices to that bird, as typical of the sun, to which all the idols, to whom sacrifices of this horrible nature were offered, bore particular reference.

The Phœnicians, with the view of identifying their idolatrous ceremonies as nearly as possible to incidents which were venerated as sacred, by the professors of the *true worship*, and making them appear more consistent and attractive, lost no opportunity of applying those incidents to their own base purposes; and with this object, they denoted their worship of Molech by carrying him up and down in a tabernacle or ark,‡ after a solemn manner of procession, in an unwarrantable imitation of the tabernacle of Moses, which, in their ignorance, they conceived to be a mere representation of the ark of Noah, instead of what it really was, the repository of the tables of the law.

The Phœnician patron of agriculture, "*Agruerus*," was no other than the deified patriarch Noah,|| under another attribute, and his statue was much revered: he had also a shrine or tabernacle, which was drawn

* Davies' Druids, p. 110.
 † Anon, v. 26. Acts vii. 43.

‡ Davies' Druids, p. 509—406.
 || Fab. Mys. Cæd., v. 1, p. 35.

from place to place by a yolk of oxen. And a practice precisely similar to this was observed by the Druids; for, in the descriptions of their solemn processions, they make frequent mention of the "car of the lofty one, Hu," the patriarch god, to whom two oxen were consecrated; and a ceremony held most sacred by them, and one which affords most striking proof of its Cabiric origin, was that of drawing of the "Avanc," or shrine of the deified patriarch out of a lake, as emblematical of the mighty waters of the deluge, by the oxen of Hu.

All these incidents would seem to confirm the presumption, that the practice of human sacrifices and the ceremonials used in connection with them by the Druids, were derived to them from the Phœnicians, or some other idolatrous nation, amongst whom the mysteries and practices of the Cabiri flourished; and that it is impossible to consider them otherwise than as diametrically opposed to the elements of our more pure science,—the existence of which it was the most jealous desire of the Cabiric priests to hide from the knowledge of the people, amongst whom they held so unlimited and unbiassed a controul; and the more effectually to do this, they neglected no opportunity that presented itself, of copying and incorporating any of its symbols and ceremonies into their own heathen mysteries.

It has been advanced, as an important argument in support of the assertion that Pythagoras visited these shores, that he taught the Druids the doctrine of Metempsychoses, or transmigration of souls. This however seems to be by no means conclusive; the doctrine of transmigration of souls was originally Egyptian, and was connected with the idea of the reward and punishment of human actions; and it is quite as possible that it found its way to the Druids through the Phœnicians, to whom it was well known at a period long prior to Pythagoras, as that he, who learnt it during his sojourn in Egypt and Phœnicia, first disseminated it amongst them.

Plato honoured the Metempsychoses of the Egyptians by adopting it into his system as one of the moral purifications of human nature; but the Egyptians themselves did not make so accurate a distinction between the spiritual and corporeal as this philosopher,—the idea of the soul as a pure intelligence being unknown to them, as it also seems to have been among the Druids; and the Pythagorean doctrine, as delineated by Aristotle, seems equally devoid of any *moral* sense. And although it may be urged that there is nothing in this doctrine that may be advanced as opposed to the practice of Freemasonry, yet it must be admitted as being rather inconsistent with any doctrines based, as Freemasonry has ever been, on the simple moral code of laws delivered by Moses, which, taken either in the abstract or entire, presents no difficulty in its application to the capacities of the human mind.

There was, however, another practice of the Druids; that of Divination,* which must be taken to be perfectly irreconcilable with the precepts of Masonry, and will tend to increase the impression that their doctrines were more idolatrous than Masonic.

The practice of divination would appear, from the denunciations and prohibitions of Moses, to have arisen with, and to have formed part of,

* That the Druids did use *sortilege*, or divination by lots, which seems to have been a branch of magic, is another historical fact, ascertained by the testimony of Pliny, who says they exhibited the vervain in the exercise of that superstitious rite.—*Dietus' Druids*, p. 43.—See also p. 275—277. 213—247—490.

the system of worship of the Phœnician gods, Baal and Molech;* and these references are still more strongly marked in the Book of Kings† as distinctly connecting it with idolatry.

Of the several sorts of divination practiced by the Druids, that most venerated by them, was by sprigs or tallies, which, on the eve of any important event, were broken with the view of foretelling its result;‡ and this description of divination is easily identified with that denounced in Hosea,§ as practiced by the idolatrous Hebrews, and which is further illustrated by Jerome, who says, “That if doubts were between two or three cities which should be first assaulted, they wrote the names of the cities upon staves or arrows, which being shaken in a quiver together, the first drawn out determined the city.” Others thus describe it:—“The consulter measured his staff by spans, saying,—I will go, or, I will not go; I will do, or, I will not do such a thing, and as the last span fell out so he determined.”|| There seems, therefore, reasonable ground for supposing this art was obtained by the Druids from the same source from which they derived their entire system of idolatry, and that, indeed, it formed part of that system, and was consequently regarded by them with a veneration equalled only by that which they entertained for their gods, placing all dependence in their oracles, which originating in fraud and the natural disposition of men to deceive themselves, ultimately became a fruitful source of imposition; and living in perfect ignorance, or wilful blindness, of the existence of that “One with whom none else will bear comparison, the universal and incomprehensible Deity,” in whom alone the Mason, from the first of time, has, “through all the various and uncertain incidents of his life,” been taught to place his sole trust and confidence.

The custom of the Druids of celebrating their worship in the open air, and in groves or woods, has been not improperly assumed as unopposed to Masonry; and it has been further considered that, inasmuch as such a practice is admitted to have existed from the earliest of time amongst Masons, that therefore the same practice by the Druids was followed by them, in a Masonic spirit; but it is by no means easy to find evidences, sufficiently satisfactory or reliable, to aid in arriving at a conclusion that such was the fact: indeed, the evidences capable of being adduced, rather tend to a contrary result; for, although there may be found abundant testimony, in the Old Testament, to prove that groves were held sacred by the first practisers of pure Masonry, yet a more than equal weight of evidence will be found, to show that groves and woods were subsequently used for the practices of idolatry, particularly those connected with the worship of Baal. Indeed, from the many passages to be found in the Books of Judges and Kings,¶ it would seem that that idol was usually worshipped in “the groves.” Some writers have asserted that the consecration of groves and woods arose with the ancient heathens,** who, not content with the simple forms of divine worship inculcated by Masonry,—but imitating one of its earliest customs in selecting “the highest of hills” as a spot peculiar for the celebration of Masonic rites,—beset those hills with trees for the purpose of

* Lev. xx. 5, 6; Deut. xviii. 10, 11.

† Davies' Druids, p. 359.

‡ 2 Kings, xvii. 16, 17.

§ Hosea, iv. 12.

|| Godwyn's Moses and Aaron, p. 177.

¶ Judges, iii. 7; ibid. vi. 28; 1 Kings, xvi. 32, 33; 2 Kings, xvii. 16.

** Godwyn's Moses and Aaron, p. 75.

beautifying them, and then set about their consecration and dedication to some fancied deity ; so that at last a grove became the very idol itself ;* and subsequently this led to the selection of some choice tree, which in its turn received a special consecration ; and that hence may be traced the *worship* of the oak by the Druids, the holm-tree by the Etrurians, and among the Celts the adoption of a tall oak as the idol or image of Jupiter.

The *worship* of the oak, or of any other tree or *shrub*, is an act which cannot be traced amongst any Masonic custom or ceremony, unless the veneration accorded to any such, as emblematical of Masonic tradition, should be so construed : but by the Druids no such innocent object seems to have been entertained : theirs appear to have been an absolute and positive worship, similar to that adopted in the celebration of the " Grecian mysteries," wherein it formed one of its most ancient attributes ;—these latter mysteries were also derived from the Phœnicians, but subsequently varied and adapted to the peculiar notions of the Greek priests, who, amongst other additions, established the goddess Feronia, to whom they dedicated the ancient grove Terracina, near Anxus ;—and at Dodona there was a similar sacred grove, wherein was a prophetic *oak*, from which the priestesses were in the habit of issuing their oracles ; and these priestesses are also reputed to have been in the habit of prophecying from the sounds of a brazen vessel, suspended from the pillars of their temple ;—and to the Druids the use of a similar bronze vessel has been imputed, which they are stated to have used for the purpose of summoning the priests and people to their temples on the delivery of their oracles, and on all other particular and important occasions.

The Druidical temples, particularly that of Avebury, before noticed, bear the most undoubted proof of having been erected by persons well conversant with the religious rites and symbols of the Egyptians ; for in their erection the symbol of the serpent and circle used by that people is too evident to be questioned ; and the manner in which the symbol of the serpent was sometimes used by the Druids would seem to infer a Phœnician origin, and in some respect to identify it with their Æsculapius ; for we find that the Coluber Æsculapii, a healing and prophetic serpent, was brought by them from Egypt to Epidaurus, the chief seat of the god, and was worshipped by the whole of the Chaldean race.

The preceding comparisons of the various points of Druidical ceremony with those followed by the Egyptians and Phœnicians in their practice of " the mysteries," or spurious Freemasonry, which (although there were some splendid exceptions) were in almost universal use amongst those people, and an examination into the moral principles and religious belief of the Druids, would appear to encourage the conjecture that they were strangers to the Pythagorean doctrines, as derived from him ; and were, moreover, entirely ignorant of the elemental principles of pure Freemasonry until they were introduced into this country by the Romans ; and further, that the mystical rites of the Druids were based upon those established by the Cabiri, but disguised by such alterations in their celebration as were dictated by the natural impulses of a rude and barbarous nature. When the Cabiric

rites were first introduced amongst the Druids it is not easy to determine; but the most probable conjecture that can be formed is, that they accompanied one of those emigrations which were common amongst the Phœnicians, and to which the fixed arrangement of casts existing amongst them so frequently gave rise, even in their earliest times. And in their attempt to disseminate a new doctrine amongst the Britons, it is probable they found it politic to conform to many of the habits which were found existing on their arrival, and trust to future opportunities for making them conformable to their own, rather than attempt any such radical change as would be likely to create jealousy and mistrust in the minds of those whose friendly intercourse it was so greatly their object to propitiate.

It is an important proof in illustration of the purity of Freemasonry, that so long as the pure worship of the "Grand Architect of the Universe" was practiced, so also did Freemasonry flourish; and as the one declined, so also did the other immediately follow it: thus, during the three or four centuries prior to the present era, the Mosaic laws were in their most neglected state, and idolatry and the doctrines of spurious Masonry held their most unlimited sway; so also, during the same period, did Freemasonry "become a prey and derision to the heathen;"* but with the rise of Christianity it became regenerated, and as the evidences of the one began to be made manifest, and progressed with gigantic strides into almost every civilized part of the globe, so did the other go hand-in-hand with it, disseminating its beauties and propagating its excellencies wherever an opening offered itself.

Notwithstanding that the truths of Christianity at first received from the Romans an opposition attended with every species of cruel persecution which the bigotry and fanatical zeal of a priesthood, who felt its approach with the same terrors they would an earthquake which was to shake their empty and unintelligible doctrines to their very base, could suggest; yet none were more early convinced that "theirs was an instruction to the foolish, a teaching of babes, which had the *form* of knowledge and of truth in the law, and that in teaching others they taught not themselves,†" than that people; amongst whom, indeed, Freemasonry had been partially introduced, though in a very imperfect state, by Numa, in whose character its principles are to be distinctly traced; and although he laid such a foundation for its cultivation as caused it, during his life, to be entertained with favour, yet so difficult was it to eradicate the fascinating mythology and polytheism generally practiced by the Romans, that Masonry became subsequently much neglected: but on the introduction of Christianity amongst them, it again raised its standard, and under the title of the Collegia, co-operated most powerfully in propagating the sciences, arts, and laws of the Roman empire; and it was hence introduced into Great Britain by the Roman generals and dignitaries of the church, who visited these islands immediately subsequent to its invasion under Cæsar. It has been said that Cæsar himself was the first to introduce it; but with the very little intercourse, of a pacific character, which he had an opportunity of having with the natives, it is impossible he could have aided much in its development, particularly opposed, as it is natural to expect he would

* Ezekiel, xxxvi. 4.

† Romans, ii. 20.

be, in his attempts to establish any custom or doctrine emanating from an invading foe, amongst a rude and naturally obstinate people, but just conquered by the sword of war, and with the recollection of all its recent horrors still fresh in their minds. So pertinaciously, indeed, did the Druids adhere to their heathen practices, that they had not, so late as the sixth century, been radically converted from their natural superstitions,—but having blended with those superstitions a few shreds of Christianity, they continued to practice many of their original customs. But this, amongst a people so strongly attached to their national doctrines, as the British were, is not much to be wondered at,—or even, indeed, that when nominally Christian, they should continue to speak with veneration of their temples, in which they were wont, even then, to celebrate such of their own mysteries as were permitted to them by the Romans. The laws and edicts of the Romans had, however, for a long period prior to that to which I have alluded, restrained the more cruel customs and bloody sacrifices of the Druids in those parts of the provinces immediately under the inspection of the government, but these do not appear to have been entirely suppressed until about the sixth century.

The Romans, finding it next to impossible entirely to abolish the code of mystical doctrines and symbolical rites practiced by the Druids, and moreover finding that some of them bore a strong analogy to those connected with the pure science, and that others were more harmless than inconsistent with it, contented themselves, at first, with selecting the sanctuaries of their heathenish predecessors as the places of their own religious and Masonic establishments, with the view of diverting the attention of the people from the objects of their idolatrous superstitions, and cultivating an acknowledgment of that divine belief so essentially necessary to be implanted in the minds of all candidates for initiation into the pure mysteries of Freemasonry; and finding it probable such a desirable end would be best and most speedily attained by permitting some of the least objectionable parts of the formula which had distinguished the Druidical mysteries to be retained, did not therefore object to make such a compromise as, whilst it was not inconsistent with the tenets and practices of the craft, would tend more rapidly to obtain converts to that belief in the Supreme Cause of all things, “who as Creator of the universe pervades all things by his virtue, and governs all things by his providence.” If, therefore, any of the ceremonies observable in the practical Masonry of the present day are capable of identification with those in use amongst the Druids, it should not seem to be matter of much surprise, and should be advanced at least with much caution as affording any proof that therefore the early Druids were themselves, either in practice or precept, Freemasons.

ON THE ANTIQUITY OF FREEMASONRY.

WERE the beautiful science of Masonry even but of yesterday, it would be equally entitled to the consideration and esteem of all good men ; as being a system of morality, so pure and appropriate to the wants and weaknesses of man, as to be productive of a greater amount of happiness than would otherwise fall to the lot of creatures so blinded, by unruly will, to the true enjoyment of their nature. But laying claim, as it does, to the most remote antiquity, it thus becomes, supposing that claim allowed, clothed in that mysterious veil of awe and veneration, with which man loves to invest those things upon which the sun shone when strong in the youth and freshness of his glory. Having had an existence when history is lost in surmise, and still flourishing in our own times, they become marked, as it were, with the seal of immortality, and claim a homage, which the strongest and most sceptical minds cannot altogether withhold. I am disposed to allow to Masonry an existence coeval with the first created man : not only from the light of its own tradition, but also from what appears to me the corroborative testimony of history. It is not consistent with all the known attributes of the Deity, to suppose He would leave man—the creature of his hand—entirely ignorant of his nature, and the mode of worship which would be acceptable to his divine will. This being admitted—as I suppose it readily will—it then only remains to discover the form prescribed. To presume, after the lapse of five thousand years of ceaseless change, to map out a detailed form of devotion, and affirm it to be the precise code as delivered from the Creator to the creature, would be little short of madness. In this short essay, I merely state my opinion of the claims of Masonry to be the primeval religion ; and my reasons—making allowances for the innovations which time would make in the institution—for supposing it to be so. God's first care would be to guard against Adam's forming an incorrect idea of his attributes and will ; and the most effectual means of preventing such an occurrence, was to reveal so much of his nature as would be necessary, and prescribe a certain form of worship.

This Adam would carefully hand down to his children ; and Noah as zealously promulgate, after his merciful preservation from the ruin which overtook the apostate world. By the dispersion of his descendants over the face of the globe, were formed the different nations of antiquity ; they all springing from one common original. By a careful examination of the theology of the ancients, we discover that, although disguised by the mass of fable in which it is enveloped relative to the Deluge, and the origin of the different nations, the great doctrinal points of each system of theology bear the plain marks of having been built upon the same foundation, and of having sprung from one and the same root ; though perverted from their original reference, in proportion as man retrograded from the knowledge of the only true God—wilfully perverted, in many instances, it may fairly be presumed, by ambitious, unprincipled men, to further their own ends. To these ancient mysteries Masonry bears so striking a resemblance, as to induce some to imagine it to be formed from the ceremonies of those depraved systems of theology. The disagreement of those systems, however, in certain points, although

an affinity can be traced in others, clearly proves that none of them can have any claim to originality, but that they are all derived from a system which preceded them. This takes us back to the time when the true religion, as practised by the antediluvian patriarchs, was the religion of the world. And if I were asked what was the original of these idolatrous mysteries,—I should, without hesitation, answer, “The form of worship practised by Adam and his immediate successors;” and would claim for Masonry the honour of being that plain, undeviating course, marked out by the great Architect of the Universe, for the guidance of his fallen, though still beloved children. For, as there are in every system of ancient idolatry, one or more symbols or ceremonies bearing evident marks of connection—a family likeness, as it were, to corresponding symbols or ceremonies in Masonry, though warped from their original reference,—are there not strong grounds for affirming that the science to which they all have a stronger resemblance than either of them have to each other, is the great original from which they all emanated?

From no one of the mysteries could the system of Masonry be founded; and even their whole collective bulk would not form the complex body of that beautiful science. Their signs, symbols, and ceremonies have a corrupt and disgusting reference; our corresponding rites can be proved by the square of God’s word, and found perfect. Does truth spring from error? Do we gather grapes from thorns? Has the true Light of Masonry sprung from the deluding beams of the mysteries? No; rather say that the effulgent rays of Masonry became lost in the fogs and mists of human ignorance and depravity—that its outward and visible signs were preserved, when their hidden meaning was perverted and tortured into the horrid religion of the mysteries—that this change was not the work of a moment, but the silent, mole-like working of Ignorance; upon the god-like foundations of Wisdom. As the landscape upon whose beauties the eye has gazed with pleasure fades into indistinctness, when our receding steps have placed distance between us and it, leaving the imagination to fill up what to the eye has become obscure—so as time rolled on; and the increasing families of the earth spread over its surface in search of territory. Masonry, through the negligence of men—too much occupied in secular pursuits and schemes of aggrandisement, to bestow that care upon it necessary to preserve it intact in doctrine and discipline, gradually changed from its pristine truth into that system of idolatry which was a disgrace to human reason, and a shame to its votaries. It would then have become extinct, had not God—who has never left Himself without a living witness of his might—treasured it in the hearts of a few faithful servants, who handed it down to us, to be the handmaid of Christianity—a humble, yet zealous instrument in the hand of God, for the welfare of man.

OBSERVATIONS ON THE DEGREE OF "ROSE CROIX."

THIS is also called the *Red Cross*; but it is neither the Red Cross of Constantine nor of Babylon,—the first of which is scarcely more than fifty years old, and the latter not more than a century,—and it is a mere English translation of *Rose Croix*: it is moreover an improper translation, because *Rosy Cross* is not only more correct, but it is well known to all that the Templars were the real Red Cross Knights. The name *Rose Croix*, again, has no connection with the ancient Rosicrucians, who were alchemists, and quite ignorant of Freemasonry: and it is first used in Masonry in a charter or bull given by Prince Charles Edward Stuart, in 1747, to the town of Arras in France. This bull is printed (with some trifling errors) by Thory in his "Histoire du Grand Orient de France," p. 184. It is there stated: "Nous, Charles Edouard Stuart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualité S. G. M. du Chapitre de H., connu sous le titre de Chev. de l'Aigle et du Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix—créons et érigeons, par la présente bulle, en la dite ville d'Arras, sur S. Chapitre primordial de Rose Croix, sous le titre distinctif," &c. From this it may be inferred—1st, that Charles Edward assumed himself to be the Sovereign Grand Master of H., or H.R.D.M., one of the degrees of the "Royal Order" of Robert the Bruce,* of which the reigning monarch of Scotland, (now of Great Britain), if a male, is the Hereditary Grand Master,—also, that it was as King he claimed the Grand Mastership; 2ndly, that the same degree which he conferred the power of granting, was previously known by the title of "The Eagle and Pelican;" 3rdly, that he believed that degree to be the same as the order or degree of H. or H.R.D.M.; 4thly, that the degree of "The Eagle and Pelican" only obtained the name of "Rose Croix" after his misfortunes, (in 1745-46); 5thly, that the Chapter of Arras was created the first and head Chapter of the degree in France, and consequently, that the degree, whether it was the Eagle and Pelican, or Rose Croix, or H.R.D.M., was not originally a French degree, although known to the Prince and his adherents. Indeed, the accurate Thory proves that Freemasonry was unknown in France in the year 1725, when a charter was granted to a few individuals for St. John's Masonry, by the Grand Lodge at London, and hence all degrees not afterwards imported into France, must have been invented there since 1725; 6thly, that the degree of Rose Croix was either a British or Irish degree, or corrupted from some one previously practised, under another denomination, in Great Britain or Ireland.

Now there is not the smallest proof that the degree of Rose Croix was known, or any where practised in Britain, till more than twenty years after 1747; and it was not introduced into Ireland till brought there by a French gentleman forty years afterwards, viz. in 1787. Moreover, every English form of the ceremonial, however much modified or altered

* Nisbet, in his old and curious system of Heraldry, takes notice of the Royal Order as having been revived by Bruce. Nisbet, however, does not know it to be a Masonic order, but considers it to be the Order of the Thistle; while some maintain the Order of the Thistle to have been unknown to Bruce, others incline to think that the Thistle was at one time a secret order, and combined with the Royal Order, but that through time they became separate. These points are not likely ever to be settled.

from the original of the Rose Croix, is so full of Gallicisms, or references to other degrees, notoriously of French invention, as to prove, without doubt, that they are derived from some French ritual. We are therefore forced to conclude, not only that the degree of Rose Croix of 1747 did not previously exist, in its present form, in England or Scotland, but that it was a corruption of some other degree *then* practised. The name Rose Croix being a translation of Rosy Cross, at once points out that the Royal Order, composed of the two degrees of H.R.D.M. and R.S.Y. C.S., was that on which the piracy was made. And, indeed, all who know the Rose Croix of 1747, and also the Royal Order, will at once perceive, notwithstanding the great dissimilarity between the two, infallible tokens of the one being a *perversion* of the other. When Prince Charles Edward stated the Rose Croix to be synonymous with H., or the Royal Order, he might have supposed the difference to be immaterial; but these differences are in reality so important, as to lead to a suspicion that they are not accidental; and that the original degrees of the Royal Order were *intentionally* altered, as well as the name; although after 1745 it was found expedient to resume the translated appellation of Rose Croix along with the ceremonial invented for it, as the Eagle and Pelican. Several reasons may be assigned for the alteration of the ritual, secrets, &c. The Royal Order was for the first half of the last century almost extinct in Scotland; and such portions of it as could be collected by the Chevalier (John Michael) Ramsay and others, (to heighten the political importance of the Prince among the Masonic Fraternity, in France), were either unconnected, or displayed too much a spirit of Protestantism for Roman Catholics of that period. In fact, the Royal Order breathes the purest spirit of Christianity; and while St. John's Masonry can be given to one of whatever sect or religion he belongs to, the Royal Order can be given to any one who is a Christian and Trinitarian,—it gives no offence to either Protestant or Roman Catholic; while, on the other hand, the Rose Croix of 1747, and as still practised in France, Ireland, and many other countries, introduce a middle chamber, (borrowed from the doctrines of the Popish church), through which a candidate is supposed to pass before he can be admitted to the state of a *perfect* Mason: the introduction, also, of the conductor R—, savours likewise of the Roman church. But there can be no doubt that the concoctors of the Rose Croix did not know perfectly the Rosy Cross, nor its preceding step of H.R.D.M., also of the Royal Order; and that out of the detached portion to which they had access, or recollected (for some *may* have been initiated), they framed not only the Eagle and Pelican, or Rose Croix, but also the “Knights of the Sword,” and many other of the degrees now called, abroad—“Scotch Masonry,” but which were all, at least in their present form, invented in France or Prussia, during the last century.

Whether then we view the Rose Croix, or rather, as it ought to be called, the Eagle and Pelican, as an invention of the last century, or as a Roman Catholic perversion of the genuine Scotch or Royal Order, it is to be regretted that it has now gained ground in this country; one reason for its having done so is, that many Encampments or Chapters which practise it, suppose it to have been almost coeval with Christianity itself! Others (for in most of the old modes of working it, it distinctly alludes to the powers conferred by the Metropolitan Chapter of H.) suppose it to be the degree of H.R.D.M. itself, of which the Grand Chapter is at Edinburgh; and hence they date the degree from 1314, the year of

the battle of Bannockburn, when the Royal Order was understood to have been established. Another reason is, that it has got some way interwoven with the complicated system of Masonic Templarism; and liberty to practise it under the name of H.R.D.M., or H.R.D.M.—K.D.S.H.,* was granted to the Encampments, in charters for Masonic Templars, during the long period the late Duke of Kent was at the head of the higher orders of Masonry in England.

The Royal Order at one time flourished in England; but soon after the middle of last century, about the time it was revived in Scotland, it seems to have disappeared; and not long after that, the Rose Croix was introduced from France. In 1787, there arose a Chapter of Harodin in London, but that seemed to have been composed of Lodges and Chapters of Instruction for all the grades of Masonry; and had no relation either with the Eagle and Pelican, or the Royal Order;—it is said by some to have been instituted by Preston.

The genuine H.R.D.M., or R.S.Y.C.S. has, at present, no Chapter or Lodge in England or Ireland. But as late as 1730, there was a Provincial Grand Lodge for South Britain, which met at the Thistle and Crown in Chandos Street, and also a Provincial Grand Master's Chapter at the same place: the date of their constitution was then so ancient, that they supposed themselves to have been from "time immemorial." There was also a Chapter at the Coach and Horses, in Welbeck Street; and another at the Blue Boar's Head, Exeter Street, these were of similar antiquity. From the dormant state of the Royal Order in Scotland, the Provincial Grand Lodge of England seems to have obtained permission, from the Deputy Grand Master, to grant charters; and accordingly, the Prov. G.M., on December 11, 1743, did grant a charter to some Brethren, to meet at the Golden Horse-shoe, Cannon Street, Southwark; and on 20th December, 1744, to some others, to meet at the Griffin, at Deptford, Kent. On 22nd July, 1750, (in the ninth year of his Prov. Grand Mastership), he also granted a charter to one William Mitchel, for a Chapter at the Hague, but that was never made use of; and Mitchel, by birth a Scotchman, returning soon after to Scotland, re-established, with what assistance he could get, the order in that country, where it flourished until the end of last century; and, although it has since declined much, is now, under the auspices of some zealous Brethren, again raising its head.

The Royal Order is not only the ancient order from which the modern Rose Croix has been stolen, but that from which all "Scotch Masonry" has been derived. It is, moreover, a genuine Masonic order—Masonic from its origin, (which the Masonic Templar was not), and intimately connected with the three degrees of St. John's Masonry; indeed, Blue Masonry seems to have undergone considerable alteration about the time the Royal Order was instituted, and much of it can only be properly understood by a member of the Royal Order. In a late number of the *Review*, a regret was expressed that the Scotch Lodges did not adopt

* Perhaps the true K.D.S.H. was at one time practised in England, even in London; and the engraving at the head of the certificates granted by the Grand Conclaves of England to Masonic Knight Templars, so late as 1816, shows that the K.D.S.H. meant, was the degree with the *mysterious ladder*. That, however, as originally invented at Lyons, in 1743, was a barbarous degree, and quite irreconcilable in the one, being a Knight of Malta; it is therefore never given now in any Encampment in Great Britain. Even in France a philosophical (?) degree has been substituted for it; and that is now sometimes granted in Ireland and Scotland, in connection with the order of Mizraim, but it has no connection with Templarism.

† It is not generally known that the battle of Bannockburn was fought on St. John's day; perhaps a more rational interpretation might be got of the term St. John's Masonry from his, than the silly one usually given in Lodges.

the same Lectures as in England: whoever wrote that seemed to forget that the Lectures given in England were concocted by Preston, not very long ago, and that *wanting antiquity*, they *want authenticity*. In the oldest Lodges of St. John's Masonry, no Lectures of the kind were ever thought of; and it were better to refer a Brother at once to the Royal Order, where much will be explained in a very different way. This, indeed, is one reason why no Lectures were ever attached to St. John's Masonry in Scotland, the Chapters of H.R.D.M. being the real Lodges of *Instruction*.

The Royal Order consists of two steps, H.R.D.M., and R.S.Y.C.S., the latter only is an order of knighthood; it is, besides, the oldest, and perhaps only genuine order of *Masonic* Knighthood; as in it there is an intimate relation between the *sword* and the *trowel*, which others try to shun. There is a peculiarity about this order which distinguishes it from nearly all other Masonic orders of Knighthood—no Lodge or Chapter, in short, no *charter* is legal unless emanating from *The Grand Lodge* (in Scotland), or unless the Grand Master, or the Deputy Grand Master of the whole order, himself grants one, or empowers, under very peculiar circumstances, a Provincial Grand Master to grant one. The moment a Provincial Grand Lodge, or any Chapter throws off its allegiance, it ceases to be a legal one; and it would be as impossible for an illegal one to advance Brethren to the degree of H.R.D.M., or promote them to the Knighthood of the R.S.Y.C.S., as it would be for the Emperor of Russia to create Knight Companions, Knight Commanders, or Knight Grand Crosses of the Bath. Illegal Lodges and Chapters may grant degrees of their own invention, but they cannot make Brethren, or Knights of the *Royal Order of Scotland*. This, indeed, may have been a reason why, on the French soil, it was found impossible to set the genuine Scotch order a-going in 1747, and why the *Rose Croix* was substituted for it. A successful attempt was made in 1786, a Provincial Grand Master of France (M. Matheus, of Rouen) was appointed, and a vast number of Chapters got charters; but partly through the jealousy of the Grand Orient of France, and from the war, the greater part had been suppressed or died a natural death by the time of the peace in 1815; and at this moment, and for nearly twenty years, not one has been in a state of activity in that country, while the *Rose Croix* is still retained. Not only does the required constant allegiance of a foreign Chapter to the Grand Lodge of the order in Scotland, militate against the spread of the Royal Order abroad, and even in England and Ireland, but the Grand Lodge never grants powers to any Chapter to give a degree higher than that of H.R.D.M., which we shall suppose is only the rank of Esquire. A Provincial Grand Lodge has of itself no powers to create Knights, but in every case the Provincial Grand Master, if he desires it, receives during his life, letters enabling him and his deputy to do so; and these are renewed to his successor on a trifling fee. All Brethren and Knights must be registered in Scotland.

Such, then, is the degree or order from which the *Rose Croix*, or the *Eagle* and *Pelican*, has been derived. The *Rose Croix*, or *Red Cross*, at present practised in *England* and *Scotland* as a degree of *Templarism*, is an alteration of the *Eagle* and *Pelican*, having still less of *Masonry* and more of *chivalry* in it; and therefore is a still *greater* corruption of the original degree—so *great*, indeed, that scarcely one trace of the genuine order remains. It has, moreover, at least in *England*, got interwoven with it the principal portions of a separate degree

well known in the north of Ireland and Scotland, called the "Priestly Order of the Temple," or "Holy Order of Knight Templar Priests," but which, whatever be its origin, is a very useless affair.

We have said before, that the Royal Order is perhaps the only genuine order of Masonic knighthood. Although the "Masonic Templars" had been instituted by Freemasons, there is nothing about Masonry in it (unless in a spiritual sense), and it can have little claim to that name: but it is well known that the ancient Templars were not Masons—at least, their order was not a Masonic one. It was extinguished, in every sense of the word, in England, Ireland, and on the Continent, except in Portugal, where, however, it lost its *caste* by ceasing to be a secret order, and taking the name of the Order of Christ. In Scotland, Edward was about to put it down, but only two Templars could be got, and Bruce advancing with his army, Edward thought no more about them. Public documents prove that the genuine Templars did exist in Scotland till the time of the Reformation, (about 1650);—but about thirty years after that a body, composed, in all probability, partly of Esquires, partly of the Knights who had become Protestant, attached themselves to a Mason Lodge at Stirling. Although they met in the old abbey of Cambus Kenneth, not in any Masonic Lodge-room, the people gave them the name of *cross-legged Masons*; but it is not absolutely certain that even they had more pretensions to Masonry than the being a secret society, like the Masons. By degrees, however, they spread into England and Ireland, and, as *Masons*, elected Masters and Grand Masters of their own, which they could not have done as a *chivalric body*. This, indeed, is partly the reason why, in England and Ireland, they showed themselves as Masons, and called themselves by no other name; while in Scotland a Grand Master was elected from time to time over the chivalric remnant and their successors, till near the end of the last century, when the Acts of Parliament against secret societies, and the attempts of the Masonic Templars, got the two so far combined, that it has been, since then, no easy task to disengage them. It is much to be regretted that the Templars of England and Ireland do not coalesce with the Scotch ones, have but one Grand Master over all, and throw aside their aprons. Were that done, all connection between the Templars and any order of Masonry might cease: and to those Master Masons who wished a Masonic order of knighthood, the Royal Order would always be open.

In conclusion, we may observe, with regard to Masons creating *Princes*! that this is undoubtedly a French addition to the Rose Croix of 1747. Long ago every knight could give the accolade or knighthood to another person, and even a baronetcy of Nova Scotia was a title conferred by a subject; but that a subject could ever create Princes! and Sovereign Princes! is too idle a question for any one to entertain. Some say they are only *Masonic Princes*; but how Masons have greater power than other men in creating dignities, we cannot imagine. Such may suit the vanity of our volatile neighbours, who during the last century considered no sum too great for the purchase of these Masonic titles,—thus benefiting the pockets of many needy adventurers, who accordingly increased their stock in trade *ad libitum*; but such ought to provoke a smile from our own countrymen,—or if kept up by us through curiosity, ought to be granted and estimated at no higher than their real value.

SCRUTATOR.

AN ADDRESS ON THE SUBJECT OF FREEMASONRY,

As Originating in the Order of Knights Templars.

BY BRO. J. C V A, M.M.

THE origin, the birth, and the progress of our order in the earliest ages are hidden by a nearly impenetrable veil of mystery: not that they are designedly made secrets of by Freemasons, for they continue an enigma to those who have obtained the highest degrees in the order. It is very probable that the persecution which the order suffered in the 17th century is the cause of all the uncertainty and difficulty of fixing upon any precise date for its origin. In the year 1685 many old and valuable manuscripts were destroyed, to prevent them coming into the hands of the uninitiated, by which it is certain that the oldest and most authentic accounts of the introduction of our order into England were destroyed; an event which may justly be considered as an irreparable loss to the order, as it cannot be disputed that England is the country where, in its present form, it was first introduced and acknowledged.

If we admit that the order of Freemasonry was in existence before the 11th century of the Christian era, so may we also believe that which has been handed down to us by tradition, that in the year 287 St. Alban founded the first Grand Lodge in England; that in the year 926 King Athelstan granted a charter to the Freemasons; and that Prince Edwin founded a Grand Lodge at York at the same time when the constitution was revised by Edward the Third, in 1358.

But whatever may become of the feelings of those who believe that scarcely 300 years after the birth of Christ the order should have bloomed in England,—whatever may become of the feelings of those who derive its origin from the remotest periods of antiquity,—those who wish to honour the first parents of mankind and the inhabitants of Paradise as Freemasons,—those who from the stores of their own warm imaginations wish to prove, that in the infancy of the world mankind were indebted to our order for the formation of the first cities and buildings,—the whole of these and various other ingenious theories of the origin of our order, are uncertain and unproved; and it thus appears that there is nothing left for the man who devotes his attention to the subject, but to derive its origin and to trace its progress from some one of those great events which have occurred in the world, and from which its origin may be derived with the greatest degree of probability.

Our order, which has for its object the universal happiness of mankind, and which regards as the first and chief means of obtaining that object, the preparing and making universally known true knowledge or light, must in all inquiries into the date of its origin, be traced back unto and tested by some one of those great actions, institutions, or events, which may either have given birth to the order itself, or have brought about those events without which the order never could have been brought into existence. Proceeding from this foundation, we may inquire into and gain a knowledge of what are the most likely actions, institutions, and events, to have produced our order, and thus to fix upon the date of its institution. And when with the eye of experience

we turn over the pages of the history of past ages,—when we learn not only the events which have occurred in this world, but the reasons which caused those events to occur, and the consequences they have produced upon mankind after they had occurred,—then it is certain that Christianity, the Crusades, the Discovery of the New World, the Reformation, and the Discovery of the Art of Printing, are the five principal events which have given an impulse to the dissemination of Light in our western hemisphere. If, then, we admit that the order of Freemasonry was formed after the foundation of Christianity, it will not be difficult to trace its origin to one of those five principal events which have been the cause of the enlightening of the west.

Without either admitting or denying the opinion of some of our learned and respected Brethren, that Freemasonry is a continuation of the celebrated Eleusinian, or other mysteries of the ancients, we believe rather, that if even this opinion is well founded, that the order, with respect to its present form, first appeared after the birth of Jesus Christ, while its spiritual essence may be the same as that which was honoured in the ancient mysteries. Christianity, the Crusades, the Discovery of the New World, the Reformation, and the Discovery of the Art of Printing, are then the springs from which the stream of Light and Truth have flowed. From which of those five springs have the founders of our order drawn? Should we be able to answer this question with a degree of probability and certainty, then shall the Light spring from the darkness, and our Brethren will be able to judge whether or not the origin of our order is to be sought for and to be found there,—where we will endeavour to direct their attention.

Whole nations, aye, even whole continents have been disturbed and thrown into confusion by things of apparently little or no importance, and have thereby been induced to commit acts which have filled their successors with astonishment, and which have produced consequences of the greatest importance unto themselves. One woman brought the whole force of Greece in arms before the walls of Troy. One monk brought the whole force of Europe before the walls of Jerusalem. Both events, more especially the last, unto which I shall more particularly direct your attention, had the greatest influence upon the people. A small corner of Syria was the Golden Fleece, to obtain possession of which the Christian Argonauts were filled with ardour. This small spot of land, despicable in the eyes of the statesman, was holy in those of the ancient Christians, whose minds, in consequence of the moral condition of the Christians of the 11th century, had lost nothing of that holy reverence, and spiritual subjection to their religious teachers—the loss of which is so much lamented (though probably with very little justice) by many believers in the present day.

Upon that spot of ground the Founder of the Christian religion was born, had lived, and, according to their belief, had died for the salvation of mankind;—with this holy spot their dearest reminiscences were united. Towards this holy place the eyes of the Israelites were turned as to the place where their fathers had lived in glory, and where, in accordance with their belief, they had worshipped the only true God. Towards this holy place the Mahomedans drew the whole of their forces, it being considered by them one of their principal religious duties to defend it. The professors of those principal religions strove zealously to visit Palestine, and this zeal was the occasion of the Crusades. Many Christians went on Pilgrimage to Palestine, and in the 11th

century, when the Holy Land was in the possession of the disciples of Mahomet, they suffered severely by their extortion and cruelty. Filled with commiseration for their sufferings, and animated by the burning religious zeal of the age, Peter of Amiens, surnamed the Hermit, returned from a pilgrimage to the Holy Land, and prevailed upon Pope Urbanus II. to endeavour to free Palestine, and to grant him power and permission, by his preaching, to awaken the faithful in all Christendom. This occurred in the year 1094. In the following year the scheme of the first Crusade was drawn out in two General Assemblies of the Church, held at Placentia in March, and at Clermont in November. The time of their departure was fixed to be in the spring of 1096. The whole west was in commotion. Numerous bands of pilgrims and crusaders went first; and the regular army, under the command of Godfried of Bouillon, Duke of Lotharingen, left the place where it had assembled, on the 15th of August in the same year. Having marched through Hungary and arrived at Constantinople, they there united their forces with the Normans and others, and in the month of March, 1079, the army of the Cross marched through Thrace.— Having taken Nice, the capital of Syria, conquered Antioch, and arrived in Palestine, it was on the 15th of July 1099, that the Crusaders entered Jerusalem, and elevated their leader, Godfried of Bouillon, to be King of the Holy Land. The report of these glorious victories inflamed anew the hearts of the Christians of the west. New assemblies of Crusaders were formed, and in 1102 an army of 26,000 men marched in the footsteps of the first Crusaders, towards the Holy Land. Through those expeditions by land, as well as by others undertaken by sea, between the years 1096 to 1146, the Christians not only conquered the Holy Land, but they founded there a kingdom, as an evidence of their religious zeal. The events which occurred in this time are of the greatest importance to history, but they would lead us too far from the subject which is at present under our consideration. It will therefore be sufficient to say, that during the period in which the events occurred which we have shortly narrated, some people are of opinion that the order of Freemasonry was born.

The times of the Crusaders gave birth to various brotherhoods and orders of knighthood. The order of St. John of Jerusalem, afterwards the Knights of St. John, or Knights of Malta; the Teutonic order; but more particularly the order of the Templars deserves our attention. It was in the year 1118 that the first foundation of the last named order was laid in Jerusalem, by Hugo de Paganis and Godfried van St. Omer, and seven others whose names are unknown. They adopted the name of Templars because the place in which they held their first assemblies was in the neighbourhood of Solomon's Temple at Jerusalem. The number of the members of the order increased rapidly, not only in Palestine, but in the various nations of Europe; and in the course of a very few years it became one of the most eminent, rich, and powerful orders in the world. After the unfortunate issue of the Crusades, many of the orders and brotherhoods to which they had given birth were broken up; the Templars found a place of refuge in the island of Cyprus, where, after having enjoyed some years of prosperity, the order was broken up by one of the most bloody and cruel persecutions recorded in either ancient or modern history. Their power, their riches, and their renown, brought upon them the hatred and the persecution of Pope Clement V. and the French king Philip the Fair; and however

uncertain the histories of those times may have left us whether the accusations which were brought against the Templars, and which were the cause of the persecution and destruction of the order, were true or false, we have good grounds to believe that their riches awoke the envy and avarice—their renown and power awoke the fears—but above all, their truly enlightened, devout, and comprehensive views upon religious subjects, obtained by their long intercourse with the most enlightened men of the East, and their separating themselves from the foolish and superstitious dreams of the mass of the Crusaders, were the principal reasons for the hatred and persecution by the before named pope and king; and it is probable that for those reasons alone, they both determined upon their destruction.* Horrible were the persecutions which our Temple brethren suffered; scaffolds and stakes were erected in all Europe to punish them for crimes which, although attributed to them, never were proved. The sorrowful end of their last Grand Master, Jacques Molay, is too universally known to render it necessary for me to repeat it here.

It is said that, in order to escape this universal destruction, a certain Templar, called Aumont, and seven others disguised as mechanics, or Operative Masons, fled into Scotland, and there, secretly and under another name, founded another order; and to preserve as much as possible the ancient name of Templars, Temple Masters, or Temple Brothers, as well as to retain the remembrance of the clothing of Masons, in which disguise they had fled, they chose the name of Masons, in conjunction with the word Franc. The greater number of the ancient Templars having been French, and the double meaning of the word Franc, which signifies both *French* and *Free*, the order, in establishing itself in England and other countries, adopted the name of Franco-Maçonnerie, or Freemasonry. They preserved their bond of union, and formed themselves into a society, which instead of conquering or rebuilding the Temple of Jerusalem, should found symbolical temples, consecrated unto Virtue, Truth, and Light, for the salvation of mankind, and to the honour of the great Architect of Heaven and of Earth.

Those changes, alterations, and improvements in the object of the society, although a nobler and a better one, did not occur at one moment. The sun does not appear suddenly in all his glory to dazzle and to blind mankind, but he rises gradually from the clouds of the eastern hemisphere, until having attained his meridian altitude, he shines forth in all his majesty—an object worthy of the admiration of mortals. Such also was the case with respect to the Light which flows from Freemasonry; for the various alterations and improvements which have been made in it from time to time, have been made carefully and cautiously, until the order has been elevated to that distinguished condition in which we now find, prize, and honour it.

* One of the principal reasons for Philip the Fair's implacable hatred of the Templars appears to have been that the Knights, during his disputes with Boniface VII., took the part of the Pope, and supplied him with men and money to carry on the war,—a misfortune that Philip never did forgive. While Pope Clement V. zealously joined in the persecution of the Templars, partly to please Philip, and partly to revenge himself upon the Templars for the freedom of speech they allowed themselves to indulge in when speaking of the abuses, vices, and licentiousness of the Papal Court. (See *Histoire de France*, par F. de Mezeray, vol. ii. p. 333.)

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX.

A unique drawing in calligraphy of the late illustrious Grand Master has been published by its ingenious author, Bro. LOUIS GLUCK ROSENTHAL. It is a very correct likeness of His Royal Highness; and as it contains, among a vast variety of interesting information, the following anecdote, we give it in the author's own words:—

“It may not be out of place to relate an anecdote to show the condescension of His Royal Highness the late Duke of Sussex towards the author of this work.

“In 1840, Bro. Rosenthal had executed some original drawings, among them was one entitled ‘The Creation,’ which he was desirous of engraving, provided a sufficient number of subscribers could be obtained to cover the expense. He was introduced by a friend, Mr. Dickinson, to Mr. Burmeister, a German, a favorite friend of his Royal Highness, who being much pleased, promised to introduce the author to the illustrious Prince. This promise was kept, and an interview was granted, at which the author exhibited and described his drawings. The learned Prince carefully examined them, and after a deliberate inspection, he was so much pleased, that he promised the artist not only to become a subscriber, but that, if the works were framed and glazed, he would direct them to remain for a certain time in his library, that they might, by attracting the notice of his friends, induce them to become subscribers. On this invitation, Bro. Rosenthal called again at the palace; and on sending in his card, was immediately admitted, and received, if possible, more kindly than before. His Royal Highness conversed freely with him on subjects of foreign literature, especially the German classics.

“There is every probability that had Bro. Rosenthal succeeded in general subscriptions, the patronage of the royal Duke would have proved of the highest importance, but the want of public support led him to abandon the patronage of the benevolent Prince. The circumstance, however, shows that the natural compassionate feelings of the late Duke of Sussex prompted him to those acts of beneficence, tenderness and humanity, that strongly disposed his heart to socialise with all mankind.”

FREDERICK THE GREAT AND HIS TIMES.

ONE day, at table, the conversation turned upon Freemasons, against whom Frederick William launched out with great acrimony. The Count of Lippe-Bückeburg, himself a member of the Fraternity, defended it with such warmth and eloquence, that the Prince afterwards privately intimated to the Count his wish to join a society which numbered such staunch champions of truth among its members. The Count accordingly requested some of the Brethren residing at Hamburgh and Hanover to meet at Brunswick, which city the King was to visit on his way to Berlin. Bielefeld, a merchant, then at Hamburgh, was one of the number; and he gives an amusing account of the

embarrassments which he and his companions had to encounter, in preserving the necessary secrecy.

"I left Hamburg," he says in his report to M. von Striven, "you know with whom, on the 10th of August; on the evening of the next day we were at the gates of Brunswick. The custom-house officer made preparations to search our baggage, as it was his duty to do; this threw us into no little perplexity, as you may judge yourself. We had a large chest filled with the implements belonging to the Lodge. In spite of the freedom enjoyed during the fair time at Brunswick, these things might be prohibited goods. We considered for a moment, if the searcher had insisted on the opening of the box, we should have had no other resource but to give ourselves out for conjurors or gold-makers. All, however, passed off well. I slipped a ducat into the man's hand, on which he said he was sure we were real gentlemen, who would not smuggle any thing contraband into the city. We took up our quarters at Korn's hotel.

"Next morning the thunder of the cannon proclaimed the arrival of the King of Prussia and his retinue. The presence of that monarch, and the numerous strangers whom the fair attracts to Brunswick, produced an extraordinary bustle in the city. We agreed that none of us should be presented at court but the Count of Lippe, who was directed to settle with the Prince Royal the day, hour, and place of reception. He appointed the night between the 14th and 15th, and fixed upon our quarters as the place for holding the Lodge, which being very spacious, were well adapted to the purpose; the only objection seemed to be the proximity of a Mr. von W., whose apartment was separated from the saloon only by a thin boarded partition, so that he might hear all that passed, and betray us. This gave us at first some uneasiness; but our Brethren from Hanover being acquainted with the happy disposition of our neighbour, began plying him with bumpers in his room after dinner, and reduced him to such a state, that he would probably have slept close to a battery without waking.

"The whole of the 14th was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartensleben, a captain in the King's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception, a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him.

"The zeal of the Prince for the Brotherhood induced him to invite the Baron von Oberg and Bielefeld to Rheinsberg, where, in 1739, they founded a Lodge, into which Keyserling, Jordan, Möllendorf, Queis, and even Frederick's first valet-de-chambre, Fredersdorf, were admitted. Bielefeld* gained a patron in the Prince, and subsequently entered into the Prussian service at his invitation."†

* His name is frequently mentioned in history as a celebrated and useful man.

† The preceding extract is from the work, "Frederick the Great and his Times," edited by Campbell.

MASONIC ADDRESS,

BY THE REV. H. R. SLADE, D. D.

*Delivered before Colonel the Hon Bro. George Anson, M.P., Provincial Grand Master for Staffordshire, and the Brethren assembled at Stafford, on the 21st November, 1843.**

RIGHT WORSHIPFUL SIR, OFFICERS, AND BRETHREN,—I rise with infinite pleasure to respond to the honour you have conferred upon me in drinking my health, and thus publicly thanking me for my exertions in the revival of the Provincial Grand Lodge of this important Province. In helping to achieve this day's glorious epoch in the calends of Freemasonry, I freely confess I was somewhat impelled in my efforts by selfish motives; but when I declare to you they were so enveloped in that ardour to revive the prosperity of the Craft in this Province, and so absorbed in that jealous spirit to place the Order in its rightful position among the other excellent institutions of the country, which ought to animate every Mason's breast, I trust you will charitably pardon my betrayal of such motives in the present instance. So satisfied am I of the great social advantages of Masonry to the community at large, that I should be but a hearer and not a doer of our sacred law, did I not take every occasion to promote its influence among mankind in general, and in my own neighbourhood in particular. I should be a traitor to my Masonic fealty, and a breaker of our solemn obligation, did I neglect to avail myself of my rank in the Fraternity, or my station in society, to elevate the Craft to that consideration in the province it so transcendently merits. In the language of our most noble Brother the late Earl of Durham, "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 with perfect equality, and associate without degradation or mortification, whether for purposes of moral or social intercourse:" and let me humbly add to that eloquent demonstration of what Masonry does, because it enables an individual Brother, whilst filling the W. Master's Chair of his Lodge, to distribute funds in acts of charity to his indigent, decayed, and aged Brethren in distress, which, as a private person in society, his family circumstances might not justly permit. Upon such grounds I take my stand, and reply to the cavils of any one without the boundary of our "mystic circle" who may ask me my reason for being a Freemason; and for such and similar reasons it behoves every good and true Brother, to cultivate and propagate the principles of our moral allegory. Would every Brother at this banquet stand up and relate his own experience as a Mason, we might gather ample materials to support our claims to universal respect and recommendation. Granted that some Brethren have not always acted on the square, even in their transactions

* "Upon the R.W. the Prov. Grand Master proposing the health of the Prov. Grand Chaplain Dr. Slade, with thanks for his exertions in the revival of the Prov. Grand Lodge, the Doctor replied with the following remarks, which, as they illustrate Freemasonry as a social institution, we print, for the information of those who ignorantly entertain prejudices against the ancient and honourable Society."—*Staffordshire Advertiser*.

with one another, but that does not take Masonry, as a social and moral system, out of the perpendicular of its fair proportions, any more than one or many Judasses deteriorate the divine character of Christianity. It is now ten years since I had the privilege of being made an Entered Apprentice; and I can most conscientiously say, that I have never had reason for one moment to regret taking that step in my career. On the contrary, I hail the recollection of it with peculiar happiness as the primary cause of my finishing this day—the proudest and happiest of my life—one of the Masonic duties laid upon me in the ceremony of my initiation. We might tell almost, in the language of romance, of the magical offices of Masonry: how, in the din of battle, it has stayed the uplifted sword ready to descend upon the head of a fallen foe, when he discovers himself, by the mystic sign, to be a Brother; how it has succoured and released from the prisons of war an entire ship's crew, from happening to have amongst them a Freemason, who, as they were being marched up the streets to their dungeon, hailed his invisible Brethren with a peculiar sign of distress, shouting in the language of the country—*Help to the widow's son!* An old naval friend of mine related this fact to me. His frigate was captured during the late war and taken to Martinique, where they were all cast into dungeons, suffering the loss of everything. Providentially, a Freemason was among their messmates, and through his secret agency they were all comfortably provided for, and a ship actually chartered, which conveyed them home to England. My friend was so struck with this marvellous phenomenon, that he took the first opportunity afterwards, in Scotland, to become one of our ancient Craft. We might boast of the hospitality and introduction into respectable society which the Masonic Fraternity commands upon the Continent. I have been credibly informed by a foreign Brother who is present, that at Gottenburg, in Sweden, there resides a wealthy physician of high reputation, whose mansion is daily open to entertain his Brother Masons, provided they have not soiled the honourable distinction of their spotless badge. But why travel abroad for proofs of the utility and benefit of Freemasonry to mankind? We may gather superabundant testimony at home. We know, and may glory in the fact, that it has its institutions for the maintenance and education of the Mason's orphan, patronised by a Royal Mason's widow, the good Queen Adelaide; institutions conferring incalculable advantage upon the community at large, among whom the children are eventually thrown by their various pursuits in life. There is also the grand Fund of Benevolence, through the fraternal aid of which I alone, as Master of my Lodge this year, have been enabled to relieve a very aged and distressed Brother of our district, to a considerable amount. Then, again, there is the Worthy Aged and Decayed Masons' Asylum, whose eminent, benevolent, and talented founder, Dr. Crucefix, we welcome as an honoured guest at our festive board. That foundation will prove a college of refuge and solace to the worthy old indigent Brother. May the great Architect of the Universe prosper its most humane design! It rejoices my heart to announce to you, that our R.W. Grand Master has pledged himself to preside at the next annual festival of the Asylum in June. It received the cordial support of his honourable mother, the Viscountess Anson, and it deserves the support of every generous being. To that new channel of our Masonic benevolence are we indebted for its twin-sister, the Royal Masonic Annuity Fund, by the agency of which I am again happy to acknowledge, as Master of my Lodge, I had the privilege of assisting

with my votes a worthy and infirm Brother at Birmingham to become a successful candidate for an annuity at the last election, and I trust I shall succeed in placing another on the list at the ensuing election. May unity and harmony ever characterise the progress and proceedings of those two excellent and admirable adjuncts to our works of charity and brotherly love! Cases of the private exercise of Masonic bounty and relief are as general as they are innumerable. Not a sojourner presents himself to the Treasurer of St. Peter's Lodge, craving pecuniary assistance, but who has it, if he prove, on proper examination, a good and true Brother in distress; for indiscriminate relief only encourages vagabonds who are outcasts of the fraternity. In citing the example of my own Lodge, I am but illustrating the practice of every other. Not a forlorn stranger, be he countryman or foreigner, (and applications of that nature are very frequent), has ever applied to me, either as Master of my Lodge, or as an individual Brother, but I have felt myself bound by the solemn obligation of our fraternity, to succour his wants, and relieve his necessities, to the very best of my ability and circumstances. I mention my own conduct as being the rule of every Master and Brother in the Craft. Such are the benignant deeds of Masonry—such its sacred object—such its truly catholic principles. It respects neither clime nor creed in the distribution of its relief. It excludes none, be he Jew, Turk, heretic, or Pagan, from receiving the embrace of its fraternal sympathy and succour. The expansive system of Masonry has been eloquently described to be in height reaching even unto the heavens—in depth, to the centre of the earth—in width, extending from pole to pole. Thus taking into the arms of its good-will and regard the whole human family as the offspring of one common father. To Masonry I am personally indebted for the acquisition of several very worthy and estimable friends, of such various walks in life, that without that attractive level of equal intercourse, we most probably should never have discovered one another's good qualities, so different are our conventional positions in society. To the secret and winning fellowship of our Craft, I owe the honour of making the personal acquaintance of the honourable Brother who graces the President's chair, as well as of the Officers and Brethren whom I have the pleasure to see around me. May the present meeting prove the earnest of an early future one! In short, for I have trespassed too long upon your attention, to dilate upon the excellencies of Masonry, as a useful social institution one might justly write a book. When pursued for its legitimate purposes—the instruction of mankind under palpable symbols and emblems—now adopted in certain branches of education as the best mode of conveying and fixing knowledge on the mind—in the hidden mysteries of nature and science and the ethics of the purest morality, and not debased to the profligate celebration of bacchanalian orgies—it is deserving the countenance of every good and wise man. The gentler sex, too, need not view it with suspicion or disdain. On the contrary, were the adyta of our ceremonies permitted by our antique customs to be penetrated by their inquisitive thirst for information, they would find nothing to abash the most modest, but everything that can teach and encourage virtue. The young man, who may not frequent church or chapel, if he be a Brother, must obey the summons to attend his duties in Lodge, and he will there hear a sermon from the Chair which, if he be a Christian, will most likely lead him to his place of worship; or, if not, he will equally be taught the duties of his station in life, the worship of his Creator, and

the mutual aid we owe to one another as brethren of one blood and flesh,—“to be pitiful—to be courteous.” He may add to those sacred precepts, the improvement of his mental faculties in all the liberal arts and sciences, as a duty likewise inculcated from the chair—the necessity of obedience to the laws of the country in which he lives, and how adverse to the glory of God, the goodwill of man, and peace on earth, are the actions of faction, fanaticism, bigotry, and intolerance. These are the principles of Masonry; these are the conclusions I have deduced from it as an intellectual science. Its text-book is Preston—its history and philosophy the works of Oliver—its periodical of intelligence and literature the *Freemasons' Quarterly Review*. But it has been asked, cannot Christianity accomplish all this? Aye! and more! But while Christians are contending about the mode and the form best suited to execute the mission of our elder Brother, his followers as Masons are trying to ameliorate the hard lot of human nature, and mitigate by one universal bond of union the asperities, political and religious, which at present separate and dissever man from man in the social sphere.

The Rev. Doctor sat down under reiterated rounds of applause.*

ATTACK ON FREEMASONRY IN MALTA.

TO THE EDITOR OF THE TIMES.

SIR,—I beg to enclose you the pastoral letter of the Catholic Bishop of Malta to his diocese on the subject of *Freemasons' Lodges*, together with a translation of the greater part of it. After the edict published the other day against the Jews of Ancona, you cannot be surprised by any act of bigotry, folly, or craft that may emanate from the Romish church, even in this age of information and enlightenment. The only cause for astonishment is, that such a document should be published in a British possession.

It is not an impotent instrument of malice, for the excitement caused amongst the ignorant population of Malta is likely to be followed by serious consequences. Denounced as a Freemason, your life is no longer safe. With the Maltese a Freemason is now not only avoided as a mad dog, but he is in imminent danger of being treated as one. The police have been called in to protect several persons suspected as Masons. Those denounced are refused all attendance and consolation, and placed under the ban of society with their countrymen.

Very few Maltese are Masons: I cannot hear of more than four or five. Some few Italian refugees have at times attended the Lodge. Nearly all the members are Englishmen of great respectability, either residents here, or military and naval officers who may be for a time stationed in the island or port. The Freemasons' Lodge has been established for nearly thirty years; therefore, it is not, as the precious letter would insinuate, a thing of yesterday. A branch meeting or Lodge is held at Senglea, for the convenience of those living across the water, distant from Valetta. It is to this particularly that the Bishop refers.

* For the general proceedings *vide* Provincial Intelligence.

I am not a Mason myself, but I have reason to believe that it is attended by a very quiet and orderly class of persons, chiefly English artizans employed in the dockyard. No act can have been committed that in any way deserves the slanders contained in the intemperate letter of this ill-advised old man. It is merely conjectured, that the Bishop has published this letter to show at home how zealous a servant of the Pope he is, and how watchful he is over the interests of the church. It is a bug-bear, which he has raised for the sole purpose of exciting alarm, and of showing his power as an exorcist.

As the chief of that power which protects us against all that would enslave the human mind, I feel it my duty to put you in possession of the above circumstances. I enclose a pamphlet which I have published. It may give you some idea of our climate, population, and resources.

I have the honour to be, Sir, your humble servant,

Malta, Oct. 28.

S.

“Nos Don Franciscus Xaverius Carnana, Venerabilibus Fratribus et Dilectis Filiis, Capitulo, Clero, Populoque Diocesis Melitensis, salutem in Domino Sempiternam.

“We feel it to be the duty of our pastoral ministry to conceal as much as possible such sins as may be committed by a few persons in secret, so that the bad example of these may not be made known to or followed by others, to the scandal of the church and corruption of good manners. Up to this period this policy has been followed by us, for our ecclesiastical doctrine teaches us, through the holy spirit, to listen for a time silently, and meanwhile search diligently;—*‘audi tacens simul et querens.’* We now draw your attention to that iniquitous congregation that detestable lodge; for we are at a loss by what epithet to denounce a meeting held in a building in an obscure corner of the city of Senglea. After long suffering, we are still grieved to see that the several means which, with evangelical prudence, we have hitherto adopted to overturn and eradicate this pernicious society have proved futile; so that at length we feel ourselves under the necessity of publicly, loudly, and energetically raising our voice to exhort, in the name of our Lord, all our beloved diocesans to keep far away from this infernal meeting, whose object is nothing less than to loosen every divine and human tie, and to destroy, if possible, the very foundation of the Catholic church. We also threaten with the thunders of that church any persons who, unhappily for them, may belong to any secret society, whether as a member or in any way connected with, helping or favouring, directly or indirectly, such society or any of its acts.

“We, with anguish at heart, heard long ago, almost immediately on its first assemblage, of the creation of this diabolical lodge, and being very desirous that the land under our spiritual domination (these islands of Malta and Gozo) should continue in ignorance of what was doing, under the veil of darkness, in an obscure part of the city of Senglea, by a few ill-advised individuals, and that none of our flock should by chance, or from motives of interest, be tempted to join this pestilential pulpit of iniquity and error,—we have as yet only adopted the evangelical advice of secretly warning and admonishing, hoping always that the attacks made on the human and divine laws established among us might be foiled, and become harmless; but seeing now, that in spite of all our silent workings, the meetings of this lodge still continue, we

openly, and with all that apostolic frankness characteristic of the Catholic clergy, in the name of God Almighty, and of his only true Roman Catholic and Apostolic Church, and authorized as we are expressly by the Papal authority, denounce, proscribe and condemn, in the most public manner, the instalments, unions, meetings, and all the proceedings of this lodge of abominations; as being diametrically opposed to our sacred Catholic religion, as destructive to every celestial law, every mundane authority, contradictory to every evangelical maxim, and as tending to disorganize, put to flight, and utterly destroy whatever of religion, of honesty, and of good there may be in the holy Catholic faith, or among our peaceful citizens, under the deceitful veil of novelty, of a badly understood philanthropy, and a specious freedom.

“ We therefore believe it to be our duty, most beloved diocesan, to address you under these deplorable circumstances; to incite you to entertain the most profound horror and the deepest indignation for this lodge, union, or society, by us this day publicly condemned—to regard it as a common sewer of filth, and sink of immorality, which endeavours, although as yet in vain, to vomit hell against, to stigmatize the immaculate purity of, our sacred Catholic religion. Its pernicious orgies anticipate the overthrow of that order which reigns on earth, promote an unbridled freedom of action, unchecked by law, for the gratification of the most depraved and disorderly passions. Do not allow yourselves to be deceived by their seducing language, which proffers humanity, fraternal love, and apparent reform: but, in reality, tends to discord, universal anarchy, and total ruin, the destruction of all religion, and the subversion of every philanthropic establishment. Their agents industriously hide their malignant intentions by deceitful and never-to-be-redeemed promises. The great solicitude evinced to conceal every action of this society under a mask will make you distrust its word, for honourable undertakings are always manifest and open, courting observation and inquiry; sins and iniquities alone bury themselves in secrecy and obscurity. Fathers of families! and you, also, to whom is entrusted the education of youth, be diligent, and be careful of your precious charge; see that they be not contaminated by this plague spot, which, although now confined to one domicile, yet threatens to spread the pestilence amongst us; scrutinize the books they read, examine the character of their associates. It is a well known practice of this secret society to seduce over youth, under the specious pretext of communicating to them, disinterestedly, scientific knowledge. Flee, then, O beloved diocesan, as from the face of a venomous serpent, the society, the very neighbourhood of, and all connexion with these teachers of impiety, who wish to confound light with darkness, trying if possible to obscure the former, and make you embrace and follow the latter. You cannot possibly gain any thing good from disturbers of all rule and order, who show no veneration for God and his religion, no esteem for any authority, ecclesiastical or civil;—men, deceitful and feigning, who under a show of social honesty, and a warm love for their species, are stirring up an atrocious war with all that can render human society honourable, happy, and tranquil.

“ Consider them as so many pernicious individuals, to whom Pope Leo XII., in his often repeated bulls, ordered that no one should give hospitality, not even a passing salute.

“ Instead of such persons, bring around you honest and just men, who

'give unto God that which is God's, and unto Cæsar that which is Cæsar's,' endeavouring to do their duty to God and to their neighbour.

"Finally, we absolutely prohibit persons of any grade or condition from having any connexion with this lodge, from co-operating, even indirectly, in its establishment or extension. We order them to prevent others from frequenting it, or giving to its members a place of meeting, under any pretext. We place every one under an obligation to denounce to us all persons who may belong to this lodge in any capacity, either as members or agents of a secret union, founded by the Devil himself, &c.

"Datum Valette, in Palatio nostro Archiepiscopali, die 14 Octobris, 1843."

POPERY VERSUS FREEMASONRY.

TO THE EDITOR OF THE MORNING HERALD.

SIR,—My attention has been drawn to a most extraordinary document, purporting to be a "Pastoral Letter" from the Bishop of Malta, in which the whole Masonic body is fiercely vituperated, and every individual composing the Fraternity denounced and excommunicated.—A more complete specimen of jesuitical bigotry has seldom appeared. It is, however, calculated to injure its promulgators rather than the unoffending and widely spread body against whom its vain thunders have been fulminated—for it is useless for Roman Catholics to talk of any amelioration in the spirit of modern Popery, when edicts so fierce and intolerant as the ridiculous question in question prove the present existence of a rancorous spirit of persecution and bigotry unsurpassed in the darkest ages of Papal supremacy and power. In this vile document the most atrocious calumnies are heaped upon the Masonic Fraternity, which is described as "the common sewer of all filth, endeavouring, though continually in vain, to vomit forth the things of hell against the immaculate purity of the holy Catholic religion," and the Brethren are represented as seeking to convulse all order which reigns upon earth. The whole production is imbued with the worst spirit of bigotry, and contains throughout the most atrocious and abominable falsehoods. It is a base libel upon the memory of that benevolent Prince who for so many years presided over the English portion of the ancient fraternity, a base libel upon those respected prelates of the Protestant Church, who have adorned and supported the order, and a gross libel upon the Monarchs of the royal House of Brunswick, who for so many years have been amongst its warmest and most constant patrons.

Similar edicts have been before, at various times, given to the world; whence then arises such bitter hostility, and why does Popery dread the progress of Freemasonry? It is because the two systems contain antagonistic principles. The pure doctrines of Freemasonry—its principles of universal beneficence—its charity and brotherly love, and the truly Christian duties which its practice inculcates, are utterly at variance with that system of superstition and bigotry which, under the denomination of Catholicism, seeks to perpetuate ignorance and error, fetter the conscience, and enslave the mind. Protestantism cherishes and promotes Freemasonry—Popery would persecute and suppress it. To put the question, however, between Popery and Freemasonry at issue, and

to show how far the latter is calculated, as represented by the Bishop of Malta, "to shake off the light yoke of religion," and "to disturb the exercise of legitimate authority," it may not be amiss to refer to the charge which is delivered to every Freemason at his initiation, and which, as comprehending the principles taught in the "detestable lodge," will, perhaps, form the best answer to the atrocious calumnies contained in the Pastoral Letter.

The Freemason is also specially exhorted to imprint indelibly on his mind the sacred dictates of *truth*, of *honour*, and of *virtue*.

Masons are thus particularly directed to venerate the volume of the sacred law; upon its sanction they are obligated, and from its inspired pages all their Masonic teaching is derived. This sacred volume, which is designated the first great light of Masonry, is never closed in any Lodge, and the emblems of moral rectitude are at the same time displayed. Such being the principles upon which Freemasonry is founded, teaching as it does, peace on earth and good-will towards mankind, its professors may bid defiance to the slanderous attacks of bigotry, and rest assured that the light of truth will prevail, and eventually overcome the powers of darkness. Much might be said upon this topic, but I am fearful of intruding upon your space, and therefore remain, Sir,

ONE OF THE EXCOMMUNICATE.

December, 1843.

(From the *Malta Times*, Oct. 31)

It will scarcely be believed that in the nineteenth century, in a British possession, where many of the government officers, as well as officers of regiments in garrison there, and of the ships of war in port, are Freemasons, so bigoted, calumnious, and scandalous an edict should have been posted up on the doors of, and read in every Catholic church and chapel, as the following, which is termed a "Pastoral Letter," and purports to be issued by the Bishop of Malta, though, in reality, it has been concocted by the Jesuitical *clique* about him, for it is well known his lordship is in a state of second childhood. We sincerely hope to see the matter warmly taken up by the British press, and feel confident that an inquiry will be made in parliament as to how the local government ever permitted such an unlawful assumption of authority, understanding, as we do, that the Ecclesiastical Court signified its intention beforehand, and why the Crown lawyers have not instituted an action for libel against all concerned.

We have given the abridged account of the Pastoral Letter from the *Times*, and offer no other comment on the above, than to express a hope, that if the most holy (!) Lord Gregory XVI., by divine Providence the tenant of St. Peter's, on being made acquainted with the unholy conduct of this said Don Francisco Xaverius Carnana, by the favour of God (!) Archbishop of Rhodes, &c. &c., does not in a Christian like manner provide for the poor lunatic, he, the said Gregory XVI., not only will neglect his duty to a fellow-creature, but will render himself responsible for all future acts of the wretched maniac.

Blessed Freemasonry! the best proof of thy moral influence and purity is, that only maniacs and infidels bay at the *Light* they comprehend not.

We revert now to another scheme of these notables. In our last number we published an Edict from Ancona, and would fain hope that the following extract from an Anglo-Jewish periodical may be correct. But let the Jews be on their guard; for it seems that "certain clauses had already begun to be acted on."

THE DECREE OF ANCONA SUSPENDED.—We have sincere pleasure in announcing, from an authentic source, that the atrocious decree of the Roman inquisition, first issued under the authority of Leo XII., and recently put in force by the Inquisitor General of Ancona, has been again suspended. We learn from various quarters, that the utmost consternation had been produced, not only throughout Italy, but everywhere in the Mediterranean; not only among the Jews, but among Protestant Christians, either subject to Catholic governments, or surrounded by Catholic populations, at this revival of the fearful inquisition. Some misapprehension has existed as to the genuineness of the decree; we have reason to know that certain of its clauses had already begun to be acted upon.—*The Voice of Jacob.*

"By toleration is meant conformity, safety, and protection, granted by the state to every sect that does not maintain doctrines inconsistent with the public peace, the rights of the sovereign, and the safety of our neighbours."—*H. R. H. the late Duke of Sussex.*

THE ANNALIST.

DEATH OF THE PAST GRAND TYLER.

BROTHER BENJAMIN ALDHOUSE, the Father of the Order, is no more; a Masonic link that connected the living Fraternity with the earliest recollection, has descended into the tomb, full of years. He completed his 97th year in August last, having been born at Norwich on the 29th of August, 1746, "old time," as he used to say.

He was married in 1767, at Stepney. He died on Thursday, the 23rd November, at 31, Eaton Street, Moorfields. He left no property, but named two executors to his will, viz., Bros. George Paradice and John Dalton, the former the Collector to the Boys' School, the latter the well known respected Tyler of many London Lodges. Although approaching so near his centenary, he was not "the lean and slippered pantaloons"—so plump was his flesh, and clear his skin, that a medical gentleman who was called in after his death, requested other friends to observe the healthy looking state of the body; albeit, however, he had been no disciple of Priessnitz, for in his opinion what water he did take was none the worse for a little rum or other comfortable compound, which said compound he considered was always the worse for water, however limited the quantity.

He was initiated in the Modern or Prince of Wales's Society in 1768, in the Queen of Hungaria Lodge, Norwich; several years afterwards he was desirous of joining the Athol Masons in the St. Mary's Lodge, but at the time the differences between the two societies were so great, that he was obliged to be made over again. In time he became the Grand Tyler, in which character an excellent portrait of him was

taken, and a copy engraved for general circulation; he was a handsome tall man, with good well marked features.

He was at one time Serjeant Major of the Royal Artillery Company; and in the awful riots of '80, he passed five nights and days without changing his clothes: this circumstance has been doubted, but in the presence of a member of the company who was sceptical on the point, old Ben said, "Oh! how should you remember what took place before you were born?—did't I pay £5 as my share of a public dinner?—Answer me that." The old Mason's wife died in 1831. She had exacted a promise from him not to bury her alive. Ben adhered to his word, and after he had kept her better than three weeks, it was with the greatest difficulty he could be persuaded to the interment. They had been man and wife for 63 years!

Soon after the union of the two Societies, Brother Ben was pensioned, and also received an allowance as retired messenger, from the fund of the Boys' School; the amount was sufficient for his own wants, but being shared by some family dependents, his necessities were sometimes urgent, and latterly that he might be better attended to, a Member of the Grand Master's Lodge, Bro. R. H. Giraud, was kind enough to arrange the appropriation of his stipend, and undertook also to see that the funeral was respectably conducted.

The deceased Brother witnessed many interesting transactions in the order, and from time to time as he looked in on us, would narrate them: we regret having neglected to take notes. His last public appearance was at the Boys' Festival, on the 9th March, 1841.

In 1784, the furniture of the Athol Grand Lodge being at the Half Moon, Cheapside, and a distress warrant being in the house for rent, Brother Ben applied to the Lord Mayor for an order to remove the furniture, which was granted, and the furniture was conveyed safely to the Horn, Doctor's Commons, in one of the town carts which at that time plied for hire, standing as hackney cabs now do.

AS FOUNDER OF THE BOYS' SCHOOL,

The deceased Brother always claimed for himself the honour of having been the founder of this excellent charity. Whether this be the fact or not, we feel it our duty to give the following particulars from a paper in our possession, signed by himself, and given under a promise, in case of survivorship, to publish the fact.

"*October 1798.* Statement of the Institution of the Boys' School, King's Arms, Green Bank, Wapping.

"After three or four previous meetings, the following Brethren came to a resolution to endeavour to found the school:—

Benjamin Aldhouse.
William Burwood.
Henry Margate.
John Webber.
Solomon Winter.

"At the first meeting, Benjamin Aldhouse put down half-a-guinea; Mr. Burwood went up stairs and brought down ten guineas; my not being able to answer it, I took up my half-guinea; we met on the Saturday following, and began the subscriptions. Mr. Burwood then paid. We agreed to form a Committee, and to have it published. Being

members of the United Mariners' Lodge, then No. 23, now No. 36, it was agreed it should take sanction from the above Lodge. This, to the best of my recollection, is a true statement.

"8, Baker's Row, Whitechapel.
"Sept. 14, 1832."

"BENJAMIN ALDHOUSE."

Nov. 10.—The remains of the deceased Brother were interred in the burial-ground of St. James, Clerkenwell; they were followed to the grave by the principal London Tylers, viz., Bros. Barton, (G. T.), King, Dawes, Nichols, Quinton, Rice, Dalton (executor), and Paradise, the Messenger of the Boys' School and co-executor with Bro. Dalton. There were also present, the three sons and son-in-law; Bro. Rule, (G. P.), and the following Past Masters: Bros. J. Davis, 33, W. B. Dawson, 78, Thorne, 228, Purdy, Ede, James, Barnard, Crabtree, 264.

THE LATE BROTHER FRANCIS ADAMS STRADLING,

Father of the Province of Somerset.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR AND BROTHER,—It would be ungracious, at least, to omit noticing the decease of the above-named venerable and interesting person, or forbear from relating those historical circumstances which render his name as honoured, as his character was exemplary, during a life unusually prolonged. Francis Adams Stradling died at the age of 93, in the same house, at Chedzby, in which he was born and always resided; and it is a remarkable fact, that the fire which was first kindled by his ancestor, John Stradling, A. D. 1672, *still burns on the hearth!* If repairs have been requisite, the fire has been collected in a metal pan, and replaced on the hearth when ready to receive it. The recreation and healthfulness of hunting contributed to his strength and long life, having kept a pack of crack hounds for upwards of twenty years, in the best style of a "fine old English Gentleman." The venerable huntsman carried the banner of his deceased master floating over the honoured remains as they were borne to the family vault on Monday last. Mr. Stradling was sole commissioner for enclosing many of the lands of this county, and he was wont to exult in the proud enthusiasm of a sincere patriot—that his last public act was conveying 100 acres on the Blackdown Hill, for the erection of a testimonial to the Duke of Wellington. The generous and noble-minded are not unfrequently the victims of the subtle and selfish; thus were the latter days of *this* estimable gentleman much embittered, by his being compelled to pay to government between 3000*l.* and 4000*l.* as surety for one of this world's "friends," who proved a defaulter. To the Freemason it will be interesting to learn, that Bro. Francis Adams Stradling was the oldest among the Brethren of the "mystic tie" in this Province, and that he received his regular Masonic degrees *from the hands of the celebrated Bro. Dunkerty*, a name familiar to all Members of the Craft; while his much respected relative, William Stradling, now holds the distinguished office of Grand Treasurer for the Province. The deceased was the lineal descendant and representative of the ancient family of Stradling, who resided and inherited the celebrated castle of St. Donatt's upwards of 600 years. The history of this renowned family abounds in romantic incident; consequently, I may be excused if I select a few interesting and anti-

quarian particulars. The family chapel of the castle (St. Donatt's) is enriched with numerous monuments, so curious and elaborate, as to have induced that judicious antiquary, Sir R. C. Hoare (the friend of the present representative, William Stradling, Esq., of Chilton Priory), to send artists twice for the purpose of making drawings. Sir Thomas Stradling is entombed under a stately marble monument, with this inscription:—

“ Here lies Sir Thomas Stradling, the 2nd Baronet of England, and the last of the name; he was the second son of Sir Edward Stradling, Bart., by Elizabeth, daughter of Sir Edward Mansell, of Margam, Bart., and younger brother of Edward Stradling, Esq., deposited within this tomb. He died at Montpelier, the 27th of September, 1739, N. S., and was buried here the 17th of March following: by his death, the title and family, after its continuance near 700 years, became extinct.—Ætatis Suxæ 29.”

The reason for inscribing this falsehood is thus explained: this Sir Thomas was a vicious and dissipated youth, who died at Montpelier, whither he went for the recovery of his broken constitution; a rival in excesses, a Sir John de la Fontaine Tyrwhit, accompanied him, both agreeing that the survivor should inherit the estates of the deceased—an agreement which the right heir could, of course, altogether demolish.

Sir Robert Stradling, Knight, great grandson of Sir William L. Esterling, and the first who wrote the name in that manner, married Howisia, daughter of Sir Hugh Brin, Knight; “ A chieftain of Welsh blood, by his mother's side; who was the lawful heiress, from failure of male issue, to the castle and manor of Llanddunwyd, or St. Donatt's. Through her, the Stradlings acquired a rightful title, by just heirship, to their estate.” Sir Robert, by his lady Howisia, had a son, whose name was Sir Gilbert Stradling, Knight, by whom the succession was carried on.

Sir Edward Stradling, Knight, the twelfth in descent, married Jane, daughter of Henry Beaufort, son of John of Gaunt, Duke of Lancaster and King of Castille, and grandson of King Edward the Third. It appears that this Henry Beaufort, who was afterwards Bishop of Winchester, and a Cardinal, was, when young, betrothed to Alice, one of the daughters of Richard Fitz-Alan, Earl of Arundel. The betrothment of that day was, of course, much more solemn than that which is now allowed by law as marriage at the Registry Office; but as a fair opportunity offered for promotion in the church, he was ordained soon after the birth of his child.

Sir Edward Stradling, the famous second Baronet of the name, and the 19th in descent, at the commencement of the civil war in the time of Charles the First, raised a regiment of 1055 men, and armed and clothed them at his own expense. As their Colonel, he led them to the battle of Edge Hill, where he was taken prisoner, and conveyed to Warwick Castle. He died at Oxford, and was buried in the chapel of Jesus College, where he was educated. To this college he gave a massive silver bowl. Whilst a prisoner, he had his portrait taken by Jausen, which he sent to his friend, the then worthy owner of Keven Mabley. He is represented in full dress of buff, with gauntlets of the same; over a steel cuirass is a black sash, as mourning for his father, with a gold-hilted sword. On his right hand is a shield, bearing Argent and Azure, on a bend gules three cinque-foils, or crest, a stag, trippant, with the motto “ Dyw a dygon” beneath, 1643, Ætatis Suxæ 43. On the left is the Castle of Warwick, with the red flag flying on the turret, and the gallows below it. On the bastion is “ Warwick Castle.” This portrait was presented to Mr. W. Stradling a few years since at Keven Mabley,

by his friend, Colonel Charles Kemeys Kemeys Tynte. His brother Thomas was Lieutenant-Colonel in the regiment. Another brother, John, was a Captain in the expedition sent by Charles the First against the Isle of Rhe, in France, where he fell.

His eldest son, Sir Edward, whom Charles the First created a knight, led a body of foot to Newbury, in support of the king; he soon after returned to Oxford, and there died, before his father, and was buried at St. Donatt's. His brother, John, was major-general under Charles the First, and, at the battle of St. Fagan's, was taken prisoner, and conveyed to Windsor Castle, where he died. In a chamber of the Norman Tower are still to be seen his arms, surmounted by the name of Stradling, carved by the prisoner on a stone tablet. His brother, Thomas Stradling, was Colonel of Infantry in the reign of Charles the Second, and was appointed a Captain in the Guards by James the Second.

At the breaking out of the civil war of 1648, the Welsh immediately armed themselves in favour of Charles the First, and the Prince of Wales; Sir Edward Stradling, Bart., of St. Donatt's, Sir Nicholas Kemeys of Keven Mabley, and Colonel Powell, raised, armed, and clothed 1000 men each, in the county of Glamorgan, at their own expense; and marched to join the forces of Major-General Langborne and Colonel Poyer, raised in the counties of Brecon, Caermarthen, and Pembroke. The whole force amounted to about 8000 men. As soon as Cromwell heard of it, he sent Colonel Horton, with 3000 horse, and 2000 foot into Wales, and soon after followed with all the troops he could muster. On the 8th of May, 1648, the armies met at St. Fagan's, a village in the vale of Glamorgan, and on the banks of the river Ely. Colonel Horton, engaged by Langhorne and Stradling, soon gave way; but being joined by 3000 men, and a heavy train of artillery, he charged the Welsh forces, and after a bloody conflict, the royal army was routed, 3000 being slain, and many taken prisoners. Sir Nicholas then occupied Chepstow Castle, and defended it with remarkable intrepidity for three weeks. Colonel Pride hotly bombarded it, a breach was effected, and, in the assault, Sir Nicholas was barbarously put to death; the young baronet, Sir Edward Stradling, more fortunate than his uncle John, escaped. It is said that this battle made six widows in the little village of St. Fagan's, and the river was reddened with human blood. Several others of this distinguished family performed extraordinary feats of valour, both by sea and land: and although descended in the female line from the royal blood of England, yet I am unable to state that any of them have ever received any remuneration from the crown.

The Great-Great-Grandfather of the subject of this memoir, John Stradling, was three times mayor of Bridgwater, during the reign of James the First, to whom a handsome tribute is recorded in the north aisle of the church of that town. The present mayor is the highly-respected nephew of the deceased, viz., Edward Stradling, Esq.; and now, in conjunction with his brother, and my revered friend, William Stradling, Esq., of Chilton Priory, represents this distinguished and ancient family. Chilton Priory* abounds in "rich and rare" objects of interest, art, and antiquity, including an assemblage of various weapons, &c., illustrative of "Monmouth's fight." In justice, I should add that the courteous kindness of Mr. Stradling in cheerfully submitting these valuable collections to the inspection of the curious, is equalled

* A delightful little volume has been published, entitled "A Description of Chilton Priory and its Contents," which will amply repay the purchaser by its perusal.

only by the boundless hospitality of his house, which is so situated, that, aided by a telescope, he can gaze across the channel on the interesting castle and glorious domain, which rightfully and lawfully belong to him and his heirs. I am, Sir, your faithful Brother,

EALES WHITE, P.G.W. for Somerset, &c.
Taunton, October 14th, 1843.

DEATH OF BROTHER THE REV. DR. NAYLOR.

(From the *Wakefield Journal*.)

He died on the 21st of November, in the 80th year of his age, at the Rectory of Crofton, entitled, we firmly believe, to be designated what the poet has called "the noblest work of God," an honest man. No better eulogium can be engraven on the stone which is to cover his remains, and whenever it shall be looked upon by those who knew him, the truth will be acknowledged with the tear of sorrow, that he is no more.

Batley Carr, near Dewsbury, gave birth to this excellent man, who received the whole of his education at Batley Free Grammar School. In due time he proceeded to Queen's College, Cambridge, was third wrangler of his year, and was bracketed indeed with the second; was fellow of his College, and fulfilled the duties of Proctor at a time which called forth peculiar firmness of character in preserving the peace of the town. From college he came to Wakefield, being appointed afternoon lecturer at the parish church; was chosen head-master of the Grammar School, and afterwards had conferred upon him the vicarage of Penistone. Both the latter situations he resigned, after having resided at Wakefield and the vicinity for nearly half a century, on becoming the rector of Crofton. He still continued chaplain to the West-Riding Lunatic Asylum, having only recently vacated that duty. In 1810, he published a volume of Discourses on the Evidences of Christianity, in which the argument is correctly, powerfully, and satisfactorily stated. Also several occasional sermons and addresses, chiefly on Masonic occasions, which always afforded the greatest gratification to its several members. He was their Provincial Grand Chaplain, and so ably filled the office, as to command that veneration which will now be followed by many a sigh of deep regret, that his animating presence can no more be seen at their friendly festivals. In this respect, Providence may be thought more mysterious than any of their own rites, but both we should believe are designed for good. Perhaps we ought not to forget, that for thirty years, he was editor of the *Wakefield Journal* during the time it was published by the late Mr. Rowland Hurst.

To these few remarks we may add, that as the Christian minister, the husband, the father, the friend, and the neighbour, he was truly exemplary, and accordingly endeared to, revered and beloved by, all towards whom he sustained those several relations.

In the first of the above capacities, the faithful preacher, he was greatly distinguished, and most assuredly, had he sought for Episcopal distinction by those accommodating sacrifices which sometimes conduct to the Mitre, he might have been successful, but his head, we have heard him remark, he believed was something in the shape of poor Yorick's, no one could be found to fit him, were they poured down as thick as rain-drops. He was, in truth, cast more in the mould which Goldsmith has

pictured out to us in the pastor of "Sweet Auburn, loveliest village of the plain." The Doctor might have sat for his picture to the poet, when in the following lines, he so pleasingly to the very life describes the worthy rural divine—

Unpractised he to fawn or seek for power
By doctrines fashioned to the varying hour,
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise.

To raise the wretched indeed his warm, benevolent heart was ever prompt, for his pen and his purse too, as far as it could go, were ever at the service of the needy petitioner. Who, disposed for a similar kindness is not familiar with the Doctor's autograph for charitable purposes?

Named after Martin Luther, the great reformer, whether with any foreboding paternal presentiment or wish, we know not, but he seemed to have imbibed no small portion of the same spirit, equally firm in what he esteemed duty, but mingled with the milder spirit of a Melancthon or a Zuingle—and as was said of the latter, even by his bitterest enemies, that, "he was a good man," so in the present instance may the truth be repeated, good in all the qualities which make a man valued and beloved. That such a man should view his last moments with a cheerful calmness is to be expected, and we are happy to know, was most pleasingly exemplified amidst those filial and tender regards, which occasioned him to say to his medical friend, as he gazed upon his family, that his bed of sickness was attended by kind ministering spirits. How appropriately hence may it be said—

————— Sure the last end
Of the good man is peace! how calm his exit!
Night-dews fall not more gently to the ground,
Nor weary worn-out winds, expire so soft.

Here, the present writer takes leave of his venerable friend, perhaps, from an approaching age, only for a short time, and with the hope of meeting him again in that better world, where the good of all persuasions may look to be assembled—such, assuredly, was the belief of the departed, and joining in that belief, though ranking in this world of a somewhat different religious faith, he who now records the circumstance, is willing to think, yet with all Christian humility and trust in the goodness of the Great Father of all, that the sublime and consoling hope will be realized.

Sic placet Deo!
Care Amice! Sequor, tamen inferior.


T. J.

M. CLAVEL'S PICTURESQUE MASONRY.

(Continued from No. 1. p. 30.)

WE resume our translation of this interesting work from the point at which it was dropped, having the whole volume now before us:—

"The Abbé Grandidier has preserved, following the registry of a list of Masons at Strasburgh, valuable information relating to the Association which erected the cathedral of that city. This edifice, one of the masterpieces of Gothic Architecture, was commenced in 1277, under the direction of Hervin of Steinbach, and was not completed until 1439. The masons, who took part in the erection of this building, consisted of masters, fellow-crafts, and apprentices. The place where they assembled was called *hütte* lodge, which has the same meaning as the

Latin word *maceria*. They made an emblematic use of the utensils of their profession, and carried them on their standards. The principal of these are, the square, the compass, and the level. They recognised each other by private signs, and they called the sign by which they knew each other, by word, *das wortzeichen*; they called their salute *der gruss*. The apprentices, the craftsmen, and masons, were received with ceremonies which were kept secret. They admitted, as affiliated brethren, persons who did not belong to the trade of masons. This is seen from the well-known sign  which served as the mark of John Greininger, Architect of Strasburgh in 1525, at which date the Corporation still existed in all its rigour in that city.

“The brotherhood of Strasburgh became famous throughout Germany. All other Lodges acknowledged their superiority, and it received in consequence the title of *Haupte Hütte*, or Grand Lodge. The Lodges which thus united with her were those of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the Moselle. The different masters of these lodges assembled at Ratisbon in 1459, and on the 25th of April drew up the act of confraternity, which established as sole and perpetual Grand Master of the general body of Freemasons of Germany, the head of the Cathedral of Strasburgh. The Emperor Maximilian confirmed this act by the diploma which he gave in this city in 1498, which Charles the Fifth, Ferdinand, and their successors renewed. Another Grand Lodge, which existed in Vienna, and from which sprung the Lodges of Hungary and Styria, as well as the Grand Lodge of Zurich, which had, in allegiance to it all the Lodges of Switzerland, had recourse to the brethren of Strasburgh in all cases of a grave and doubtful nature. It possessed an independent and sovereign jurisdiction, and judged, without the power of appeal, all causes which were brought before it, according to the rules and statutes of the society. These statutes were revised and printed in 1563.

“Heldmann and Tillier have collected curious details relative to the history of the Masonic corporation in Switzerland during the same period. According to their authority we find it commencing, in 1421, the construction of the Cathedral of Berne, under the superintendence of Matthew Heinz, of Strasburgh, and continuing it successively under Matthew Œsinger, who built the dome of Ulm, and his son Vincent Œsinger. Berne was then the seat of the Helvetic Grand Lodge. After the erection of the Cathedral of this city was completed in 1502, the Grand Lodge was transferred to Zurich. In 1522, the brotherhood having mixed itself up with matters unconnected with the art of building, the Grand Master, Stephen Rülzislorfer, of Zurich, was summoned in consequence before the Diet; and, as he did not appear to defend himself, the system was suppressed throughout the whole Helvetic Confederation.

“There are hardly any documents left which speak of the Corporation of Architects in France. However, it is easy to find in the greater part of the churches of the country numerous traces of their existence; and the history of England states that, on various occasions previously to the eleventh century, many of them were invited to that country to co-operate in the construction of churches, castles, and fortifications. According to a German writer well versed in the history of the brotherhood of architecture, these societies had very much increased in France, and were in existence up to the sixteenth century. At this period, and

in consequence of their dissolution, the jurisdiction of the Grand Lodge of Strasburgh, on which latterly they had been dependent, had almost ceased, and in 1707, it had become extinct throughout Germany. In fact, the Diet of the empire passed an act on the 16th of March; abrogating their jurisdiction, as well as that exercised by the Grand Lodge of Vienna, and that of Magdeburgh, which was more recently established, and ordering all future trials that might arise among Masons to be submitted to the decision of the civil tribunals.

“The great confraternities for whom these tribunals had been instituted, did not after this long continue in existence; and the courts of jurisdiction established at Strasburgh, Vienna, and Magdeburgh were thenceforward called on to adjudicate only in such disputes as arose between individuals and private workmen on the subject of breaches of contract or badly executed work. In shaking the Papal power to its very foundation, the Reformation of Luther had also given a heavy blow to the Masonic associations. Doubt had penetrated to the minds of all, and the construction of those vast churches was no longer undertaken, the spirit of religious fervour which produced them having ceased. The incorporations were thus left without any object, and they were soon dissolved. The richer members became architects, and took the poorer brethren into their pay in the quality of workmen. It was at this time was first established amongst them an institution (the companionship) which had existed from time immemorial amongst other trades, and even among the Masonic workmen who were kept excluded from the great privileged associations, and confined to the construction of non-ecclesiastical buildings.* These societies had been formed from the fragments of the Roman colleges. The vices of the feudal system had compelled them to modify in many particulars their original organization; but they had preserved, nearly untouched, the antient mysterious ceremonies.

“We have already said that all systems of initiation, and all secret doctrines, are to be found in the Roman colleges. From this fact has arisen the diversity of mysteries amongst the companionship. The mode of initiation used in the case of the early Christians was pursued until very recently amongst classes of workmen unconnected with the art of building; the candidate represented Jesus, and the initiated made him pass through various ceremonies, representing the different stages of the Saviour's passion. Amongst the workmen connected with the art of building, who were kept excluded from the privileged associations, and who called themselves *compagnons passant*, and *louis-garoux*, their mysteries formed a mixture of Judaism and Christianity. It related to the death of the Master, James, one of the constructors of the temple of Solomon, who was, as they represent, assassinated by five fellow-crafts at the instigation of a sixth, called Father Soubise.

“In the companionship which issued from the privileged associations, the members of which called themselves *compagnons étrangères*, and *louis*, the mysteries were exclusively Judaic, and as in the Lodges of the Freemasons, they commemorated the allegorical murder of the Grand Master H——. According to the confessions of the other companionship, this of the Masous is admitted to be the most ancient of all. It is

* The members of the companionship which emanated from the association of builders privileged by the Pope, are described in the old municipal documents of Germany, *schristmaurers*, (Masons by writ or diploma); the others are called by way of distinction *wortmaurers*, (word masons.)

not difficult to suppose that the sanguinary conflicts which were continually taking place between the various orders of workmen, originated in the natural jealousy which the superior advantages enjoyed by one over the other engendered."

[The remainder of the first chapter of M. Clavel's work is devoted to a sketch of the rise and progress of Masonry in the British Islands, to which we may possibly hereafter refer.]

MASONIC ANECDOTES.

MASONIC FRIENDSHIP.

TO THE EDITOR.—SIR AND BROTHER,—My appreciation of the high dignity of Freemasonry grew with my earliest impressions of morality; but the following circumstance fixed its power in my heart. At the time of its occurrence I felt thunderstruck; and now that time has mellowed the recollection of the most interesting moment of my life, I follow the example of many of your communicants, and offer my contribution to the stores of your truly excellent publication.

The son of a Portuguese nobleman and myself spent some few years of our early youth together; the friendship of boyhood was interrupted by the changes consequent on our relative stations. He returned to his family; I was embarked in commercial pursuits. In 1828, my engagements directed me to Lisbon, where our former friendship was renewed, and if possible, with increased warmth on both sides. My friend was aide-de-camp to Don Miguel; and as a mark of respect to my feelings, he became a Freemason, and paid very considerable attention to its observances and dictates. If not altogether inseparable, we were mutually bound by a tie of deep interest; our tastes agreed in every particular; he delighted in my prospect of commercial success; and although, as an Englishman, I did not approve of the policy of Don Miguel, the position of my friend led me to look on that policy with less severity than might otherwise have been the case.

My friend one day called on me, evidently in a disturbed state of mind, and told me that he was about to prove to me, as a Mason, how powerfully he revered his obligation. "The King," said he, "has decreed the arrest of forty gentlemen now on board the Duke of York steamer: they are liberals, and are of your opinions. When taken, there will be no chance of their lives. The order is now in my office, awaiting my signature; I will take care not to return until you shall have had time to apprise them of their danger: there shall be three hours clear for such purpose, and a boat with four men is ready. One hug—it may be the last!" We did not speak—he left me. I hastened to fulfil his command, reached the boat, and being an Englishman, my dashing through a number of armed boats was merely ascribed to some frolic. I gained the steamer, and as may be expected, surprised the party by my information. They immediately left in boats, and rowed to the Pyramus, and were received by Captain Sartorius, who protected them, and thus their lives were saved.

Some years after I landed at Madeira, and as is customary, left my card at the governor's office. Calling a few days after to pay my respects, the governor hastily advanced, and looking me full in the face, asked me if I was not the gentleman who boarded the Duke of York steamer on a particular occasion. On being answered in the affirmative, he told me that every one that had been proscribed owed their lives to me. At the time I was obliged to keep the fact a secret, on account of my friend; but had afterwards an opportunity of doing justice to him, and the principles of the order he so worthily promoted.

A PAST GRAND STEWARD.

THE COLLECTOR, THE HUMORIST, AND THE UNDER-SHERIFF.

MR. EDITOR,—Although a very humble brother, I have derived so much moral aid from a perusal of the *Freemasons' Quarterly Review*, that I feel bound to offer my share of service, however small, in evidence of the value and importance of Freemasonry.

On the 11th of last October, I had occasion to attend a meeting of one of our charitable institutions, and after giving my report, I was requested to withdraw for a time. The waiter showed me into the coffee-room, in which two gentlemen were sitting. Their decanter was nearly empty: they had been probably discussing the important topics of public elections, and did not seemingly relish the intrusion of a stranger; for one of them eyeing me somewhat askance, inquired of me whether I wanted either of them?

"Indeed, no," said I, "my business is to await a summons from the adjoining room, where a charitable meeting is held. I am the COLLECTOR."

Whether my manner being respectful softened the inquirer, or that he was satisfied that I did not in reality intrude, is not a question to be now settled; but his manner *was* changed.

"A charitable meeting, eh!—and a good dinner, too, I'll be bound."

"Not so," was my reply, "neither bit nor sup. The party are Freemasons."

"Indeed! then as the enjoyment of the table is general by the object, it is very strange that no refreshment is allowed to-night. I suppose Brother —— is among you?"

"He is in the chair."

"I thought so; and who else are present?"

"My sight being indifferent, I cannot tell; but I know the chairman."

I found that I was under examination, but would not shrink from it. My inquirer then observed, that Masons confined their charity to their own sect—it would not be easy to dispute that. Only by a case in point was my reply, and thus it happened.

"I was not always poor. I had left home, and was returning from London to Oxford, to which place I had ordered my servant to take my horse and gig, and took my place outside the coach. The day was pinchingly cold; and I observed an old man, apparently a beggar; his garments were tattered, and his appearance emaciated. On arriving at the inn to dine, he was at the door before me, but merely under the roof of it: his appearance denoted hunger as well as poverty. I took him aside, and fearing the passengers might not like him as a companion, I took him into the kitchen, saw him provided with a good

dinner, and that the cold might be guarded against, I added a glass of hot brandy-and-water. We resumed our places on the coach, and in time arrived at our destination. To my surprise he followed me into the Angel, and nodding to the bar-maid, he told her to put me into a certain room, and then turning to me said, "What is your business here?"

"To see Mr. —."

"Very well; I will bring him."

"To my room I went. Wax candles—port and sherry—hot and cold water—brandy—sugar and ingredients, were all arranged before me. Not having ordered them, I naturally thought the waiter had shown me into the wrong room. However, before I could well recover from my astonishment, in came my friend the beggar, who had thrown his cassock over him, and had a trencher cap on his head. I was really bewildered at his masquerade, and he seemed to enjoy my position.

"A glass of wine soon made us friends. A few minutes afterwards the gentleman with whom I had business entered; the HUMORIST withdrew. Our business ended, my friend and myself were politely ushered into a room splendidly lighted, at which were present about twenty-five members of the University, many of them gentlemen commoners, sitting at a table spread with a sumptuous and inviting supper. There were two vacant seats on the right of the HUMORIST, to which we were bidden. After supper, and before any toast was proposed, the Chairman stated, as the gentleman on his left was about to be united to his daughter, he had invited the present party (two only excepted) to partake of a farewell supper; that he had gone to London expressly to sell out stock, and had secreted £30,000 about his person, and preferring, for security's sake, to avoid the danger of robbery, he had travelled in the garb of a beggar; he had, however, taken the precaution of being warmly under-clad; and was just debating as to the propriety of taking any refreshment at all until reaching Oxford, when he was accosted by a stranger, who, taking compassion on his seeming wretchedness, acted the part of a Samaritan. "And now," said he, "we'll drink his health, and God bless him!" The company rose; the rest of my story is brief. I sat some time, went to bed, and in the morning found my servant, horse and gig, waiting for me. A hurried but hearty breakfast was soon dispatched; and I need not say, at the bar, "nothing to pay" was the order of the Humorist."

"I am not a Freemason," observed my inquirer; "and at my time of life, to become one would endanger my perpendicular; but your tale is a pleasant rebuke of a hasty expression." And with that remark, wishing me good night, he left the room with his friend.

"Do you know that gentleman?" I asked of the Waiter.

"Oh, yes! he is the UNDER-SHERIFF."

In proof of the advantages of Masonic secrets, suffer me to relate one or two facts of recent occurrence.

A gentleman of my acquaintance, who is a member of the Fraternity, came from the upper part of this State, during last summer, with a drove of cattle for sale: as he passed through a small village, a man, who had all the appearance of being rich, came out of a very fine house, and enquired the price of the cattle; and finally, on a short credit, proposed buying the whole drove; the gentleman acceded to the proposal, and

was on the point of closing the trade, when a citizen of the village, who was a Mason, and who, by some means, had heard that the owner of the cattle was a Brother, came down in great haste to where they were; caught his attention, and warned him of approaching danger. The drover was alarmed, and stepping aside, enquired of his strange friend, what was the matter? The stranger informed him, that the man whom he was trading with, was a bankrupt! Of course the information was the means of saving him his cattle. The same individual told me, that a few years ago, he had occasion to visit New Orleans, where he was an entire stranger, on important business; respecting which, it was necessary he should get information when he arrived there that he could depend upon. He knew, if he could find Masons there, he would find friends in whom he could confide, and who would do all they could to assist him. He, therefore, as the boat neared the wharf, on which was standing a large number of persons, gave a sign, (which was a language all Masons could understand, whether they were Spaniards or Italians, Frenchmen or Americans,) it was answered by some six or seven, who, as soon as he went on shore, gathered around him, greeted him as a Brother, and gave him all the information and assistance he needed. He said that he had no doubt but a knowledge of Masonry had been hundreds of dollars advantage to him in his business. And so it has been with many others; when strangers in a strange land, by being able to make themselves known as Masons, they have found homes and friends, yea, frequently the best of friends, where they had reason to believe they were surrounded by the worst of enemies. An old gentleman, living in an adjoining county, related to me, not long since, the following circumstance. Said he, "Masonry is a great mystery to me, and always has been: I have been a good deal with the Masons, though I have never joined them. My father was one a good many years before he died. I remember standing with him, when I was a boy, on the wharf in the sea-port town where he lived, looking at a vessel from some foreign country, that was coming up the harbour. On board I noticed two very strange, outlandish looking men; I believe they were Turks. But to my surprise, as soon as the vessel got to her moorings, these men came on shore, made their way through the crowd to my father, shook hands with him, and seemed the gladdest people in the world at meeting with him. He took them home to our house, and they staid a day or two with us, though we could not understand a word they said. But I understood they were Masons, and by some means they found out, as they came up the harbour, that my father was one too."

Many present have, probably, heard of the French officer in the battle of Waterloo, who was so badly wounded that he was unable to keep up with his regiment; and in that situation was discovered by a Scotch Highlander of the British army; who, with his blood-stained weapon drawn, his teeth clenched, and his eyes flashing fire, put spurs to his horse and galloped up to dispatch him, but just as he was on the point of striking the fatal blow, the officer gave a Masonic sign of distress—it was well understood by the Scotchman, whose giant arm was immediately unnerved, love and sympathy were depicted in his countenance; and, as he turned his horse to ride off, was heard to say, "The Lord bless and protect thee, my Brother!" These facts, together with many others that might be mentioned, show the use and very great importance of Masonic secrets.—*Masonic Mirror*.

ON the memorable 16th June, 1815, at the moment when the allied army commenced a retrograde movement, a Scotch field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived our patrols, who came to succour the wounded. Rallying the little strength that remained, he endeavoured to raise himself on his knees, and at all hazards, and in a faint voice, he called on the brethren for aid. Notwithstanding the darkness, the feebleness of his voice in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a brother, hastened to his aid. His wounds were numerous—the means of transport insufficient—necessity made our compatriot brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried him to the sick quarters—placed him on his own pallet—watched by his side—directed him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.—*Clavel's Masonry.*

The 17th Chasseurs, entering the town of Genappe, made prisoners of all they found. Several musket shots, fired from the windows of a house, struck several of the soldiers, who instantly attacked the house, vowing revenge, and determined to put to the sword nine wounded enemies that were lying there. The chief of the Chasseurs was at their head; at the critical moment he observed one of these poor wounded fellows, a Brunswick officer, who made the "sign of distress." Vengeance ceased—war lost its vigour—the Masonic appeal conquered. He threw himself between his own soldiers and the wounded men, and then generously saved their lives. This noble action was not unrewarded, for on the morrow, he was wounded, in his turn and taken prisoner by the Prussians; he was recognised as a Mason by an officer, who took him under his care, attended to his wants, and restored to him the money of which he had been despoiled as a booty.—*Clavel's Masonry.*

AN OLD MASONIC TRACT.

"The Beginning and First Foundation of the most worthy Craft of Masonry, with the Charges thereunto belonging. *By a deceased Brother, for the benefit of his Widow.*

"London: printed for Mr. Dodd, at the Peacock, without Temple Bar. MDCXXXIX. (Price sixpence), pp. 20, small quarto."

This is a quaint production, evidently written with good sense, and not without taste or fair pretension to that knowledge of his profession which a Mason of that time might lay claim to, who had profited by the limited opportunities of consulting printed works. Masonic giants were scarce in those days, for even the work of Anderson, which has been handed down as a text book of circumstance, is not without its faults, and some of these have very materially been engrafted on the late Bro. Dodd's pamphlet.

The moral code, as delivered in the charges, is in the language of the day, severe; and the tests have such reference to the capability of labour, as would almost make it appear that *speculative* Masonry was at the time hardly in the ascendant; thus no man could be admitted but "whole of limbs, as a man ought to be." And again, "that he have his right limbs as a man ought to have."

The pamphlet is not without its value, even in the present day, for it has become a link in Masonic antiquity. The possessor of this copy, which chance has thrown in his way, might be envied, but that envy is not a Masonic virtue.

KILWINNING, AND THE KILWINNING ARCHERS.

THE annual meeting of the Kilwinning Archers was held on Saturday, the 26th of August last, being the birth-day of H.R.H. Prince Albert, the present patron of that ancient society. On the occasion of obtaining his Royal Highness's patronage, the society presented him, through his deputation, with a handsome bow, and other accoutrements of a Kilwinning Archer, to the value of thirty pounds. We have not heard whether it is the royal patron's intention to give an "Albert arrow" or other appropriate prize to be shot for. The association of the Kilwinning Archers, sprung originally from the taste created for archery by the institution of the weaponschaws, or district meetings appointed, by the Scottish parliaments, to be held periodically for the use of arms, more especially for the practice of archery. Oft had the serried ranks of the Scottish spearmen felt the fell force of the southron shaft piercing through buckler and coat of steel; and oft did the Scottish monarchs endeavour, by decree and otherwise, to promote the practice of the powerful long-bow. Of this we have an early instance in the reign of James I. of Scotland, A.D. 1424, when it was enacted,

"That all men busk them to be archeres, fra they be twelve zeir of age; and that within ilk ten pundis worth of lande there be maid bow-markes, and speciallie neir to paroche kirkes quhairin upon halie days men may cum, and at the least schutte thrise about, and have usage of archerie, and quha sa usis not the said archerie the Laird of the Land sall raise of him a wedder."

And in a succeeding Act of the same year, "It is ordained that in ilk scheriffedome of the realme be maid weaponschawinges four times in the zeir."

In the reign of James II., it is similarly "decreeted and ordained that the weaponschawinges be halden be the Lords spiritual and temporal four times in the zeir. And that the Fute-ball and Golfe be utterly cryed down, and not be used. And that bow-markes be maid, at ilk parish kirk a pair of Buttes, and schutting be usid, and that ilk man schutte sex schottes at the least."

But in spite of these and similar enactments by succeeding sovereigns and their parliaments, to encourage archery by making it, in some sort, a holiday pastime, the use of the bow never became popular in Scotland as a national weapon, at least among the Lowland Scots. But the Highlanders, whom Lindsay enumerates as forming part of the army of James

'III., in 1488, to the number of ten thousand, are described to have been all armed with bows. These, however, were probably of very inferior length and strength to the formidable English long bow. So much for the earlier state of archery in Scotland.

The minute book of the Kilwinning company of Archers, under date 1688, intimates that for some time previous to that period, the game of archery having fallen into disuse, the shooting at the Papingo (or painted parrot), and butts was restored, and the society renewed at Kilwinning on the 14th September of the above year, by the following gentlemen:—William Blair of that ilk, Hugh Montgomery of Cailsfield, William Baillie, merchant in Edinburgh, Hugh Stevenson, &c. &c.

The Papingo or Papinay, which was originally a live bird, was attached to the extremity of a pole projecting from the top of the tower of Kilwinning Abbey, and was shot for, as it is now, by the archers stationed in the churchyard directly beneath it. The present town, which is a very modern erection, was built upon the same spot and after the same plan as the ancient and original one, which fell down a number of years ago, and is upwards of 100 feet in height. The prize, at the period above alluded to, appears by the number, to have consisted of a piece of fine "Persian taffety," three ells long, and three quarters broad, of different colours, and of the value of twenty pounds Scots at the least, which trophy was termed a *Benn*. The archer who gained this by bringing down the Papingo from the church tower, had it tied as a badge of honour about his waist, and was demonstrated thereupon *Captain*. He then made a triumphant progress through Kilwinning, attended by the other captains, if such there were present, each decorated with his *Benn*, and followed by the rest of the archers in array. Every change-keeper in these days brought forth to them all and other liquors to drink the Captain's health; and certainly on the late competition for the Papingo prize, the ancient practice seemed to have been followed up; for at every halt in the gallant Captain's progress, there was neither lack of "mountain dew," nor eke of "the blude red wine," although the genius of "jolly good ale and o'd," has long been banished in a manner from the northern to the southern side of the Tweed, by that fairy spirit, John Barleycorn, vulgarly known by the name of whiskey.

The first prize which seems to have been shot for after the revival of the society, is mentioned in the minutes to have been gained by James Ferguson, Esq., advocate, on the first Tuesday in May, 1690. It is not specified of what the prize consisted.

The first Butt prize expressly mentioned, was given by Hugh Montgomery of Coilsfield, being a prize of silver plate, and which was gained by James Stevenson, Esq., Advocate.

Since the above period, many noblemen and gentlemen have joined the society, and subscribed the form of obligation, as set forth by the rules, to present a piece of gold or silver plate, when it shall fall in rotation for them to do so.

At the meeting in the end of August last, the Butt prize was an elegant silver cup, the gift of the Captain, W. C. Patrick, Esq., of Ladyland.

Though there were nearly fifty members on the ground, only eighteen competed for the cup; so shy were the majority of entering against so many crack marksmen. The shooting was excellent from the outset, and continued to the close a very keen affair. The prize was finally

won by Mr. Anderson, of Glasgow, (also a member of the Glasgow Archers' Club), who gained by two points—13 to 11. Three of his competitors attained the latter number, viz., Mr. William Brown of Glasgow, Mr. Fullarton, younger, of Fullarton, and Mr. P. Muir, of the Archers' Hall, Edinburgh, on whom the odds rather lay at starting, from his professional skill and experience. Mr. Muir, some time before, had carried off the prize at an archery meeting at York.

At two o'clock, after the close of the Butt shooting, the archers, preceded by their instrumental band, marched to the churchyard of Kilwinning parish; the papingo, or painted bird, projecting from the end of a pole at the top of the belfry tower. And here, surrounded with the ruins of the ancient abbey of Kilwinning, the spectator feels himself on interesting and historic ground. Here, if he be a Freemason, he will reflect was first founded the ancient Lodge of Kilwinning, the mother of all the Scottish Lodges, so far as the revivification of Masonry went, more especially in its operative or architectural sense; for there can be no doubt that speculative Freemasonry was planted and propagated throughout Scotland, centuries before, by the Brethren of the Caledonian Fraternities. A considerable concourse from the villages and surrounding country were present to witness the sport, among whom were a number of elegant females, who had come to witness the performances of their friends, brothers, and husbands. Many a pop the painted papingo and its pole got, from the point of heaven-directed arrows, and twice the wooden wings came tumbling down, to the momentary alarm and amusement of the gathered groups below, and the distinctive points of honour, a green or white riband delivered to the successful shots in these lighter contests, the chief of whom were Mr. Gibson, and Mr. George Brown of Glasgow. No fewer than forty-two competitors entered the lists (half-crown entry money) in this ancient game; which was similarly practised on the very spot hundreds of years ago, as by law directed "neir to parish kirks." Shortly after four o'clock, the archers again mustered in marching array, and proceeded to the hall of the old Mother Kilwinning Lodge, where they partook of a well-spread banquet. About seventy persons sat at table; the Captain, Mr. Patrick, in the chair; Mr. Boyle, younger, of Shewalton, and Mr. J. B. Gray, of Carberry Moss, acting as croupiers. As might have been expected, various members of the Mother Kilwinning Lodge, and of her daughters, were present as archers on this occasion, among whom may be noted Bro. George Fullarton, younger, of Fullarton, P. M. of the Kilwinning Lodge, Bro. George Johnstone, R. W. M. of Ditto and P.G.M. of Ayrshire, Bro. William Brown of the Stevenson Lodge, Bro. William Pringle of the Canongate Kilwinning Lodge, No. 2, and Sub-Prior of the Edinburgh Priory of Knights Templars, with many others. After dinner, at six o'clock, the pastime of the papingo was renewed; but not this time for the mere honours of *points*, or riband badges as prizes, but for the more important point of deciding the captainship of the society for the ensuing year. After various exciting attempts by different individuals, fortune at length favoured Mr. Archibald Boyle, son of the Lord Justice General of Scotland, who brought down the gaudy bird from its airy height, with a crash that might have woken the ancient archers from their churchyard sleep, had they heard it along with the shout of joy and gratulation that followed from the surrounding crowds, who seemed almost to take as much interest in the proceedings as the competitors themselves. The past

Captain of the Archers then shot an arrow far and high over the church roof, in token that his turn of office was expired, and the archers once more proceeded to parade the streets of Old Mother Kilwinning, till they arrived at the Cross: where, according to ancient use and wont, a ring was formed, and dancing commenced, the Ayrshire lassies nothing loth or daunted by the wetness of the ground from a recent thunder shower. The old natives were heard to say in the gladness of their hearts, "It's juist the auld way!" There was a moral in the spectacle, indeed, during the whole day. All ranks and classes, and even sexes, seemed to feel a congenial interest in the pastime, which must have had a still stronger social influence and importance in the days of the "Weaponschawings." The reader will probably recollect the picture in the "Tales of My Landlord" of these re-unions.

WINGED WORDS OF ANCIENT ARCHERS.

HEBREW.

THE earliest reference to the practice of Archery that occurs in the Old Testament is in Genesis, chap. xxi, where Hagar is described as sitting down to watch her son Ishmael, "a good way off, as it were, a bow-shot." And again, in the same chapter, where it is said that Ishmael "dwelt in the wilderness, and became an archer."

The chosen people, however, do not seem to have been so expert in the use of the bow, as many of the nations with which they were surrounded. The Philistines in particular appear to have excelled them, and to have owed their victory over Saul chiefly to the use of that weapon—"And the battle went sore against Saul, and the archers hit him, and he was sore wounded by the archers."

Jonathan, Saul's son, nevertheless, was an accomplished archer, and the bow which he bore he gave to David as one of the special pledges of faith and of regard—"And, Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle." In the beautiful episode of these two friends, when the father of Jonathan sought David's life, we learn that the practice of shooting at a mark was familiar with the archers of those days, and was used as a princely pastime. The little lad who ran for the arrow presents an interesting feature in the picture. And it is an incident worthy of remark to the toxophilite, that Jonathan carried three arrows to the field—the same number that is still in use in shooting. The stone "Ezel," where, or near which, David lay concealed by agreement with Jonathan, and beside which the latter was to shoot,* signifieth, according to marginal annotation, "that pointeth the way." But it would be unreasonable to suppose this to have been a public road sign, as such a situation would never have been chosen by the sworn friend for the place of their stealthy meeting. Possibly Ezel meant one of those stone marks, known in modern times to have marked the shoot-

* "And I will shoot three arrows at the side thereof, as though I shot at a mark."—*Genesis*.

ing grounds of our ancestors, or the distances between the butts. The spot, no doubt, was one to which the Prince was accustomed to resort for the practice of archery, and he appointed the interview there expressly to blind any suspicion that might arise as to his real object. Whether he shot at a butt or a bush, at a target or a tree, is not specifically stated; though, from the tenor of the text, it is rather to be inferred that he shot at the time with the roving arrow.

That David also was an expert archer, although particularly celebrated for his skill as a slinger, there is no reason to doubt; and he would the more especially become conversant with the use of the war-bow during his residence among the tribes of the Philistines, who, as we have seen, were masters of that weapon. An outlaw by the persecuting spirit of Saul, David was driven to dwell among the deserts and the forests, and the caves of the hill-sides; and in this situation he drew around him a band of desperate and determined men, who made him their leader, and followed his fortunes, to the number of four hundred. Engaged in frequent forays with the surrounding nations, these free-rangers, as they may be termed, naturally and necessarily became re-doubted bowmen, and adepts in all the arts of archery as practised by the Philistines or Cerethites. David afterwards, on his accession to the throne of Judah, conferred on them the honour of being his royal body guard. In this new duty they retained, or rather received the name of Cerethites, from their being equipped as the archers of that nation; or it may be, from the name also signifying "exterminators;" an appellation which their fierce successes previously justified.

David, in the Psalms, speaks of bows of brass, or of steel, as some translate it. This language may be figurative or not, for it is known that such bows have been made, even in comparatively modern times, as among the Turks. The Hebrews in general, however, made use of wood.

So impressed was King David with the importance of this weapon, from his intercourse with the warlike tribes of Philistia, that immediately on his elevation to the throne, he issued orders that all the men of Judah should be "taught" the use of the bow. Not that we are to infer that they were then absolutely ignorant of it; but in order that they might be instructed in the most approved discipline of the art, as practised by the Cerethites and Pelethites—the latter, as their name imports, in Chaldee, "drawers of the bow," being also expert archers.

With these attempts to concentrate the few transient glimpses we get of ancient Archers and Archery in the books of the Old Testament, turn we to take a glimpse at the heroes of the bow and quiver hymned by him,

———— The blind old man of Scio's rocky isle,

of whom some *ἔπεα πτερόνεντα*, in our next.

TOXOTES.

TO THE EDITOR.

SIR,—Next Wednesday all the Provincial Lodges from Southampton will meet at the Star Inn, Newport. Lord Yarborough, as Provincial Grand Master, in the chair. The Masons will walk to St. Thomas's church, in order, where a sermon will be preached by the Rev. Brother Moore, of Ryde. We expect to see something very grand; many of the aprons are beautifully wrought with gold lace. We hope the ladies will be permitted to take a peep at the Lodge, before or after church. The Masons will wear crape, as mourning for the late Duke of Sussex. My dear father was one of the Craft; he was a good man. You have, I believe, expressed a desire for female correspondence; and have given so many instances of the interest many women have taken in Masonry, that I venture to write, and subscribe myself as yours truly,

Cranbrook, Isle of Wight,
October 3, 1843.

E. C.

We assure our fair correspondent that we prize her good opinion too well not to be grateful for her letter. In soliciting her future correspondence, we wish her the enjoyment of a merry christmas, and a happy new year.—ED.

TO THE EDITOR.

SIR,—Although little known in the Masonic world, and very incompetent to the task of grappling with the many points which call for our serious and *impartial* attention at this crisis, I cannot forbear sending you a few observations thereon; trusting that they may call forth the energies of some more experienced Brother. The time is drawing nigh, when we shall be called upon to elect a successor, in the place of our late M.W.G.M. Some material alterations will, I believe, be proposed; the most important of which is a limitation of the office of M.W.G.M. to the term of three years. This I cannot help thinking is a measure likely to work injuriously to the interest of our *invaluable Craft*; inasmuch as Brethren of exalted rank, and we cannot have *too exalted* men to rule over us, may be unwilling to incur the expence, and still less the *labour*, of qualifying themselves for the office, if they are to vacate it so soon. Seven or ten years would, I think, be a much better term. I by no means advocate a tenure for life; it seldom answers, in any situation in society. The holders too frequently either become, after a few years, negligent and inattentive to their duties; or, what is frequently much worse, think themselves *autocrats*, and listen to nothing but their own whim and *suggestions*.

Another subject likely to be brought forward, is a revision of the "Book of Constitutions;" and here there is room for much improvement, particularly as regards *enforcing* an uniformity of working. It is not necessary that all Lodges should use, *verbatim et literatim*, the same expressions; although, even in this point, the closer they keep together the better. I believe a large portion of the Metropolitan Lodges work very uniformly, and certainly some of them excellently. But any one tolerably conversant with the Provincial Lodges, must see many things which would be better in the breach, than the observance of. Nothing

can be more impressive, or better calculated to fix the mind upon those exalted duties and truths which are the *foundation* of our Order, than the working of the best Metropolitan Lodges. Can we say as much of the Provincial ones? To particularize would be stepping beyond our ancient landmarks. Another, and a very important point, is the office of P.G.M. ; and here I would suggest, that no Brother should be eligible until he had attained a certain age, and filled the chair of some Lodge in his province for the space of *two* years. The Book of Constitutions says, "No Master or Warden is chosen by seniority, but for his merit." My object is to prevent any who may be very young men, and still younger *Masons*, from holding such important offices. Can we expect that a young man, probably hurried through his degrees, and placed in a private chair, that he may go, by a species of hop, skip, and jump, into a grand chair, will be master of *his own work*, or capable of *instructing* the Brethren in *theirs*; or looked up to with proper respect by his Officers and Brethren in general?

Although unwilling to trespass so much upon your valuable pages, there is one more subject which I cannot help dilating upon. It is the vote of the G.L. for a statue to the memory of our late M.W.G.M. The supporters of that measure cannot be more impressed with the propriety of marking our respect to the memory of that illustrious individual than I am. It is the *modus operandi*, I complain of. Statues and columns are all very well for putting money into the pockets of a few; they become a nine days' wonder, without effecting any real good. I could name several (and doubtless they are only a few out of hundreds) who take the same view of the thing, and who neither have nor will give a *sixpence* for the *statue*; but who would willingly subscribe *liberally* towards the enlargement of some of our existing charities, or the foundation of a new one. When we look around, and see so many of our Brethren suffering from age, penury, and infirmities: and, what is of far more importance, unable to give their children that instruction which may make them useful members of society, and fit them for the mansions of bliss; let us not throw away our money upon a senseless piece of marble; but employ it upon our indigent Brethren, or their as yet innocent offspring. Thereby we shall not only show our respect to the memory of a departed Brother, but our gratitude to the great Architect, who has cast our lot in a fairer field. Although the subscribers to the "Sussex Memorial" are, most of them, not members of our *Craft*, I trust they are all our *Brethren* in a more exalted sense; and that they would cordially co-operate with us in carrying out some plan for erecting a building, to be called "The Sussex Institution." Let us recollect that, in that day,

When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead!

our works of pomp and vanity will avail us naught; but

Our lasting CHARITY'S more ample sway,
Nor bound by time, nor subject to decay;
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.

TO THE EDITOR.

SIR,—I shall be obliged if you will do me the favour to insert the following correspondence in the forthcoming number of the *Review*,

Believe me to be,
 Scopwick Vicarage, Your faithful Brother,
 Dec. 7, 1843. GEO. OLIVER, D.D.

To Sir Edward Ffrench Bromhead, Bart., Past P.G.S.W. for
 Lincolnshire.

MY DEAR SIR,—As you did me the honour to accept the office of Provincial Grand Senior Warden at my hand, when I held the Deputy Grand Mastership of the Province, and to unite with me in promoting the welfare of Freemasonry within its limits, I take the liberty of submitting to you, now my authority in the province is at an end, a design which is intended to be useful to the fraternity at large.

If I may be allowed to place any reliance on the testimony of the public press, or on the declarations of private correspondents in every quarter of the globe where Freemasonry flourishes, (and where does it not?) I trust it will not be an unpardonable vanity in me to conclude that my labours in the cause of Masonry have been productive of some benefit to the Institution. Success has been a stimulus to further exertions, and more extensive researches into the origin and true design of the Order. In announcing that I am about to take my leave of the fraternity as a public Masonic writer, it is not to be understood that I consider the subject exhausted; on the contrary, I conceive that I have merely opened the mine, leaving its richest treasures to be gathered by other hands. But it is time to close my Masonic labours—my sun is sinking in the west; and it will be matter of high gratification to my mind, if some other Brother shall resume the task, and prosecute it with superior advantages to the Craft; although I am certain that none can possess greater zeal or sincerity of intention. I propose, however, before I bid my Brethren a final adieu, to furnish them with a series of PRACTICAL LECTURES ON THE HISTORICAL LANDMARKS, and other evidences of Freemasonry, under the arrangement which has been enjoined by the GRAND LODGE OF ENGLAND, as settled by the Lodge of Reconciliation at the Union of the two great divisions of the Craft in 1813. “It is declared and pronounced that pure Ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders.”

In the prosecution of this design I have adopted an arrangement corresponding with the order in which our degrees are conferred.—After an Introduction containing an inquiry into the legality and usefulness of Masonic publications; and two Preliminary Lectures, giving a general view of the landmarks intended to be illustrated, I shall enter upon a series of disquisitions illustrative of the First Tracing Board; in which the Form, Situation, Extent, Ground, (including the first and

second Grand Offerings,) Support, and Covering of a Lodge will be dilated on in so many Lectures. The deliverance from Egyptian bondage, and the ancient custom of opening a Lodge on the highest of hills, or in the lowest of valleys, will close the illustrations of the First Degree.

The Second Degree will open with a Lecture on the symbolical references of the Order. I shall then proceed with a critical examination of the number of workmen employed about the Temple of Solomon; and the system of classification which was adopted in the quarries, the forest, and the mountain of Moriah. The Second Tracing Board will occupy our attention—the Porch and its Pillars—Jephtha and the Ephraimites—the Winding Staircase and its Steps, with their symbolical reference—the Letter G, &c.; and Lectures on the Grand Architect's Six Periods—the Inundations of the Nile—the Twelve Grand Points—and the Third Grand Offering, will close the Second Degree.

In the Third and its accompanying Degrees and Orders, the subject becomes more diffusive, and will require to be more extensively treated. Accordingly, commencing with the Legend, I shall endeavour to trace its origin amidst the darkness of a remote antiquity, and to explain its symbolical application. Then the nature and design of Freemasonry before the Flood, and the subject of "Worldly Possessions" will be examined; while the Sacred Lodge, the decorations of the Temple, and the sources of King Solomon's wealth, will be discussed in order; as well as the Masonic reference attached to the Fall and Restoration of our first parents. Then follows, in due course, a consideration of the Burning Bush, the Tetragrammaton or Incommunicable Name, and the Rod of Moses, which will be examined, each in a separate Lecture. After which, I shall open the Holy Lodge at the foot of Mount Sinai, and consider the application to Masonry of the Ark of the Covenant—the Priestly Orders—the Camp of Israel, and the Banners of the Twelve Tribes; none of which will be dismissed without distinct and exclusive notice. The remarkable events in the reign of Josiah will be considered before we proceed to the Babylonish Captivity, its termination, and the opening of the Grand and Royal Lodge—the building of the Sacred Temple—the Triple Tau, and the departure of the Sceptre from Judah. A careful examination of all these subjects, so far as they are connected with Freemasonry, will illustrate the fact, that our ancient and Royal Order is a progressive system, consistent in all its parts, and symbolizing the way to salvation through the merits of a Redeemer who made atonement for the sins of men by the sacrifice of the Cross.

In the construction of these Lectures, I propose to subjoin copious authorities for every fact and argument that it may be necessary to introduce in illustration of the general system of Freemasonry. The Notes will therefore be extremely numerous, and gathered from every accessible source which is worthy of credence. It is hoped that these Notes will be found of some service in clearing up doubtful or difficult points of discipline and doctrine. They will be selected with great care, and will constitute a series of vouchers for the credibility of every important rite connected with the several degrees of the Order, which are practised at the present day. *They will be a mirror to reflect the opinions—a registry to chronicle the Masonic sentiments of living Masons, not only in this kingdom but in all others, as well as of those who have flourished in by-gone ages.* It is true, I do not profess to engage in any formal illustration, beyond the three symbolical or Blue

Degrees ending in the Royal Arch and its subsidiary appendages ; but every other order which is in any way allied to Freemasonry, will be incidentally noticed, and its claims to credence briefly investigated. I am anxious that the Brethren should familiarly understand every point, part, and secret, connected with the Institution ; and though I am not ignorant of the responsibility which will naturally accompany an attempt to communicate this knowledge, yet I flatter myself that I shall be able to accomplish it with a conscientious regard to the terms of my O B, and at the same time, with such perspicuity as may render the explanation plain and intelligible to the Fraternity, while they continue an impenetrable mystery to those who have not had the advantage of initiation.

In the system, as it is practised in our Lodges, the connection between the several consecutive degrees is not accurately defined ; nor perhaps would it be possible, in practice, to establish a series of rites by which that connection could be distinctly impressed upon the mind of a candidate during the ceremony of initiation. This important effect can only be accomplished by the subsequent explanations of a zealous and indefatigable Master ; and to do this effectually, he must depart from the usual routine, or rather, he must amplify and illustrate the authorized lectures by the introduction of parallel facts, and explanatory observations, connected with the history and antiquities, manners and customs, laws and usages, of the country and period which may form the subject of disquisition. And there are many reasons that make such a course, under present circumstances, almost impracticable. The Master of a Lodge has generally other objects of pursuit to engage his mind, and occupy his attention, which leave him little leisure to pursue the investigations necessary to accomplish so extensive an undertaking. The present work is intended to supply materials for accelerating these studies. No subject will be left untouched, doubts will be removed, and difficulties explained. The links of connection between the several degrees will be supplied ; and thus the Brethren will be furnished with a clue to direct their enquiries into the right channel : and it may not be too much to anticipate that the path to Masonic knowledge will be thereby relieved, in a great measure, from the difficulties which obstruct the progress of scientific research into the mysteries of the Order.

I have taken the liberty, my dear Sir, of troubling you with this imperfect outline of my plan, in the hope of being favoured with your opinion of its utility. It is my intention to leave no point unexplained connected with the *theory* of Masonry, which may be prudently committed to print ; while, for obvious reasons, the practical part will be designedly omitted, because it may readily be learned in tyled Lodges, under the judicious direction of an experienced Master, whose peculiar duty it is to employ and instruct the Brethren in Masonry.

Respecting the mode of publication, it has been suggested to me by a friend accustomed to the details of business, that its utility would be more extensively promulgated if it were issued in a form which might be generally accessible to the Craft. There are great numbers of Brethren who are anxious to "improve themselves in Masonry," but whose circumstances render it inconvenient to purchase an expensive volume. For general accommodation, therefore, it is recommended that the work be issued in monthly numbers, and quarterly

parts, the former at one shilling, and the latter at three; each number to contain sheets, or pages demy 8vo.,* of a size to range with my former publications. It will embrace upwards of forty Lectures; and while the greatest care will be taken to avoid any undue exposure of peculiar secrets, enough will be said to clear up all difficult and controverted questions, as well as to connect the lower with the higher degrees; thus forming a regularly graduated series, advancing step by step to the *ne plus ultra* of Masonry, and unfolding its secret reference to that divine system of religion, which, at the last great day, will introduce us into the Grand Lodge above, a building not made with hands, eternal in the heavens.

According to the present arrangement, which, it is admitted, circumstances may alter, the First Degree will be illustrated by ten or eleven Lectures; the Second by twelve; and the Third, including the Royal Arch and its subsidiary degrees, by twenty. It is intended also that each Lecture shall be headed by the particular Landmark which is to form the subject of illustration.

I shall be glad, therefore, to learn whether you think a work founded on such a basis, would be acceptable to the Masonic public; and whether the fraternity would be likely to suffer the closing offspring of a veteran labourer in their service to perish for want of their fostering support.

Believe me to be, my dear Sir,

Yours faithfully and fraternally,

Scopwick Vicarage,
Nov. 22, 1843.

GEO. OLIVER, D.D.
Past D.P.G.M. for Lincolnshire.

To the Rev. Dr. Oliver, Past D.P.G.M. for Lincolnshire.

MY DEAR SIR,—Your prospectus of a closing work upon the subject of Masonry is very interesting; and if the outline can be filled up in a manner at all adequate to the design, it must be a most valuable addition to the current information on the subject of the Craft. My own ideas on matters of Masonic antiquity are not so bold as your own, though it must be admitted that the exclusive Judaic character of the machinery, the Hebrew references, and reference to Tyrian usages, are of themselves internal evidence of a very remote origin; an origin not taking place among Christians whose ignorance on these subjects and hatred of the Jews until a very recent period, make the supposition of a Christian origin quite impossible. The moral application of the principles does indeed admit unbounded development, and may keep pace with the views and practice of any present or future benevolence. On the subject of the obligation I have had some misgivings, but we perhaps have interpreted it with too much severity, and against the public interest; and it may be questioned whether it was intended to extend much beyond the solemn initiatory rites of the order. In all your attempts, both in Masonry and out of Masonry, you have the hearty good wishes of

Your very faithful Brother,

E. F. BROMHEAD,

Lincoln, Nov. 25, 1843.

P.P.G.S.W. for Lincolnshire.

* The publisher had not made his calculations when the above letter was written. The blanks will be filled up in a prospectus.

THE MASON'S DUTY.

To stretch the liberal hand
 And pour the stream of gladness,
 O'er Misery's withered strand,
 To cheer the hearth of sadness:
 To dry the orphan's tear,
 And soothe the heart nigh broken;
 Breathing in Affliction's ear,
 Kind words, in kindness spoken.

This is the Mason's part,
 A Mason's bounden duty;
 This rears the Mason's heart,
 In Wisdom, Strength, and Beauty.

To practice Virtue's laws,
 With fervency, and freedom;
 And in her noble cause,
 Advance, where'er she lead 'em:
 To curb the headlong course,
 Of Passion's fiery pinion;
 And bend its stubborn force,
 To Reason's mild dominion.

This is the Mason's part, &c.

To shield a Brother's fame
 From Envy and Detraction;
 And prove that Truth 's our aim,
 In spirit, life, and action:
 To trust in God, through all
 The danger and temptation,
 Which to his lot may fall,
 In trial, and probation.

This is the Mason's part, &c.

W. SNEWING, Robert Burns' Lodge.

L I N E S

BY BRO. G. TAIT, OF THE HADDINGTON ST. JOHN'S KILWINNING LODGE.

Written on the day he completed his Forty-fifth year.

"What are a thousand living loves
 To that which cannot quit the dead?"—BYRON.

FULL forty years and five have glided by
 To dread eternity—since first I drew
 The breath of life beneath a sunny sky;
 Where nurtured well in infancy I grew—
 And joy and gladness grew along with me
 'Midst love and happiness. For many years
 Light was my heart, and merry as the bee
 Which roams from flower to flower, nor hopes nor fears

Arrest its progress—on and on it flies
 Throughout its flowery wilderness of life!
 Laden with sweetness—even until it dies,
 Ne'er tasting bitterness, nor knowing strife.
 'Twas thus with me in boyhood and in youth:
 And thus succeeding years rolled gaily on,
 Till I bethought me of the startling truth—
 That thirty summers o'er my head had flown.
 What made me think of time at such an hour?
 What made me dream of coming days and years?
 What made me seek the lone sequestered bower,
 Where first I saw an angel shed love-tears?
 Alas! I know not. Yet methinks that fate
 Grew jealous of my happiness, and sought
 To raise it higher—e'en to the very gate
 Of Heaven!—then smile in triumph ere he brought
 Me back to earth, with such an awful crash
 Of wild reality, that I was stunned and fell
 From the bright pinnacle—as if a flash
 Of lightning from on high had rung my knell.
 The being, dearest to my heart and soul;
 Was taken from me in the spring of life;
 Then, o'er my destiny, I lost controul—
 All sank into the grave with thee, my wife!
 And left me hopeless, friendless, and forlorn,
 To linger out my few remaining years.
 Until the sunshine of eternal morn
 Gild my lone heart, and wipe away my tears.

Haddington, October, 1843.

S O N G,

Written for the Lodge Celtic of Edinburgh and Leith,

BY BRO. ROBERT GILFILLAN.

TUNE.—“*The Campbells are coming.*”

AWAKEN the pibroch, huzza! huzza!
 Give music and mirth to our ha', our ha',
 With bagpipe and drum,
 Let the brave Celts come,
 The true *Mason* friendship to shaw, to shaw!
 There's *Murray*, he's first on the raw, the raw!
 And *Robertson* answers his ca', his ca'—
 The strength o' the Clan
 Turn out to a man—
 There's nac ane but *Cowans* awa', awa'!

When dressed in our Tartans sae braw, sae braw,
 Our dirks an' our pistols, an' a', an' a',
 What men will you see,
 From the Doon to the Dee,
 That can cope with the Celtics, ava, ava ;
 And should a poor Brother but ca' but ca',
 Toom handed he'se no gang awa', gang awa',
 For the Highlander's heart
 Is in the *right part*,
 And responds aye to Charity's ca', ca', ca'.

The days they are now gane awa', gane awa',
 When for Queen or for Country, or law, law,
 Bold hearts are required,
 By liberty fired—
 To drive the rude foeman awa', awa' !
 But should our lov'd Queen around her ha', her ha',
 Need subjects to guard life an' law, an' law,
 Who first 'mong the band
 Than the Celtics would stand,
 With target and claymore, an' a', an' a' ?

Leith, Nov. 28, 1843.

LINES TO A FAIR JEWESS.

Yes, daughter of Judah, thy God is supreme,
 Even what thou art now is but part of His scheme.
 The world may revile thee, I look on thy face,
 And there thy great ancestry easily trace.
 Thrones have perish'd and nations have vanish'd away,
 Whilst thou still art the same as in Abraham's day,
 His cherish'd, His fated,—yes, both still thou art,
 Like thy David, for ever one after His heart.

Aye, daughter of Judah, all else we see fade,
 New faiths will decay as the old have decay'd ;
 But still I can trace, as I gaze on thee now,
 Sarah's beauty and faith, each alive on thy brow.
 We vainly endeavour to change thy belief,
 We torture, torment thee, through woe and through grief,
 But still thou art true to the creed that was given
 To Moses, thy teacher, directly from Heaven.

Even we who declare that our God has come down
 Already, and borne the death-giving crown,
 And who say that from thee and thy people He met
 The martyr's sole glory, unknowingly, yet
 While we look hoping up to His throne in the sky,
 Reviling and cursing thee, cannot deny,
 Whatever He was we derive but from you,
 For He whom we worship was child of a Jew.

I see thee quite scatter'd, and fallen the crown,
 God-given, that formerly was all thine own,
 Like the stones of the temple, alas! now downcast,
 No arch to declare the bright splendour long past :
 Yet still when His thunders we hear in the sky,
 We look out in expectance, but not with thine eye,
 For thine eye as it longs for the opening day,
 Sees hope in each glimpse of Jehovah's bright ray.

Then, daughter of Judah, be't our's to implore
 For thee and thy nation the God we adore ;
 That thy strength may return, that thy hope may come back,
 As the day-beam succeeds to the stormiest rack—
 That thou may'st in Israel thy home find once more,
 Thy temptings, thy trials, thy miseries o'er :
 And as eve's latest glimpse is so often its best,
 Be brightest of all the calm eve of thy rest !

EDWARD RALEIGH MORAN.

LAYS OF THE CRUSADES.

V.—THE CRIMES, PILGRIMAGES, AND PENANCES, OF FULK DE NERRA, COUNT OF ANJOU.

A BLOODY man was Fulk, Count of Anjou—
 The whole of his murders none ever knew ;
 But well it is known that in flames of fire
 He roasted one wife, in his awful ire.

A man abhorred was Fulk, Count of Anjou—
 On his hated head men's curses he drew—
 The women fled shrieking at sight of his face :
 For man, nor for woman, had he any grace.

A haunted man was the Count of Anjou—
 Devils danced round him, black, red, and blue !
 The ghosts of the murder'd before him grinned,
 Fearfully telling him how he had sinned.

A wretched man was the Count of Anjou—
 Remorse—he called it repentance true—
 Drove him at last to the Holy Land,
 To wash out the stains from his bloody hand.

A pilgrim man was Fulk, Count of Anjou—
 Heaven's anger still seemed him to pursue :
 The ship that he sailed in was tost with storms,
 And before his eyes there flash'd terrible forms.

A humbled man was Count Fulk of Anjou—
Round his naked neck a halter he threw ;
And he bared his back to full many a stripe,
Thinking thereby his foul crimes to wipe.

A contrite man was the Count of Anjou—
“ Oh ! I am a Christian faithless, untrue ! ”
He cried, as he passed through the gazing crowd,
In the Holy City, midst hootings loud.

Contrite and crafty was Fulk of Anjou—
The Infidels mocked him as closely he drew
To the Holy Tomb ; but he bit as he lay
A piece from the marble, and stole it away.

An altered man was the Count of Anjou—
And in proof of his conversion so true
At Loches he erected when he got home,
St. Sepulchre's Church with its golden dome.

A prayerful man was Count Fulk of Anjou—
And he groaned, and watered with tears, as with dew,
The steps of the altar and chapel floor,
And said many a Pater-noster o'er.

An uneasy man yet was Fulk of Anjou—
The pangs of his conscience stung him anew :
He felt that the worm was gnawing within
That feeds on the foul refuse of sin.

A wandering man was the Count of Anjou—
Away again o'er the wide waves he flew :
A pilgrim once more in Palestine
He sighed, and he prayed at the sacred shrine.

An orthodox man was the Count of Anjou—
As homeward he hied, the Pope's foes he slew ;
Full absolution for this good deed got he,
From the Holy Father, of all iniquity.

A Masonic man was Fulk Count of Anjou—
And many a building right stately to view
Built he—and men did pray Heaven's grace on
His head, and hailed him as “ The Great Mason.”

NOTE.—This rhyme account of the Count seems to end abruptly with his return from the second of his pilgrimages, which occurred in the eleventh century, when Palestine was still in possession of the Pagans. But the truth is, that Fulk made another and third pilgrimage to the Holy Land, at the instigation of his unsatisfied conscience, and died at Metz, on his return home, whence his body was transferred to his castle at Loches, and buried in the Chapel he had built there after the model of the Church of the Resurrection at Jerusalem. Count Fulk must have had tremendous tusks, if we may credit the account of his biting a bit out of the Holy Sepulchre, gravely recorded by some of the chroniclers.

MASONIC INTELLIGENCE.

MASONIC OFFERING TO DR. OLIVER.

THE time is approaching when the presentation of the Offering to this amiable and revered Brother will take place. We believe that the Spring Meeting of the Lincolnshire Grand Lodge, as previously suggested, is still considered to present the most favourable opportunity to gratify the numerous Brethren who have expressed an anxiety to be present. The Festival arrangements entirely rest with the central committee, at Lincoln, who, with their excellent chairman, will no doubt make every necessary preparation to render the meeting worthy the distinguished Brother whose learning, zeal, and virtue, it is intended to commemorate by the moral homage of the heart. We perceive, by a public advertisement, that a meeting of the Lincoln Central Committee will be held in the ensuing month, January.

SUPREME ROYAL ARCH CHAPTER.

No Printed Circular has been issued since August, 1841.

QUARTERLY CONVOCATION, NOV. 1, 1843.

Present,—E. C. J. Ramsbottom. B. B. Cabbell and H. J. Prescott, as Z. H. J.

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

The Financial Report was satisfactory.

Charters were granted to Lodges at Boston, Lincolnshire; Sherborne, Dorsetshire; and Melbourne, South Australia.

The Committee of General Purposes having declined to recommend the petition of the "Robert Burns' Lodge," (No. 25,) for a Chapter to be thereto attached, for reasons stated, the petition was taken into consideration, during which a very animated and friendly discussion took place, in which Comps. Crucefix, Hall, Fawcett, Dobie, Savage, Chase, and W. H. White took part. On the conclusion of the arguments, the Charter was granted by a considerable majority, after which the Grand Chapter adjourned. The meeting was very numerously attended.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Nov. 29.—Present—Bros. Norris, Burmester, Savage, Adamthwaite, Crucefix, Evans, Rule, &c.

The Report of the Board of General Purposes contained only ordinary subjects.

The Financial Report shewed—

"That the Fund of Benevolence was indebted to the Grand Treasurer in the sum of £296 0s. 5d.

"That the Current Balance in favour of the Board of General Purposes was £2046 15s. 3d., including £600 Exchequer bills.

"That addresses of condolence on the demise of the late illustrious Grand Master, had been received from the Provincial Grand Lodge of the Cape of Good Hope; also from the Grand Lodge at Boston,

U. S. A.; also from Berlin, with an elegantly bound copy of a musical performance on the melancholy occasion."

The recommendation of the widows of the late Bros. J. Conder and Harris to Grand Lodge, for £50 each, was included in the report.

NOTICES OF MOTION.

BRO. CRUCEFIX.—For additional dues to Grand Lodge (renewed, *vide* p. 404.)

Also, To alter article 12, page 100, in relation to the Fund of Benevolence, by the omission of the following words, "*the application to be made to the committee within nine months of the death of the husband or father, and.*"

BRO. A. U. THISELTON.—That seven days' notice of the Meeting of Quarterly Communication be given in three daily papers, and also stating that Masters of Lodges that have not paid dues are disqualified from being present.

Scrutineers.—Bros. Schlessenger, 72; Lazarus, 112; Peacock, 118; Allport, 227; —, 228.

QUARTERLY COMMUNICATION.

Dec. 6.—Present—The M. W. Brother the Earl of Zetland, Pro-Grand Master, on the Throne.

The R. W. the Marquis of Salisbury, D. G. M.

„ A. Hastie, *M.P.*, and Mathew, G. Wardens.

„ H. R. Lewis and J. Ramsbottom, *M.P.*, P.G.M.'s for Sumatra and Berkshire.

Bros.—Percival and Cabbell, Grand Wardens; Hebler, Burmester, and Sirr, Grand Representatives; Rev. G. Fallofield, Grand Chaplain; Hall, G.R., Henderson, P.G.R., W. H. White, G.S., Savage, Adamthwaite, Lawrence, Burckhardt, Shadbolt, Crucefix, *M.D.*, Dobie, Thomas, McMullen, Norris, and Bossy, Past Grand Deacons; Evans, S.B., Laurie, Philipe, P.S.B., Jennings, G.D.C., Chapman, A.D.C.; Sir George Smart, G.O., &c., the Grand Stewards, and the Masters, Past Masters, and Wardens, of various Lodges. The number present was unusually great, and the heat of the small temple was oppressively felt.*

The Minutes of the last Communication (with the exception of the resolution relating to the Provincial Grand Masters, *vide* p. 405) were read and confirmed.

The Earl of Zetland, Pro-Grand Master, and the Marquis of Salisbury, D.G.M., were respectively nominated for the office of Grand Master.

Fifty pounds, on recommendation of the Lodge of Benevolence, were respectively voted to Mrs. Conder and Mrs. Harris.

The discussions on these subjects occupied the Grand Lodge until past eleven o'clock, when, it being too late for any new motions, the Grand Lodge was closed in ample form.

* If meetings are likely to be numerously attended, we put it to the charitable feelings of the authorities to prevent dangerous consequences to the Brethren; we know that many stayed away from fear, and that many became seriously indisposed from the sudden change from air over heated to exposure to a December night.

(CIRCULAR.)

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

NE PLUS ULTRA.

SIR KNIGHT,—You are respectfully requested to attend the duties of the Grand Conclave at *Freemasons' Hall*, on Friday, the 22nd day of DECEMBER, 1843, at Three o'clock in the afternoon *precisely*, for the purpose of recording the death of the M.E. and Supreme Grand Master of the Order, His late Royal Highness Prince Augustus Frederick, Duke of Sussex.

A.L. 5847. A.D. 1843. A.O. 725. A.C. 529.

WILLIAM H. WHITE,
Grand Chan. & Regist.

Freemasons' Hall.

By the statutes of the Order, the Grand Conclave consists of the Grand Officers and the E. Commander, and two Captains of each Encampment.

London, 7th December, 1843.

FREEMASONS' HALL, FRIDAY, DEC. 22.

PRESENT:

GRAND OFFICERS.—Sir Knts. J. C. Burckhardt, (P.D.G.M. and Grand Sub-Prior); Spencer, (P. G. Equerry); W. H. White, Grand Chancellor).

COMMANDERS.—Crucefix, Fawcett, Stuart, Gibbins.

FIRST CAPTAINS.—Goldsworthy, Francis, Bleadon, Warriner, Robb.

SECOND CAPTAINS.—Baumer, Haydon, Kincaid.

Sir Knt. Burckhardt addressed the meeting generally, on the lamented occasion they were assembled to record.

Sir Knt. Spencer followed in a very feeling address, in which he adverted with equal delicacy and justice to the merits of the departed Prince, and moved that a resolution drawn up by the Grand Sub-Prior, expressive of respect to the memory of that illustrious Templar, and of regret at the loss sustained, be entered on the minutes; which resolution was carried unanimously.

The Grand Sub-Prior having, in the most cordial manner, invited the suggestions of the meeting on general subjects, a very harmonious discussion took place, in which Sir Knts. Burckhardt, Spencer, and Crucefix took part; and it was ultimately resolved, that the following Companions should form a Committee for General Purposes, to consider of general arrangements, discipline and practice, &c., and to report thereon to an early meeting of the Grand Conclave:

Sir Knts. Spencer, Crucefix, Goldsworthy, Baumer, Fawcett, Francis, Prescott, Kincaid, Gibbins; to which *ex officio* were added, Sir Knts. Burckhardt and W. H. White.

Sir Knts. Stuart and Goldsworthy officiated as Grand Captains.*

At the banquet Sir Knt. Crucefix was called to the chair, and after its conclusion, the objects of the meeting were discussed.

* We most sincerely congratulate the Order on the auspicious result of the long expected meeting.

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.

A GRAND MASONIC BALL will take place at Freemasons’ Hall, on Tuesday, the 23rd January, 1844, under the direction of the following

BOARD OF STEWARDS.

President . . .	Bro. W. SHAW, 346, Strand.
Vice-President . . .	” M. SCHELESSINGER, 38, Walbrook.
Treasurer . . .	” S. STAPLES, 69, Newman-street.
Hon. Secretary . . .	” H. WATTS, 63, Lincoln’s Inn Fields.

AND BROTHERS

T. M. Bacon, Freemasons’ Tavern	S. Muggeridge, London Docks.
J. Bevis, 346, Strand	W. T. Smith, Public Office, Southampton-bdgs.
E. Brewster, Hand-ct. Dowgate-hill	R. Spencer, 314, High Holborn
A. F. Chamberlayne, Grt. James-st.	J. Stevens, 6, Clement’s Inn
M. J. Cooke, 2, Clifford-st. Bond-st.	A. U. Thiselton, 37, Goodge-street
R. T. Crucefix, 7, Lancaster-place	G. W. Turner, 62, Lant-st. Boro’
J. Dubourg, 61, Haymarket	Z. Watkins, 108, Regent-street
H. Fandel, 7, Queen-st. Cheapside	J. Wheeler, 80, Leather-lane
R. Field, 25, Tibberton-sq. Islingt.	J. Wilson, Salter’s-buildings, Wal- thamstow
R. A. Graham, 31, Spital-square.	R. L. Wilson, 22 $\frac{1}{2}$, Milk-street
J. Hodgkinson, Lambeth-hill, City	W. L. Wright, 17, Conduit-st.
J. Lane, Kings Bench-wlk. Temple	
F. Lambert, Coventry-street.	

From any of whom tickets can be obtained—for the admission of Ladies at 8s., and of Gentlemen at 13s., refreshments included.

The profits will be applied to the Fund of the Asylum. Brethren may wear Collars and Jewels only. A Grand Band à la Musard will be in attendance.

Especial General Meetings have been held in relation to the funds of this excellent institution, and the Committee are vested with full powers for the settlement of the “*vexata questio.*” During the progress of the necessary proceedings, for the present we forbear to make any further observations.

The Festival will be held in June. We bid Masonic welcome to the Aged Masons’ table, with hearty good wishes to the cause.

A generous lady, the late Mrs. Hannah Waldo Astley, widow of Bro. John Astley, bequeathed £50 to the Asylum, which has been paid by her executors, less the legacy duty, to the Treasurer.

About sixty years since, a warrant was granted for the members of the equestrian company of old John Astley; it was named the Grove Lodge, the place of amusement being then called the Grove. The audience were received in a kind of large booth or tent, when the weather was bad, otherwise the company performed in the open air; as circumstances improved, the accommodations kept pace with success, and the hearty old proprietor at length saluted the public under the roof of a handsome theatre, and so great was his success, that a rival theatre then called Hughes's Circus, was built. We remember the old brother, Jack Astley, so portly that he filled his "sulky." To him succeeded the younger Jack, who with his widow, are now all in the tomb. Mrs. Astley was formerly a Miss Smith, and was, both before and after her marriage, a melo-dramatic actress of much celebrity. She was very tall, of fair complexion; and her most luxuriant hair reached nearly to the ground.

The Grove Lodge existed but a few years, the warrant being withdrawn, owing to the irregularity of its members.

THE ROYAL MASONIC BENEVOLENT ANNUITY INSTITUTION is, we understand, in a very favourable state. Several candidates are passed as eligible.

THE GIRLS' SCHOOL.—Good report continues to be heard in favour of this admirable seminary; the Festival is appointed for the 15th of May, when benevolent patrons of the orphans and daughters of deceased Brethren will no doubt exercise their accustomed philanthropy, and we trust with the usual success.

THE BOYS' SCHOOL.—From an observation by the Treasurer of this charity, it would appear that the expectation of the long wished for building is not altogether broken to the hope. We refer our readers to the provincial intelligence for Dorsetshire, wherein it appears that Brother Rodber announced the probability of a building being erected at no distant period. All we venture to observe at present is, that if there be any serious intention of this project, as the lease of the Girls' School edifice is running to a close, the *possibility* of a union of the schools with the Asylum may now be advantageously considered.

THE REPORTER.

GRAND STEWARDS' LODGE.—Public night : Bro. Acklam, W. M., in the chair. The meeting of the Craft to hear the second and third lectures was very numerous : on no previous occasion were the lectures worked with greater propriety. The Brethren selected for the sections were, Bros. B. Laurence, Norris, Savage, Giraud, Shaw, J. Udall, W. T. Smith, and Dover.

BOARD OF GRAND STEWARDS.—According to a custom that would "be more honoured in the breach than the observance," the minute book of the Board has not been confided to the Brethren, who are not, in consequence, considered as formed into a Board.

BOARD OF GENERAL PURPOSES.—A report of some length has reached us, but which for obvious reasons, during the "interregnum," we consider it prudent to defer inserting ; because without comment or explanation, the purport might be misunderstood.

The elections to the Masonic chairs, both for Masters and Principals, have, as usual, excited great attention in the London Lodges and Chapters. There are, however, very few that proceed to installation before January. Among those few is the

MOIRA LODGE, (109). *Dec. 7.*—The anniversary of the Patron of this Lodge was, as usual, commemorated by the installation of the Master, Bro. Hill ; the ceremony was ably conducted by Bro. John Bigg, P.M., and was marked by its impressiveness and simplicity. It was gratifying to observe that the newly installed Master gave full earnest of a year of promise. His addresses in Lodge, his manner of closing it, and his addresses after the banquet, were equally marked by Masonic propriety, social attention, and gentlemanly courtesy. The number present were about fifty, including several Grand Stewards and other visitors.

ENCAMPMENT OF FAITH AND FIDELITY. *Nov. 29.*—A full muster of the belted Masons attended on duty, under the command of Sir Knight Leeson, *M.D.*, attended by Sir Knights H. and J. Udall, and many other efficient Companions. The usual discipline and practice were conspicuous ; and a military recruit joined the holy standard.

CROSS OF CHRIST ENCAMPMENT. *Dec. 15.*—Dr. Crucefix, with his veteran Knights Goldsworthy and Baumer, was at the head-quarters in the East, and after the solemnity of installation of a candidate, a conversational re-union of a very pleasing nature, in reference to the "promise" of a Grand Conclave, gave much satisfaction. The banquet was graced by several addresses betokening a kindred feeling, characteristic of the principles of the Order.

We have received several notices respecting elections, but not of particular interest.

MASONIC CHIT CHAT.

Our learned Brother, William Henry Adams, Esq., P.G.S.W. of Lincolnshire, and ex-mayor of Boston, where he filled the civic chair two years in succession, has just been called to the bar by the Honourable Society of the Middle Temple.

SLAVERY.—The following inhuman advertisements appear in the later numbers of the Brazilian journals:—"Opportunity of obtaining a waiting-woman for 1s! To be raffled for, a waiting-woman, with a child eight years of age, and other subjects of value. Tickets may be had at No. 91, Rua do Rosaria." "To be sold, a little Mulatto, two years of age, very pretty, and well adapted for a festival present (Christmas-box). No. 3, Rua dos Latoeris." "To be sold, a wet-nurse, Mulatto girl, aged 20—has very good milk, her first child now four months old. Rua da St. Pedre, No. 108." "To be sold, a black woman, five months gone, and fit for all kinds of service. Largo de Poco, No. 5." "To be sold, a waiting-woman, with milk, and with a son eight months old. She may be had either with or without the child. Has the qualification of a good waiting-woman, and is without vice of any kind."

THE SLAVE TRADE.—From a return of last session, it appears that in the year 1842 there were 58 ships employed for the suppression of the slave trade; the number of guns, 945; and the men engaged in the service numbered 8554. The total expence of the ships was £575,466, of which the wages of the men were £261,319.

INTERESTING SCENE.—On Sunday week sixty-nine fishermen, who had been saved from shipwreck during the awful storm of the 28th October, publicly returned thanks to Almighty God, in Cromer Church, Norfolk. They all rose when their names were called over by the officiating minister, and then, on their knees, joined in the beautiful form of thanksgiving in our church service.

PUSEYISM.—We have just heard of a circumstance evincing in a most decided manner the opinion entertained on this subject in the university of Leipsic. On the occasion of the Rev. Dr. Slade recently proceeding to his degree of *D.D.* the learned faculty of theology there, among the exercises to be performed, required a *dissertatio de natura et officio Filii Dei*, with a specific declaration from Mr. Slade that he was not a Puseyite. Had this test been declined, it was announced that the degree would have been refused.

THE MR. STRADLING so favourably mentioned in the narrative of the perilous sufferings of the passengers and crew of the ill-fated *Memnon*, and who was selected to accompany Lieut. Balfour, in the adventurous voyage, in a small boat, to Aden, is a great nephew of the late Brother Francis Adams Stradling, whose interesting memoirs enrich our pages, and nephew to our valued Brother William Stradling, of Chilton Priory, Prov. Grand Treasurer for Somerset.

TO THE EDITOR.—Sir,—Permit me to rectify an error, which may be of some importance, in your last number of the *Quarterly*. In the notices of Births, appears, "The lady of Bro. William Tucker, Esq., S.W. Lodge, 327, of a daughter." The lady of our highly esteemed

Brother was confined August 19th last, and was delivered of a still-born male child ; thus deferring the hope of a continuance of the honoured name to inherit the property and virtues of the house of Coryton. Our worthy Brother has but one lovely child, (a daughter), 5 years of age.

Yours, HIRAM OF TYRE.

MARRIAGE IN HIGH LIFE, Oct. 4.—The marriage of Lady Evelyn Leveson Gower, (second daughter of the Duke and Duchess of Sutherland), and Bro. the Right Hon. Lord Blantyre, was solemnized at Trentham. The Archbishop of York, Viscount Morpeth, Lord and Lady Francis Egerton, Viscount Clifden, Dowager Lady Cawdor, Right Hon. Thomas Grenville, Viscount and Viscountess Leveson, Hon. and Rev. Francis and Lady Elizabeth Grey, Hon. William S. Lascelles, M.P., and Lady Caroline Lascelles, Lord Edward Howard, Mr. Vernon Harcourt, and Miss Georgiana Harcourt, and a large circle, had assembled at the seat of the Duke, on the day previous to the nuptials, in order to be present at the event. At twenty minutes to twelve, the Archbishop of York entered the church, attended by the Rev. J. E. Edwards, Rev. J. Hutchinson, and the Rev. H. G. Bunsen, chaplains of the Duke of Sutherland. Shortly afterwards the Duke of Sutherland came, leading the beautiful bride to the altar, and in the rear were Lord Blantyre, the Duchess of Sutherland, and the bridal party. In the train of the bride, were the Ladies Elizabeth, Caroline, and Constance Leveson Gower, sisters of the bride, Lady Mary Howard, Miss Lascelles, and Miss Howard, daughter of the Dean of Lichfield, who acted as bridesmaids. The bride was attired in a remarkably rich, but chaste costume of white satin, with two flounces of valuable Guipure lace, the flounces covering the whole of the skirt, which was trimmed with orange blossoms. Her Ladyship had a shawl of lace, of exquisite manufacture, and a superb veil. Head-dress of white roses. All the bridesmaids wore dresses of India muslin over white satin, with blonde bonnets trimmed with white roses. Immediately after the solemnization of the marriage the bride and bridegroom proceeded to the family mansion ; and at half-past one o'clock, Lord and Lady Blantyre left Trentham for Lilleshall, the Duke of Sutherland's seat, in Shropshire, escorted by a body of the Staffordshire Yeomanry Cavalry. At Eccleshall, the bride and bridegroom were met by a troop of the Shropshire Yeomanry, who escorted them to Lilleshall. On leaving the park for Lilleshall, the happy pair were loudly cheered by the thousands of persons collected on the demesne.

Oct. 7.—At St. Martin's, Westminster, Bro. JOHN ALLEN, of Londonderry, to Angelina, second daughter of Charles Roberts, Esq., of Earl's Court, Brompton.

BIRTH.—**Dec. 10.**—The wife of Bro. G. R. CORNER, Esq., (P.M. No. 1), of Dean Street, Southwark, of a daughter.

Obituary.

Oct. 25.—Bro. WILLIAM WHITTAKER, æt. 54, after a painful and protracted illness, borne with true Masonic resignation; late a member of the Nelson of the Nile Lodge, 330. The poignancy of his sufferings and privations was materially alleviated during his confinement, by the kindness of the Grand Lodge, the Provincial Grand Lodge, and the Brethren of his Mother Lodge, under a dispensation from the D.P.G.M., Charles Lee, Esq.; his remains were committed to the tomb with Masonic honours, on Sunday the 29th. The procession was as numerous as respectable, and an immense concourse of spectators thronged around the solemn scene.

Oct. 7.—At Chedzoy, in the house in which he was born and had always resided, Bro. FRANCIS ADAMS STRADLING, Esq., aged 92 years and 7 months. He was throughout life highly respected by a numerous circle of friends, and revered by his relatives. On the 16th, his remains were deposited in the family vault in the church of Chedzoy. As he was the oldest Freemason in the Province of Somerset, the apron, gauntlets, Royal Arch scarf, jewel, &c., were placed on the coffin, and the banner, which now hangs over it, was borne to the grave by his venerable huntsman, 83 years of age. The procession was joined by nearly all the poor of the neighbourhood. It is singular that the fire ignited by his ancestor, John Stradling, Esq., in the year 1672, has always been carefully preserved, and still burns on the hearth of the hall. (*vide p. 514.*)

Nov. 21.—The Rev. MARTIN JOSEPH NAYLOR, D.D., æt. 80, at Wakefield; the distinguished Patriarch who has been gathered to his fathers, had passed his jubilee of service, was appointed Prov. Grand Chaplain, (West Yorkshire), in 1820, and continued in office until his decease. He ardently studied and benevolently practised the purity of Freemasonry. On the 1st of November, full of energy, ardour, and animal spirits, he proceeded as Z. on the formal re-opening of the R.A. Chapter, 179; but on the 3rd was seized with remittent fever, and he expired in peace on the 21st. For 79 years he had never been confined to his bed for two consecutive days. His remains were interred in the parish church of Wakefield, on the 27th. We hope to give some interesting particulars of this excellent Brother in our next.

Nov.—At Tiverton, æt. 23, MARGARET ANN, wife of Bro. Walter H. Reid, of the Lodge of Fidelity.

Nov. 17.—At No. 3, Leicester-place, Leicester-square, æt. 32, ESTHER, the beloved wife of Bro. the Rev. H. A. HENRY, Minister of the Western Synagogue, St. Alban's-place, Charles-street, Haymarket, Past Master of the Lodge of Israel, 247. The deceased lady had passed through many months of languor, weakness, and decay, without a single murmur of impatience, and often expressed her adoration of that mercy which granted her so long a time for reflection and penitence. That she had no failing cannot be supposed; but she has now appeared before the Almighty Judge, and it would ill become beings like us, weak and sinful as herself, to remember those faults which, we trust, Eternal Purity has pardoned. But to speak of her virtues—her practice was such as her opinions naturally produced. She was exact and regular in her devotions—full of confidence in the Divine mercy—submissive to the dispensations of Providence—grateful for every kindness received, and ready to afford assist-

ance to all whom her little power enabled her to benefit. A loving and dutiful wife—a kind and affectionate parent. The widower has five children to mourn with him in his sore bereavement of so excellent a wife and so good a mother. Nor are they alone in their grief, for all who knew her sincerely feel the loss society has sustained. Let us, therefore, preserve her memory for no other end but to imitate her virtues; and let us add her example to the motives to piety which this solemnity was instituted to enforce and impress on the minds and the hearts of the survivors.

Nov. 23.—Bro. BENJAMIN ALDHOUSE, P. G. Tyler, æt. 98, (*vide* p. 512.)

Dec. 2.—Bro. FERDINANDO JEYES, solicitor, of Chancery-lane, and of Mayfield, Sussex, æt. 66. The deceased was in the act of paying his admittance at the pit of Drury-lane Theatre, in company with his wife and daughter, and Mr. Fothergill, a merchant, when he suddenly but loudly gasped for breath, and in an instant fell to the ground. Before a surgeon could arrive he expired, probably from the rupture of a vessel near the heart. Bro. Jeyes was a highly respected member of the Craft, and served as Grand Steward from the Jerusalem Lodge, a few years since.

Dec.—Bro. LIGHTFOOT, æt. 60, at his house, Fetter-lane. Many years Past Master and Treasurer of the Lodge of Confidence, by the members of which he will be long remembered with affectionate regard. He was highly respected by the parish of St. Dunstan's, having acted as Ward Beadle for many years.

Dec.—Our beloved Rector of Alcester, Bro. PALMER, *LL.D.*, we are sorry to record has just breathed his last. He was Prov. Grand Chaplain for Warwickshire for many years, and a magistrate for the county. His memory will long be cherished by his parishioners, who lately presented him with an elegant piece of plate as a small token of their respect and regard for him. He was a zealous defender of our holy faith, an upright judge, and a steady and sincere friend.

Recently, at Lincoln, æt. 74, Bro. CHARLES BEATY, *M.D.* an alderman and magistrate of that city, and in 1838, Mayor; when, on the occasion of her Majesty's coronation, he laid the foundation of the Victoria Infant School, with Masonic honours, which was built out of the surplus of a subscription for celebrating the day.

Died, at Bridgewater, Bro. RICHARD CAVE, æt. 75.

Dec. 18.—In Stratton-street, General Lord Lyndoch, æt. 94. We hope to give some Masonic particulars of the veteran Brother hereafter.

Dec. 21.—Bro. the Rev. WILLIAM JOHNSON RODBER, *A.M.*, rector and lecturer of the united parishes of St. Mary-at-Hill and St. Andrew Hubbard, London; Grand Chaplain, and Treasurer to the Boys' School. He was initiated about seven years since in the Grand Masters' Lodge, No. 1, passed the Chair, and served on the Board of Grand Stewards, of which he was the President. He sank immediately after the operation for stone.

PROVINCIAL.

UXBRIDGE.—ROYAL UNION ARCH CHAPTER.—We gave an account of the revival of this Chapter at p. 65. It is now in excellent working condition. A Chapter was held at the King's Arms Inn, Uxbridge, on the 23rd September, on which occasion Bros. George Jeffkins and Samuel Nixon, of the Oak Lodge, were exalted, and several other Brethren were proposed. Companion Gibbons was re-elected to the First Chair, which during the past year he filled so efficiently. Companions Elliot and Robinson, (W.M. of No. 225), were elected Second and Third Principals, and Companion Pryer, Principal Sojourner. Nothing conduces so much to the dissemination of Masonry in the provinces as the establishment of good working Royal Arch Chapters.

OXFORD, Oct. 24.—A Provincial Grand Lodge for Oxfordshire was held at the Masonic Hall. The meeting was numerous attended. Amongst those present, were—Bro. T. H. Hall, Grand Registrar of England, acting as Grand Master of the Province; Bro. Ridley, Deputy Provincial Grand Master; and most of the Provincial Grand Officers. There was also a large assemblage of the Brethren of this Province, and members of other Lodges.

In the evening, a Grand Masonic Banquet was provided; and the chair was taken by the Grand Registrar, supported by the Deputy Provincial G. M. on his right, and by Bro. B. Bond Cabbell, Past J. G. Warden of England, on his left. The dinner was also attended by Bros. Blake and Thomas, the Masters of the two Oxford Lodges; and by Bros. Meredith, Farley, Hickman, Hitchings, Landon, and Boyd, and by many other Brethren, residents in the city, and members of the University.

The usual toasts were given from the chair. The memory of the late Grand Master, H. R. H. the Duke of Sussex, was drank in solemn silence.

The D. P. G. M., in proposing the health of the Grand Registrar, congratulated the Brethren on their having amongst them one so eminent in the Craft, and so greatly esteemed as a man. He felt assured, that the presence of such a worthy Brother must be especially gratifying to those more immediately connected with the studies of this place, as they had now the pleasure of welcoming in Oxford Bro. Hall, who, in his early career at their sister University, had gained high academical distinction, for two successive years.

The GRAND REGISTRAR returned thanks for the compliment he had received, in most eloquent terms; and expressed how greatly he was pleased with the state of Masonry in the Province of Oxfordshire; and with the cordiality that existed between the Brethren of the Alfred and Apollo Lodges.

The GRAND REGISTRAR then proposed the health of Bro. Ridley, D. P. G. M.

Bro. RIDLEY, in acknowledging the honour which had been paid to him in so kind a manner, stated his conviction that there was nothing learnt within the walls of a Masonic Lodge which could, for a moment, tend to diminish the adherence of any one to his religious faith, or his obedience to the precepts of the Gospel.

Bro. CABELL shortly afterwards advocated, in most forcible language, the principles of Masonry; and expressed his satisfaction at revisiting the seat of his University education.

Several other speeches were delivered in the course of the evening.

CHELMSFORD, Oct. 24.—At a Grand Provincial Meeting of the Essex Lodges, held at the White Hart Inn, Chelmsford, for the investiture of Provincial Officers for the ensuing year, R. Alston, Esq., Provincial Grand Master, presiding, the following gentlemen were appointed:—Brethren Wackerbath, of Romford Lodge, Senior Grand Warden; Slaney, Colchester Lodge, Junior Warden; Browse, Pursuivant; Wake-ling, Chelmsford Lodge, Senior Deacon; Wilson, ditto, Junior Deacon; Durrant, sen., ditto, Sword Bearer; Abell, Colchester Lodge, Secretary; Law, Chelmsford Lodge, Steward; Butler, ditto, Steward; Thompson, London, Master of Ceremonies; Osborne, Colchester Lodge, Treasurer; Braithewaite, Romford Lodge, Architect.—After the business of the day, the Brethren, consisting of thirty, sat down to banquet.

IPSWICH, Oct. 9.—*Laying the Foundation Stone of the New Custom House.*—This event took place with great pomp and solemnity. At ten o'clock the Free and Accepted Masons assembled at the New Assembly Rooms, and at eleven, marched to the Church of St. Mary Tower, where an impressive sermon was preached by the Rev. J. Fenwick, from the 107th Psalm, 28th and following verses. At the conclusion of the service, the Brethren marched in order to the Town Hall, where they were met by the Mayor and Corporation, when the whole body, in the course of an hour, arranged themselves in procession. On arriving upon the ground, the yards of the several vessels lying along the line of Quay were manned, and saluted the assembled *posse* with three hearty cheers. When the Brethren had taken their places upon the platform appropriated to them, and the officers had entered the circle, with the Mayor and other Municipal Officials, the more immediate proceedings of the day were entered upon. The Rev. J. Fenwick recited a short prayer. Bro. JONES (Mayor of Sudbury,) came forward and deposited the coins, inclosed in a glass case, within the cavity prepared in the lower stone. Bro. THOMPSON, of Woodbridge, read the inscription engraved upon a brass plate.

G. BULLEN, Esq., D.P.G.M., then came forward with the trowel—a very chaste and elegant piece of workmanship in silver, the production of Mr. R. S. Cole, silversmith, the handle formed of a piece of oak, a portion of one of the beams of the Old Custom House.

The trowel was afterwards presented to George Josselyn, Esq., by the members of the Lodges 134, 272, and 522, of Ipswich, in testimony of their high respect for him as Chief Magistrate, on the occasion of his laying the first stone of the New Custom House of that Borough.

The Mayor: I accept this memorial of your esteem and regard. It will be treasured by me as being presented by this body of Free and Accepted Masons; nor shall I forget the sentiments and hopes with which they accompanied the gift. The Mayor then proceeded with the ceremony.

After appropriate addresses from the Mayor, the procession quitted the ground, and proceeded by the route of Quay-street, College-street, Queen-street, and King-street, to the Town Hall. The Brethren returned to the Assembly Rooms, and the members of the Corporation partook of an elegant collation prepared in the Council-chamber by Mr. Smith, of the "Golden Lion."

MASONIC DINNER.

At four o'clock the Brethren sat down to a splendid banquet provided by Bro. Castle, of the Great White Horse.

G. BULLEN, Esq., D.P.G.M. for Suffolk, and W.M. of the British Union Lodge, presided. Nearly eighty Brethren sat down to dinner.

After the cloth was removed, the W.M. gave the usual loyal and Masonic toasts.

Bro. BULLEN now rose, and in a most feeling manner said, "Pause, Brethren, before you press the goblet to your lips; joy and grief are the lot of men. Even in this social meeting we must for a time sorrow. 'To the memory of our departed Brother John Read, Esq., late P.G.M. for Suffolk.'"

Dirge—"Forgive, blest shade, the tributary tear."

The W.M. then rose and said, he had now a toast to propose with which there should be joy and gladness, viz., "The Brethren of the adjoining Lodges and Visiting Brethren, particularly Bro. Sansum, from Rostock."

Bros. PATTISON and SANSUM returned thanks.

Bro. MARTIN rose and requested a bumper toast. As their proceedings had begun in order and been conducted in peace, he would propose "The health of our beloved and excellent Bro. Bullen, with the highest honours."

Bro. BULLEN rose amidst loud applause, and said he felt sincerely the compliment, and observed that during his Masonic career of thirty years, he never had the pleasure of presiding over so numerous an assembly, and concluded by the following:—"May your lamps of life burn long and burn bright, and may the Grand Geometrician of the universe shed his benign influence upon you, and guide you in the paths of virtue and science."

Bro. BULLEN then proposed "The health of the Mayor," and observed that a more urbane magistrate never wore the robe of office in this Borough.

The W.M. proposed "The health of Bros. Clark and Pettit, Architect and Builder of the Custom-house."

Bro. CLARK rose and said, he thanked them most cordially for the compliment, and observed that had it not been for Masonry he should not have appeared in his present proud situation.

Bro. PETTIT returned thanks, expressing similar sentiments.

Bro. CLARK (architect) proposed "The health of Bro. R. Martin, Esq., P.G.W. for Suffolk."

Bro. MARTIN acknowledged the toast in a most able speech, and concluded with the words of one of our bards—

"Oh! the last rays of feeling and life must depart,
Ere the rays of your kindness will fade from my heart."

Many other toasts were given, and as many excellent addresses offered; at length,

The W. M. proposed, as a parting toast, "The Masons' Wives and Masons' Bairns."

NORFOLK.—*To the Worshipful Masters, Officers, and Brethren of the Freemasons' Lodges in Norfolk.*—Brethren,—I have for some time past been in hopes and expectation that some Brother more experienced than myself, and more competent to the task of addressing you on the subject, would have stepped forward in our cause, and called upon you to rally round that mystic point which *should* unite us all. It is now more than twelve months since the death of our late P.G.M., and from

all appearances, we are as far from the appointment of a successor as we were this time last year. To what is this to be ascribed? I recollect the time when Brethren of all *ranks* and all *professions* were regularly seen wending their way to the EASTERN STAR, there to learn the *principles* of our Craft, and separating to perform *its duties*. Then Norfolk ranked amongst the most zealous of the Provinces; but now is her glory departed, and she is become a by-word. For many years those who should have *watched* and *ruled* over us have been but too lukewarm. This of itself is sufficient to throw a partial damp over the energies of others. Still, let us hope that there is the *Spirit* of *Masonry* sufficiently strong in many to need only a *rallying point*; that the fire is not *quenched*, but only smouldering. Whatever may be the cause of this long interregnum—whether it be want of zeal and energy, or what I rather imagine to be the case, a want of *cordiality*, and a *jealousy* as to who may obtain the honours of the new G.L., let us no longer be idle, but let us be up and doing. Let us take example from other Provinces, from our Colonics, and from foreign countries. In the last ten years upwards of a hundred and twenty new Lodges have been opened in connexion with the Grand Lodge of England. The Society is spreading and flourishing in every quarter of the globe.

“Far as the breeze can bear, the billows foam,
Survey our empire and behold our home.”

Let us look at the good our Brethren are distributing far and wide; at the charitable institutions rising under their hands. How many aged have been comforted in their latter days—how many widows' tears have been dried—and, more than all, how many orphans are now being taught to walk in those paths which will lead them to the Grand Lodge above! Masonry has been beautifully and truly styled the handmaid of religion. Let us think of those things, and let us be ashamed of our own supineness.

It is high time that a meeting should be called, for the purpose of petitioning the M.W.Pro.-G.M. to appoint a P.G.M. for Norfolk, and in so doing, let us express our hope that his choice may fall on one who has had some *experience*—who has given an earnest that he feels interested in the cause, and will, in ruling his Province, add the “*fortiter in re*” to the “*suaviter in modo*.” And let none press for the honours of the new P.G.L. but those who mean to make themselves *efficient* in the duties of their respective offices. It is not the *colour* of a *collar*, nor the *jewel* attached to it, that can make a *good workman*. This advice I would more particularly recommend to the *younger* Brethren of private Lodges. It is not the efficiency of the *W.M. alone*, but the able working of himself and all his officers, that gives effect to our beautiful ceremonies. Trusting soon to see Masonry arise in our Province with increased vigour, I am, Brethren, yours fraternally,

PHILO-MASONICUS.

LINCOLN, Sept. 28.—The Members of the Witham Lodge, No. 374, celebrated the jubilee of their present warrant. A Lodge was held in this city as far back as 1730, and a minute-book exists (quoted by Dr. Oliver in his history of the Witham Lodge), commencing a few years after, when Sir Cecil Wray, Bart, afterwards D.G.M. of England, was R.W.M., and many of the principal gentry of the neighbourhood, and the leading citizens were members. When it ceased to meet, there is no

record; but in 1793, a dispensation was granted by the Rev. William Peters, then P.G.M. of Lincolnshire, under which the present Lodge was opened, at the Rein Deer Inn, under the name of the WITHAM, on the 28th of September. For fifty years it has continued to meet without interruption, though with very variable prosperity. During that period there have been about 180 initiations, and nearly sixty joining members; the greatest number of subscribers at one time being, as now, fifty. After the Lodge in question had been regularly opened in the Freemasons' Hall, the Brethren adjourned to the City Arms Hotel (formerly the Rein Deer Inn), where the Lodge had been originally held, and there partook of an excellent supper. Besides the usual loyal and fraternal toasts, "The memory of the Founders of the Lodge" was proposed and drunk in silence. The health of "Bro. Marshall, Father of the Lodge," was also proposed, in conjunction with other veteran Brothers, who, nearly forty years ago, first saw the Light of Masonry under that roof.

WITHAM LODGE, 374.—In compliance with a request made by the D. P. G. M. at the late Provincial Meeting, that all the Lodges in the province should change their officers at the same period of the year, the Witham Lodge have altered their time of election from June to December; the W.M., the Rev. J. Osmond Dakeyne resigned the Chair, and was unanimously re-elected. The Festival of Installation will henceforth be held on the day of St. John the Evangelist, in place of St. John the Baptist.

The principal municipal officers of Lincoln chosen in November last, are all members of the Witham Lodge in that city; viz., Bro. R. Sutton Harvey as Mayor, Bro. Geat Huddleston as Sheriff, and Bro. Charles Pratt as Treasurer.

NOTTINGHAM.—There is some expectation amongst "the Brethren of the mytic tie," that ere long a Provincial Meeting will be held in Nottingham. Years and years have elapsed, and no assembly has been held. True it is that there are provincial officers, but the places are mere sinecures, and the "garter blue clothing" is laid up in lavender. But an end to all this lethargy is at hand. The Grand Lodge have just passed a resolution declaring the office of Provincial Grand Master to be vacant, if the provincial assembly is not convened every year. If some movement is not speedily made, a superseding visit from the Grand Registrar to the province of Nottingham may be certainly expected.—*Nottingham Journal.*

HULL, Dec 4.—*Re-Opening of the Minerva Lodge.*—The Minerva Lodge, after being closed for some time, for the purpose of undergoing extensive alterations, repairs, and decorations, was re-opened with an excellent dinner provided by Brother James Smith, of the Talbot Inn. Samuel Talbot Hassell, Esq., P.M. of this Lodge, was in the Chair, having on his right the W. M., C. Marshall, and on his left P.M. Flint. The Vice-Chairs were filled by Brother R. Jackson, solicitor, and Brother W. M'Allum, and about sixty other members of this and other Lodges in the town and neighbourhood sat down. The room was well illuminated, and from the large number of banners, emblems, and devices in character, had a very splendid appearance. The Chairman gave, "The Queen, Prince Albert, and the Craft," acknowledged by the whole company singing heartily "God save the Queen." The next toast, prefaced with strong remarks of respect by the Chairman,

was drunk in solemn silence, viz., "The immortal memory of our late Grand Master, H.R.H. Augustus Frederick, Duke of Sussex." The Chairman, on rising to propose the next toast, read the following letter from Earl Zetland to the W.M., viz.—

"Aske, Nov. 30th, 1843.

"Sir and Brother,—Owing to my absence from home, your letter of the 25th instant, only reached me this afternoon. I am sorry I cannot have the honour of dining with the Brethren of the Minerva Lodge on Monday, the 4th December; but having only yesterday received intelligence of the death of a near relative, I could not so soon join a festive party. I have the honour to be, Sir and Brother, yours faithfully,

"ZETLAND."

The Chairman then gave "The Pro-Grand Master of England, and Prov. Grand Master of the North and East Ridings, Earl Zetland." A variety of other toasts were drunk, and the evening passed away most harmoniously.

WAKEFIELD, Oct. 16.—The Brethren of West-Yorkshire held an annual Provincial Grand Lodge on Monday last, in the large room of the Corn Exchange Buildings, Wakefield. The Right Hon. the Earl of Mexborough, Right Worshipful Provincial Grand Master, presided, supported by his Provincial Grand Officers, and surrounded by a large number of Brethren from the various Lodges in the Province. Much Masonic business was transacted, and all was done with unanimity of feeling and in Brotherly love. The aged and infirm Freemason, and the Freemason's widow and children, were not passed by unminded; and a delightful instance of the advantage and beauty of Masonic benevolence was furnished, and a noble proof of integrity exemplified, as the following letter, which was read to the assembled Brethren, will testify:—

"To the Right Worshipful Provincial Grand Master, Deputy Provincial Grand Master, Officers, and Brethren of West-Yorkshire, assembled in Provincial Grand Lodge.

"Brethren,—It is with the greatest fraternal pleasure, that I address this letter to you. I have no doubt that many of you (if not all) will well remember, that the Brethren of the — Lodge made application to the Provincial Grand Lodge of Benevolence, in my behalf, when holden at — in the year 1843. The prayer was attended to, and a grant of ten pounds was made for my relief, which was handed over to me by our worthy Provincial Grand Treasurer, and gratefully received, and acknowledged in due course. When the application was made, the nature of the case was fully stated, which I think I have no occasion to repeat here, as I am fully aware that many of you know the case too well. I am happy to say, it has pleased the Great Architect of the Universe to raise me to such a state of health as enables me to pursue my calling, but not with the same activity as heretofore. Yet the Great Giver of all good has been pleased to bless and prosper my humble endeavours, so as to enable me to return you the Ten Pounds, and I think it nothing more than my duty so to do. I have, therefore, inclosed you a Ten Pound Note, and humbly beg that you will accept the same, with a hearty good wish for the prosperity of the Craft; and I trust the same will be found useful on some future occasion; and should it be the means of relieving one distressed Brother, it will be a great gratification to your humble and ever obliged Brother,

— P.M.

At the conclusion of the reading of this straightforward, warm-hearted epistle, the Brethren expressed their admiration of the honourable bearing and disinterested conduct of their respected Brother, by loud plaudits.

After the Lodge business had terminated, the Brethren, to the number of about a hundred, sat down to an excellent dinner. The Right Hon. the Earl of Mexborough was in the Chair, and he was supported on his right by Bro. Charles Lee, D.P.G.M.; the Rev. Bro. Dr. Naylor, P.G.C., Bro. J. Hargreaves, P.G. Sec., the Rev. Bro. Dr. Senior, Past P.J.G.W., Bro. John Wilson, P.G.R., and on the left by Bro. C. J. Brandling, Past P.S.G.W., Bro. Joshua Simpson, P.G.S.B.; and it was pleasing there also to see three scions of the noble house of Savile, ranged together, Brothers in blood and Brothers in Masonry—the Hon. and Rev. P. Y. Savile, P.G.C., the Hon. Henry Savile, and the Hon. and Rev. Arthur Savile. The two Vice-Chairs were filled by Bro. G. H. France, P.S.G.W., and Bro. T. K. Rowbotham, P.J.G.W.

The music of the evening was ably conducted by Bro. J. Hill, P.G. Organist.

After the cloth was withdrawn, "Non nobis Domine" was sung, and The Noble CHAIRMAN gave a succession of toasts, which were interspersed with music and song, after which,

The P.S.G. WARDEN gave—"Our Right Worshipful Provincial Grand Master, the Earl of Mexborough."—Song and Chorus, "Let Masonry," &c., by Bro. J. Hill, P.G.O. The Noble Grand Master returned thanks with much feeling, and concluded a very appropriate and powerful address by proposing,

"Our Right Worshipful Deputy Provincial Grand Master, Brother Charles Lee."—Song, "Holy Friendship, Love," &c., by Bro. Sugden.

Bro. CHARLES LEE returned thanks, and quoted the remarks of the late Right Hon. the Earl of Durham, D.G.M., made at a Provincial Grand Lodge Meeting in 1838, as follows:—"I have ever felt it to be my duty to encourage and support Freemasonry, both in its principles and practice; because it powerfully develops the social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it forms the only neutral ground whereon all ranks and classes can meet in perfect equality, and associate together without degradation or mortification, whether for moral instruction or social intercourse." Bro. Charles Lee concluded his observations in the words of Scotia's bard—

"May Freedom, Harmony, and Love,
Unite you in the grand design,
Beneath the Omniscent eye above,
The glorious Architect Divine.
That you may keep the unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
And Yorkshire's fame reach far awa."

Various other toasts were proposed and drank—amongst them—"Bro. Lord Pollington, and our Brethren of the Noble House of Savile;" "Lady Sarah Savile, and the Ladies." Introducing these toasts many excellent speeches and Masonic exhortations were made, the principal speakers being the Rev. Dr. Naylor, Vicar of Crofton; the Hon. and Rev. P. Y. Savile, Rector of Methley; the Rev. Dr. Senior, Head Master of the Free Grammar School, Batley; the Hon. and Rev. Arthur Savile, St. Clements, London; Brothers C. J. Brandling; the Hon. Henry Savile; G. H. France; T. K. Rowbotham.

CHAPTER OF UNANIMITY, 179, Nov. 1.—This Chapter, whose meetings for the last twenty-seven years have been like angels' visits, "few and far between," and which had been completely dormant for very many years, was re-opened, under circumstances which inspire the most cheering hope, that, like the temple of old, it will soon rise from its ruins, and regain its former prosperity and splendour. Five Brethren were duly exalted, and many others were anxiously desirous of "assisting the Companions in rebuilding the Sacred Temple." The Meeting of Companions, including the Rev. Dr. Naylor, J.; G. H. France, H.; and D. Dixon, P. Z.—the only three "left among them that had seen the house in its first glory"—was numerous and highly respectable. Among the visitors we noticed, Comp. William Sadler, Z. 251 and 384; James Hargreaves, P. Z., 364 and H. 251; the Rev. Dr. Senior, J. of 251, and 384; James Heron E. of 251; and Thomas Hemingway, N. of 251. The Election of Principals, &c. for the ensuing year, and other interesting matters, were proceeded with, when the Companions sat down to banquet, fervently trusting that in them might be fulfilled the prophecy and promise of old—"Be strong O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the High Priest;" for "the glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts."

Bro. Clapham was elected (for the third time) W.M. of the Lodge of Unanimity, No. 179.

DEWSBURY LODGE, 251, Nov. 2.—Bro. H. J. Hemingway, M.D. was elected Worshipful Master of the Lodge of the Three Grand Principals, No. 251; and at the same time his uncle and Brother Companion Thomas Hemingway, P.P.J.G.D. was unanimously reappointed Treasurer, the duties of which important situation he has faithfully discharged, with honour to himself, and to the perfect satisfaction of the Brethren, for the last twenty years. We are happy to say that this Lodge and Chapter continue to progress both in numbers and respectability; so much so, that the Brethren have recently purchased the extensive and commodious premises lately occupied as the Dewsbury Church Sunday School, with the intention of having them properly fitted up and consecrated as a Masonic Hall. Happy would it be for our Sacred Order, if the Masons' Lodge had no contact or connexion with the public tavern; but always stood, as it ever ought, upon its own peculiar hallowed and consecrated ground—the distinguished object of respect and veneration, even to the "popular world."—So mote it be.

BATLEY.—NELSON OF THE NILE, No. 330, Nov. 6.—This being election night, preparatory to the Festival of St. John the Evangelist, the Brethren of this Lodge met, according to ancient custom, when Brother the Rev. Dr. Senior, Head Master of Batley Free Grammar School, and Curate of Crofton, P.P.J.G.W. and J. of Chapters 251 and 384, was unanimously re-elected Worshipful Master and Treasurer. It is in agitation to remove the Lodge from its present confined and somewhat inconvenient situation to the "Bridge Hotel," a large and commodious mansion, belonging to the Right Honourable the Earl of Wilton, by which the Brethren will not only be enabled to conduct the several ceremonies with greater propriety, and more perfect conformity with the constitutions of the Order, but a great accession to the strength and respectability of this ancient and once flourishing Lodge may be fairly calculated upon; nor is it improbable that steps will ere long be

taken to resuscitate the Royal Arch. There was originally a Chapter attached to this Lodge, called the Chapter of Industry, No. 129, but not having been renewed at the time of the Union, it has become dormant.

En passant,—while speaking of this Lodge, we cannot omit to inform our readers, that Charles Lee, Esq., the R. W. D. G. Master of West Yorkshire, was pleased to grant a Special Dispensation, to enable the Brethren of this Lodge to walk in Masonic costume, on the day of the interment of their late Brother William Whitaker, in consequence of which, a vote of thanks unanimously agreed to in open Lodge, at their last meeting, and passed with acclamation, has been transmitted to Brother Lee, by the W. M. the Rev. Dr. Senior.

NEWCASTLE-ON-TYNE, Dec. 8.—A Provincial Grand Lodge for the Province of Northumberland, was held at Freemason's Hall, Bell's Court, in this town, on which occasion the D.P.G.M., W. Loraine, Esq., presided, and was pleased to appoint the following Brethren Prov. Grand Officers. viz.—Bros. John Jobling, P.S.G.W.; Thomas Small, P.J.G.W.; James Archbold, Mark L. Jobling, Sir John Fife, George Hawks, William Coxwell, and W. A. Surtees, P.G. Stewards; the Rev. Robert Green, P. G. Chaplain; John M. Bates, M. D., P. G. Treasurer; W. Johnson, P. G. Secretary; James L. Barker, P. G. Registrar; Thomas Bourne, P.S.G.D.; V. Surtees, P.J.G.D.; R. Turner, P.G.S.W.; Edw. R. Crouch, P.G.O.; W. Dalziel, P.G.D.C.; John E. Wilkinson, P. G. Usher; John Fothergill, P.G.S.B.; William Anderson, P.G.S.B.; William Richardson, P.G.P.; Thomas Hornsby, P.G.T. The Brethren afterwards sat down to banquet, at the Assembly Rooms, Westgate Street, and spent the evening in harmony and conviviality.

CHESTER.—Viscount Combermere, R.W. P.G.M. of Cheshire, in company with Bros. the Earl of Hillsborough, and the Hon. Wellington Cotton, will honour the Cestrian Lodge, 615, held at the Royal Hotel, in Chester, with their presence at the approaching festival of St. John the Evangelist, on December 27, when the installation of the W.M. for the ensuing year will take place, and further degrees will be conferred on several eminent individuals.

SHREWSBURY, Aug. 8.—The visit of Bro. W. H. White, the Grand Secretary, to this town, offered the Masters and Brethren of the Salopian Lodges an opportunity of testifying their respect to him. Accordingly, he was invited to a Masonic dinner at the Lodge-room, in the High Street. Which invitation Bro. White accepted; and we understand that the arrangements were liberal, and well conducted in every respect.

MONMOUTH.—The election of the Rev. G. Roberts to the Chair of the Loyal Monmouth Lodge has given high satisfaction, and we look forward with cheerfulness to his year of office. We have been visited by Bro. Pryer, and other London Masons, to whom we take this opportunity of recording our thanks for their very able advice and instructions.

BOSTON.—The Supreme Grand Chapter in London has granted a Charter for holding a Chapter of Royal Arch Masons in Boston, under the name of "St Botolph's Chapter," and to be attached to the warrant of the Lodge of Harmony, No 339. It is expected that the Earl of Zetland, as Pro-Grand Z., will depute the consecration to the Principals of the "Chapter of Concord" at Lincoln.

STAFFORD, Nov. 21.—*Provincial Grand Lodge and Festival at Stafford.*—After an interval of about eight years, a Grand Lodge for this Province was held by regular summons in the Shire Hall, Stafford, for the purpose of installing the R.W. the P.G.M. for Staffordshire, the Honourable Colonel Anson, *M.P.* for the Southern Division of the county. The Grand Lodge was not opened until one o'clock in due form, with solemn prayer, to enable the Brethren to arrive from a distance, which they did in great numbers. The imposing ceremony of the Installation was performed with much dignity and impressiveness by the W. Brothers White, G.S., and Dr. Crucefix; and the Prov. Grand Master, on taking the Chair, was saluted by the Officers and Brethren privileged to be present in Grand Lodge, with all the Masonic honours due to his high rank and elevation.

The Worshipful Masters, Officers, and Brethren of the following Lodges in the Province obeyed the mandate of the P.G.M. to be in attendance:—Nos. 115, 143, 427, 431, 435, 606, 607, 670, 674, 707, 660.

Among the numerous visitors were, C. R. Colville, Esq., *M.P.*, D.P.G.M. for Derbyshire, and friends; Bro. White, G.S.; Bro. Dr. Crucefix, P.G.D.; G. Holyoake, Esq., S. S. Briscoe, Esq., Colonel Hogg and brother, with representatives from Lodges at Birmingham, Dudley, Kidderminster; Bro. Lambert, P.G.D. of the Eastern Province of Lancashire, &c., &c.

The R.W. the P. Grand Master, invested the following Brethren to be P. Grand Officers:—Bro. C. H. Vernon, P.M. 607; Bro. R. Fenton, P.M. 674, Prov. G. Wardens.

P.G. Chaplain, Bro. the Rev. Dr. Slade, W.M., 607; P.G. Treasurer Bro. W. Lloyd, W.M., 707; P.G. Registrar, Bro. W. Arnold, P.M. 670; P.G. Secretary, Bro. C. S. Clarke, P.M., 607.

P.G.S.D. Bro. T. Boulton, P.M., 427; P.G.J.D. Bro. J. W. Harris, P.M., 607.

P.G. Sup. Works, Bro. L. G. Hales, P.M., 660; P.G. Director of Ceremonies Bro. J. Stirrop, J.W., 427; P.G. Sword Bearer, Bro. W. Dibb, P.M., 427; P.G. Organist, Bro. E. Bond, P.M., 431; P.G. Pursuivant, Bro. G. Baker, P.M., 660.

P.G. Stewards, Brothers G. H. Fourdrinier, P.M., 660; C. L. Greaves, S.W., 115; S. M. Turner, W.M., 674.

All business being terminated, the P. Grand Lodge was closed in due form and with solemn prayer. A procession was formed soon after three o'clock in the Shire Hall, from whence the Brethren proceeded to the Swan Hotel, clothed as in the Grand Lodge; and at four o'clock, 150 Brethren sat down to banquet at the Swan Hotel, the arrangements for which had been admirably made under the stewardship of Bro. Brutton. The game was kindly presented by the G.M. Colonel Anson. Such a gathering and such an entertainment had not been known in the Province among the Fraternity for many a day.

In the list of loyal and appropriate toasts were: the Queen, a daughter and niece of Grand Masters; her Majesty's Royal Consort: the Prince of Wales; the Queen Dowager, a Mason's widow, and patroness of the Girls' School; the memory of the late M.W.G.M., drank in solemn silence; Lords Zetland and Salisbury; Viscount Ingestre, P.S.G.W. of England; the W. Bro. White, G.S., with thanks for his most efficient services; the R.W. the P.G.M. for Staffordshire, with all the honours; the R.W. the P.G.M. for Derbyshire, C. Colville, Esq., *M.P.*, and other G. Officers of that Province present; the P. Grand Chaplain, Dr. Slade,

with thanks for his exertions in reviving the G. Lodge in this Province; Bro. Brutton, and Past Grand Officers, with thanks for his arrangements for the festival; the W. Dr. Crucefix, and the Visiting Brethren; the Rev. Dr. Oliver, and all absent Brethren; the Hon. Mrs. Anson and the ladies of Staffordshire.

It is much to be regretted that some Brother was not invited to report for the press, that Brethren in the distance might profit by the auspicious transactions of this trusty Masonic gathering. In Lodge, the ceremonials were observed with unusual impressiveness; and what particularly gratified us was, that the absurd and indeed illegal, practice of admitting R. A. Masons who had merely been permitted to sit in the Master's chair, was denounced as indisciplinable; the order for their exclusion from the last grand and solemn rite was obeyed, with regret, certainly, but without a murmur. The Brethren of Staffordshire and their visitors are deserving of praise for their ready compliance, and we hope their example will be followed on every occasion. The addresses after banquet were in keeping with the solemnity of the Lodge.

The Hon. Prov. Grand Master was in excellent health and spirits, and prefaced each toast with appropriate remarks, giving earnest of great promise for the future prosperity of his Masonic Province; his frankness in explaining the cause of his delay in summoning the Lodges, was gracefully apparent, and met with the kindest cordiality. He alluded to the memory of the late illustrious Grand Master, with great moral effect, and left an impression on the hearts and minds of all present, that Masonic attainment was happily blended with the courtesy of the gentleman.

Bro. Dr. CRUCEFIX was entrusted with the leading toast, viz., that of the health of the Prov. Grand Master; and if we may judge from the manner in which the toast was welcomed, we may consider that the compliment was as creditable to the speaker as to the Brother it referred to. Dr. C. observed that it had been his good fortune to attend many Masonic meetings, but on no occasion had he ever observed such a careful attention to discipline and practice as on that day; he wished every Provincial Grand Master could have been present. That the Grand Secretary should have been perfect in his duty as an Installing Master, and that he (Dr. C.) might have performed his share without difficulty, was probably expected; but that the entire conclusive duties should have been performed by the newly installed Prov. Grand Master in a manner so truly efficient, was a matter of gratifying exultation.—(Great cheering.)

The PROVINCIAL GRAND MASTER, in reply, touched on the points of this address in a very masterly style, and was cheered with acclamation as he sat down.

Bro. WHITE, G.S. in noticing the manner in which a toast to his health had been received, addressed the company at considerable length, gave a very lucid explanation of many Masonic points, and at the conclusion of his address was also loudly cheered.

Bros. Colville, *M.P.*, Brutton, Rev. R. Buckeridge, Colonel Hogg, Boulton, Lloyd, and Lambert, severally returned thanks for the toasts dedicated to themselves and friends.

Rev. Bro. SLADE proposed the health of the Historian of the Craft, Dr. Oliver, and absent friends, in a most eloquent address, in which the transcendent merits of that distinguished Mason were adverted to in glowing language. The toast was most warmly welcomed.

The Rev. Brother SLADE, in reply to a personal compliment paid to himself, addressed the meeting at considerable length. The reverend Brother noticed the compliment paid to his unceasing exertions to revive the Provincial Grand Lodge with great feeling, alluding to the moral force of charity, its constructive effect and application to great and good ends. Alluding to the Masonic Charities, all of which he mentioned, he stated in reference to the Asylum, "It rejoices my heart to announce to you that our R.W.P.G. Master has pledged himself to preside at its next annual festival, in June. It received the cordial support of his honourable mother, the Viscountess Anson, and it deserves the support of every generous being." A luminous address was concluded by observing of Masonry, "Its text-book is Preston, its history and philosophy the works of Oliver, its periodical of intelligence and literature the *Freemasons' Quarterly Review*." Rounds of applause rewarded the reverend doctor's admirable address.*

The concluding toast, "the Ladies," fell to the fortunate chance of Dr. CRUCEFIX, who, in proposing it, gave vent to a natural burst of grateful emotion; and drew a picture of the fidelity of woman, to her parents, kindred, husband, and, above all, to her Maker; affording a moral contrast to the fiercer nature of man, whose ambition she was often fated to control, as she protected him from his own misgovernment. As some reparation for her absence from the "feast of reason and flow of soul," he conjured the Brethren to be exemplary in their kindness; and, as an earnest of their intention, he advised them to commence with a ball in the spring. He felt certain that the honourable and gallant Brother at the head of the province would lend his powerful aid. The doctor concluded by proposing, as a farewell toast, "the Hon. Mrs. Anson and the Ladies of Staffordshire." Loud and reiterated plaudits frequently interrupted the address, and were continued for some time after its conclusion. In acknowledgment of the compliment to Mrs. Anson and the Ladies of Staffordshire, thus warmly cheered, the Prov. Grand Master made some pertinent remarks, and promised that the patronage of that lady and her friends would not be wanting on so pleasant an occasion—(cheers.) The meeting of the Brethren then dissolved, amid the hearty congratulations of each other.

LEDBURY, Sept. 27.—There was "a glorious gathering." It having been resolved upon by the Members of the Vitruvian Lodge at Ross, to come to Ledbury, and give their respected Brother, Mr. William Butt, a benefit, by dining at his house, they notified their intentions to him, and that worthy individual made suitable preparations to receive them. At the appointed time, the Worshipful Master, his Wardens, and the Brethren of the Lodge, arrived and found a dinner prepared for them. After the cloth was removed, the usual toasts belonging to the Craft were proposed and drunk with the utmost enthusiasm: and many excellent songs were admirably sung. On account of most of the parties having a long distance to return home, they were reluctantly compelled to separate at rather an early hour, each regretting that "hours so sweet" should so speedily wing their flight; for during that happy evening nought but harmony, happiness, and brotherly love prevailed.

TOWCESTER, Nov.—The Brethren of the Lodge of Fidelity, 652, were visited by Members from Lodges of the Province, to celebrate the

Festival. The Lodge was opened at six o'clock, and the Brethren were in due time called from "labour to refreshment," when they partook of an excellent supper. The cloth removed, and the usual formalities gone through, the Worshipful Master, Brother Perkins, called upon the Brethren as loyal subjects (for otherwise they could not be deemed good Masons), to rise and drink the health of her most gracious Majesty, the daughter of a Mason, and Patroness of the Masonic Schools;" the same was most enthusiastically responded to, after which the national anthem was sung, the whole assemblage joining in full chorus. The toast, the glee, and the glass circulated freely and joyously, the latter with that prudence and caution so characteristic of the Craft, and so beautifully and impressively inculcated by the tenets and principles of the ancient Fraternity. The Meeting, altogether, was one of unmingled happiness, brotherly love and respect.

LIVERPOOL, Dec. 13.—The Provincial Grand Lodge for the Western Division of Lancashire, was held at the Adelphi Hotel, Liverpool, when the R.W.D.P.G.M., Bro. John Drinkwater, presided. There was a very numerous attendance. Amongst the distinguished visitors present were—Bro. John Finchett Maddock, R.W.D.P.G.M. for Cheshire; Bro. Richard Daly, V.W.P.G.T. for Eastern Lancashire; Bro. Peter Barker, V.W.P.G.R. for Cheshire; and Bro. Benjamin Brasse, V.W.P.P.G.S.W. for Cheshire. A special vote of thanks was unanimously passed to Bro. John Molineux, sen., for the great services which he has for several years rendered to the province, in his official capacities of P.G.O., and P.G.D.C., and for the deep interest which he has invariably evinced for the benefit of the Craft in general. The late fulmination of the Bishop of Malta against Freemasonry, was noticed, and met by proofs of the most devoted loyalty; the utmost submission to constituted authority in church and state, the most extensive charity, benevolence, virtue, and honour, being invariably displayed by the Fraternity, wherever situate or practising the Art; and by the fact, that during the recent disturbances in the manufacturing districts, not a single Mason was included amongst the disorderly.

BARNSTAPLE, DEVON.—LOYAL LODGE, No. 312.—This Lodge having of late greatly extended its numbers, and the Brethren becoming the purchasers of the splendid and celebrated Bath Masonic furniture and paraphernalia, have found it necessary to remove to a larger and more commodious Hall, and they have consequently met, during the last autumn, in the Assembly Rooms, which have been taken for the purpose.

The Bath Masonic furniture, since its acquisition by this Lodge, has undergone a complete renovation, and being displayed to the greatest advantage in the elegant and capacious ball-room, forms as splendid and perfect a *coup d'œil* as any Lodge in England; and more particularly the effect on the newly initiated candidates (aided by the solemn peals of the powerful and fine-toned organ, to which the utmost effect is given by the talented organist, Bro. Edwards), is most impressive. It is a cause of congratulation to the Craft in general, that this splendid furniture, which was collected and arranged at Bath, regardless of expense, has not now been dispersed, but is again restored to its legitimate purpose, under the guardianship of this Lodge. The candlesticks are especially worth notice, as it is said, that but three sets were ever cast, one for the Grand Lodge of England, another for the Grand Lodge of Prussia, and the third set is in this collection. They are of *or molu*,

of most elegant and delicate workmanship, with allegorical silver plates inlaid; but the counterparts being in the Grand Lodge of England, any further description is unnecessary.

CHAPTER OF LOYALTY AND VIRTUE, No. 312, *December 13*.—A Chapter was held this day, for the purpose of exalting four Brethren to this sublime and exalted degree. This Chapter is in a high state of working and discipline, under the superintendence of the three Principals Companions, Britton, Chanter, and Harris, assisted by Companion Jones, Past Z. The same difficulty has been experienced here, as in many other Chapters, namely, getting the Principals installed.

After the ceremony, a banquet took place, at Bro. Cory's, Fortescue Hotel, where twenty-one Companions sat down to a sumptuous repast, and the evening was spent with the greatest harmony and conviviality.

The encampment of Knight Templars in this town (Trinity in Unity), for which a warrant is still held, but which has been nearly dormant for some years, is also intended to be revived and worked forthwith.

BIDEFORD.—LODGE OF BENEVOLENCE, No. 719.—Masonry, which has been at a low ebb in this town for the last twenty-five years, has, at last, shone out bright, and bids fair for the future to shed a lasting brilliancy over the town and neighbourhood, and this new Lodge to vie, both in working and respectability, with any Lodge in the province.

Some months since, a few zealous Masons resident here, bestirred themselves, and applied for and obtained a warrant. In September, the W.M. was installed, and Officers appointed, and on Thursday, October 26th, a Masonic festival, to celebrate the establishment of the Lodge was held. The Lodge was opened in due form for the dispatch of business, at two o'clock, and at half-past four, the Brethren adjourned to the Commercial Hotel, where a banquet was prepared in Brother Burney's best style, to which thirty Brethren sat down. J. B. Chanter, Esq. P.P.G.D. the W.M. in the Chair, supported by Bro. Pidsley, P.P.G. Registrar, and several Past Masters and Officers of the Barnstaple Lodge, No. 312: C. A. Caddy, Esq., S.W., was in the Vice-Chair. The room was decorated with Masonic banners and appropriate emblems, and the Doric, Tonic and Corinthian lights were displayed. The Bideford brass band attended during the evening, and played several Masonic airs and other appropriate music. The usual loyal, Masonic, and other toasts were given, and several pleasing Masonic addresses delivered. The Brethren adjourned at an early hour, highly delighted with this first specimen of the revival of Freemasonry in Bideford.

The Lodge holds its meetings in rooms, formerly used as the Commercial Reading Rooms, and now fitted up purposely and appropriately for the Lodge, and in the short time that has elapsed since its establishment, half-a-dozen Brethren have been initiated into the Order, including the Mayor and town clerk, and some of the most respected inhabitants and tradesmen of the town; and there are besides several propositions on the books.

EXETER, *October 20*.—The Masons of Exeter, nay, of the Province of Devon, have much to boast of in every particular connected with the Order, of which they are prominent "ornaments and jewels;" excellence, and desire to oblige as well as to "do good to the greatest number," appear to animate all, from the Noble P.G. Master, and his active and able Deputy, down to the least Officer in the Provinces, and

no one who has witnessed the Masonic processions which frequently indulge the inhabitants of Devonshire, and at the same time aid its own cause, will contradict the assertion, that the manner in which Masonry is cherished in the Province, offers a profitable example to all rulers of the Royal Craft. The Brethren have now achieved their last triumph, by the adaptation of an ancient building to the purposes of Masonry. The venerable hall of the Tuckers' Company (the only corporate body of the city exclusively devoted to charity) is peculiarly suitable; it was formerly a church, and has now been aptly chosen for carrying out the holy mysteries and privileges of Masonry; it is fitted up in excellent taste, the shields and pennons of the numerous Sir Knights are arrayed in their proper position, under the groined and fretted arches of the fine old roof, whilst other appropriate fittings and decorations proclaim the skilful hand of the *Perfect Master*, as well as the industry of the Apprentice. In obedience to the truly Masonic notice, which was distributed through the Western Provinces, a numerous body of the Craft assembled to do honour to the occasion. The banquet was served up in the New Hall, at half-past four, when Bro. Rev. John Huyshe, a name familiar to all good Masons, was called to the President's Chair; Brothers Denis Moore and Empson, ably assisting as Vice-Presidents. Among the company, we were pleased to observe a number of other distinguished Masons, including Brothers Captains DALBIAC, Gordon, Cummins, and Tarleton, of the 4th Dragoons; Captains Powney, R.N., K.H., Locke Lewis, and Dixon; Brothers William Tucker, of Coryton Park, Cann, Force, Evans, Laidman, &c., together with the venerable Father of the Province, Brother Hirtzel.* The Chairman gave the usual Masonic toasts in his accustomed happy manner, pre-facing those of the Right Hon. and Noble P.G.M. and the R.W. D.P.G.M., with remarks alike honourable to them and to the Craft whom they so affectionately and judiciously govern. "The Army and Navy" was acknowledged by Captain Locke Lewis, late Sheriff and Deputy-Lieutenant of Radnorshire, in an address indicative of real Masonic feeling; in allusion to the Hall, the worthy Brother declared it to be the most truly Masonic apartment he had ever witnessed, and its proportions were also singularly correct; he had found it to be thirty-three feet in length, three times seven in breadth; it was enriched with thirty-three shields, thirty-three banners, and presented thirty-three compartments in its beautiful roof—(cheers)—forming altogether a rare combination of Masonic correctness, and tasteful display. Bro. Lewis related an anecdote beautifully illustrative of the beneficial effects of Masonry, which had saved the life of a naval officer, a friend of his, who now resided in Devonshire; his head was on the block, but on making himself known as a Brother Mason to one of the authorities, he was spared.

Brother DENIS MOORE proposed the health of a Mason singularly accomplished, and as generous in his attentions to the science, as he was proficient, Brother Huyshe—(much cheering). The worthy Brother offered his thanks, in an address replete with the genuine evidence of unalloyed Masonry. "I am rejoiced (said the Rev. Brother in conclu-

* Bro. Eales White was prevented at the eleventh hour from attending, but we recognized his faithful attendant, the celebrated snuff-box doing its duty, (after introduction by Brother Tucker), by collecting from kindred spirits the means of blessings and comforts for the poor old worthy Mason.

sion) that I have lived to see the day that the working of Lodges has been rescued from inns and taverns ; my hopes are now perfected on this important matter—(cheers)—and I feel persuaded that each month will bring with it ample and gratifying proofs, that *this* is the congenial soil for the growth and prosperity of the true and sensitive plant which so eloquently represents our hallowed profession—(great cheering). I call upon you, Brethren, now to do honour where much is due, and I feel confident that I am meeting your warm wishes, by proposing the health of an exemplary Brother, whose progress in Masonry is worthy of all imitation, whose zeal and active research, will raise him high in the scale of Masonic worthies, and whose station in society offers opportunity for his generous desire of extensive usefulness—I allude to our honoured visitor, Bro. Tucker—(much cheering)—with him, I beg to include the visitors who have honoured us with their company.—(cheers).

Bro. TUCKER assured the Brethren, that he deeply felt the complimentary manner in which allusion had been made to his public services to the interesting science into which he had the happiness to be admitted—as a Devonshire man, he was doubly proud in the contemplation, that in this the city of his ancestors, and where the arms which he had the honour of bearing, were still to be found, he had received the perfection of Christian Masonry ; he was justly proud of the distinction, and from the moment of his having received the Insignia of that Order (Templars) of which our late Grand Master was Grand Prior, he had wished for this desired consummation ; he conceived it his duty as a Mason, to take every Degree which was honoured by its name, even if there were 100 more—(cheers)—and he should feel also an imperative obligation to wear the jewels indicative of every Order and Degree which had been entrusted to him, in processions in particular, or on any other occurrence where the results of Masonic assiduity can be advantageously borne—(great cheering). He admired the manner in which processions were managed in the province of Devon, and there is a generous complexion in the invitation which produced this gratifying meeting, speaking well for the executive thereof. His maxim was, that whatever was worth doing at all, was worth doing well ; he had to learn that a Mason could do too much, or be too zealous in dispensing the “faith that was in him.” He had put his hand to the plough of Brotherhood, and as he felt all the warm sympathies of the Order, he would, God willing, endeavour to carry them out—(much cheering).

The health of Brother Hirtzel, the Father of the Province, was cordially received, and the Venerable Mason, in acknowledging the compliment, said, that all his sons were Masons ; he had but one daughter, and since they could not make her a Mason, he had married her to a Mason—(cheers). The Masonic Patriarch joined heartily in a glee, and shewed that voice and taste could be very effective at the age of eighty-eight.

The Vice-Presidents, Bro. Denis Moore, the efficient Grand Secretary, and Bro. Empson, were toasted, amidst the cheering of the company ; and we regret that our space will not permit us to indulge our readers with their, and other most eloquent and Masonic addresses on the interesting occasion, which will long be remembered by the Masons of Devon.

A Conclave of R.C. was held at eleven A.M., Rev. J. Huyshe, W.M., when Brothers Tucker, Clench, Evans, and Laidman, were installed, and Bro. Eales White elected for installation.

TAUNTON.—The Lodge of Sincerity has voted ten pounds to the "Sussex Memorial," Making £110 from the Province of Somerset.

Bro. W. Tucker, of Coryton Park, has been unanimously elected W.M. for the ensuing year. Expectation is on tip-toe; the high promise of a happy and successful career, we are certain will not be broken to the hope. His installation will take place on St. John's-day; and we regret it will not be in our power, in this number, to record "the transactions of the auspicious day." The Brethren of the Lodge muster some eighty members; and, in addition to their Chapter, are anxious to be enrolled as "Masonic Soldiers of the Faith," as soon as the Grand Conclave shall determine on the course of operations. The bounty money is all ready, and the enlistment will doubtless do great credit to the captains and others, who are panting to go through the Masonic evolutions in the "Encampment of Peace."

BRISTOL, Oct. 30.—The ceremony of laying the first stone of the new Guildhall took place. The route intended to be pursued by the procession was unfortunately rendered undesirable by a continued shower of rain. A very large assembly, however congregated in the neighbourhood of the Council House; and the scite of the intended building was ornamented with a profusion of flags and streamers. The area in which the ceremony was to be performed was covered over with an extensive awning. The banners of the various trades having arrived, and the Freemasons, in full costume, having assembled, the procession issued from the Council House in order, proceeding directly down Broad-street.

On arriving on the spot, and the different bodies having taken up their respective positions, the Right Worshipful Deputy Provincial Grand Master, Brother HUSENBETH, in presenting the Trowel to the Mayor, addressed him as follows:—

"Right Worshipful Sir,—The Society of Freemasons, over whom I have the honour of presiding in this city, feel themselves highly honoured in assisting at the laying of the Foundation Stone of this intended Hall of Justice; thus corresponding fully with the employment of our Craft in the erection of Temples to God, and Halls for the correction of vice and immorality. I have, therefore, great pleasure in presenting you Worship with the Tools of Operative Masonry."

His Worship, the Mayor, then, in a very *Masonic* style, proceeded to spread the mortar under the stone, and which act was accompanied by the spectators giving vent to their feelings of gratification by cheering most heartily.

His Worship then took the brass plate, and read the inscription. His Worship having deposited the plate in the place prepared for it, the stone was lowered into its proper position amidst a flourish of trumpets, and the acclamation of the surrounding spectators, the band playing "God save the Queen." The Mayor then applied the square to the stone, and struck it at the corners with the mallet made out of the wood taken from the old Guildhall, and the ceremony was concluded by the Grand Chaplain, the Rev. C. Holder, *M.A.*, Incumbent of Hanham, in an impressive manner, amidst profound silence, reading a prayer.

His Worship the Mayor then ascended a slightly elevated stone, and addressed the assembly, concluding nearly in the following words:

"I would now beg to express my cordial thanks to those gentlemen who have honoured me with their attendance, and more particularly to the D.P.G.M. and the Society of the Freemasons, for their kind assist-

ance in the ceremonies of the day, which, had the weather been propitious, would have given an interest to the procession, and afforded much gratification to the public. And as this is almost the last time I shall be clothed in the robes of office, I would avail myself of the opportunity it affords me of acknowledging the respect and attention I have received from all classes of my fellow-citizens; especially do I feel grateful to the humbler classes for their orderly and peaceable conduct during my mayoralty, which is the more meritorious, as the last year has been one of severe distress and privation."

Three cheers were then given for his Worship, the procession was reformed and left the ground, the band playing the popular air of "Clear the kitchen," which tune, together with a little additional incentive in the exertions of the police, soon left an open space for the procession, which arrived at the Council House at a quarter past two o'clock, the whole ceremony not having occupied more than an hour.

NEWPORT, Oct. 7.—The Right Hon. Earl of Yarborough, Provincial Grand Master of the Isle of Wight, held a Grand Lodge at the Star Hotel, on Wednesday last, which was attended by upwards of 150 members of the Craft, from various Lodges in and out of the island. The day being delightfully fine, thousands of persons assembled to witness the procession to and from the ancient church. At ten minutes to eleven they left their Lodge, proceeding up James-street, through the beast-market, and down Pyle-street, into church. Having arrived at St. Thomas's church, where the impressive liturgical service of the church was read by the Rev. J. Maude, and the responses, chaunts, and hymns being heartily joined in by the congregation, the effect was very imposing. The Provincial Grand Chaplain, the Rev. William Moore, *A.M.* preached on the occasion, and took his text from Romans xv. 5, 6, 7—"Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ; wherefore receive ye one another, as Christ also received us to the glory of God." Brother Moore's discourse was an able Masonic commentary on the text; he concluded by ably advocating an excellent charity called "The Royal National Benevolent Annuity Fund;" and, after the sermon, a good collection was made in aid.

After leaving church, the procession walked down Pyle-street, up the High-street, and arrived at their Lodge by Upper Lugley-street.

The following were appointed Officers of the Provincial Grand Lodge:—Earl of Yarborough, Provincial Grand Master; Brothers Blachford, D.P.G.M.; Williams, S.G.W.; Hale, J.G.W.; Moore, G. Chaplain; Sheddon, G. Treasurer; Osborne, G. Registrar; Plumbly, G. Secretary; Helby Sen. G. Deacon; Luter, Jun., G. Deacon; Hellier, G. Supt. Works; Tippen, G. Dir. Ceremonies; Hearn G. Sword Bearer; Baskett, G. Organist; Dashwood, G. Pursuivant. Grand Stewards:—Brothers Gallop, Wyatt, Williams, Poore, Moorman, and H. Hearn.

Above a hundred of the Brethren sat down to dinner, Earl of Yarborough presiding with his usual great ability in the chair, the P.G.C. Rev. Brother Moore saying grace.

On the removal of the cloth, the Provincial Grand Master proposed the "Queen," the brass band played the national anthem, and the Brethren afterwards joining in chorus; "Prince Albert;" "The illustrious memory of the late Duke of Sussex;" (drunk in silence); and

other toasts. There were many visitors present, among whom was Brother J. A. Chase, Grand Steward, who acknowledged the compliment paid to him in a well-pointed reply. The P.G. Master alluded very good humouredly to the delay in calling a Grand Lodge, observing that he wished to have his memory jogged to keep him properly a-going.

The festivities were conducted with true Masonic decorum, and concluded at an early hour.

RAMSGATE.—The Royal Naval Lodge of Ramsgate commenced their winter campaign after the summer recess, early in November, under the most favourable auspices to themselves and the Craft in general, as many highly respectable members were added to the institution. To enable the Brothers to obtain Masonic knowledge, a Lodge of Instruction for that purpose is held every Wednesday, at seven o'clock, at the Castle Hotel, Ramsgate.

SCOTLAND.

EDINBURGH.—*ST. ANDREW'S DAY.*—The annual election of office-bearers of the Grand Lodge of Scotland took place on St. Andrew's day, when the following noblemen and gentlemen were elected:—The Right Hon. George, Lord Glenlyon, Most Worshipful Grand Master Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, Past Grand Master; John Whyte Melville, Esq. of Mount-Melville, Substitute Grand Master; Sir David Dundas of Dunira, Bart., Senior Grand Warden; Sir John Ogilvie of Inverquharity, Bart., Junior Grand Warden; Sir W. Forbes & Co., Grand Treasurers; W. A. Lawrie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; William Bailie of Polkemmet, Senior Deacon; the Hon. the Master of Strathallan, Junior Deacon: the Rev. Alex. Stewart, minister of Douglas, Grand Chaplain; William Burn, Esq., Architect; William Cunninghame, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard; William Anderson, Esq., Grand Director of Ceremonies; John Dick, Esq., Grand Sword Bearer; John Lormier, Esq., Grand Bible Bearer; A. Menzies and J. Tinsley, Grand Marshals.

MILITIA TEMPLI.—(CIRCULAR.)—“*FRA.*—A Provisional Priory of the Grand Council will be held in Freemasons' Hall, Edinburgh, on Wednesday the 29th November current, at eight o'clock, p.m., for the purpose of receiving into the Order the Right Hon. Lord Glenlyon, the Master of Strathallan, and others.

“Knights cannot be admitted to the Provisional Priory unless in the full, or at least the half-dress costume of their rank. Those who are provided with the full dress, are expected to appear in it. Apartments on the premises for robing, will be open an hour before the time fixed for the Provisional Priory.

“The half-dress costume of each grade consists of the cap, mantle, sword, sword-belt, and badge. These will be supplied by the proper officer to parties attending on the above evening, provided intimation is

sent to me on or before the 20th instant, specifying the articles required. The lowest prices of these are as under:—

“For Knights Grand Crosses.—Cap 4s.; mantle 13s.; sword and sword-belt 1*l.* 14s. 6*d.*; badge and cordon 2*l.*

“For Knights Commanders.—Cap 3s. 6*d.*; mantle 10s. 6*d.*; sword and sword-belt 1*l.* 14s. 6*d.*; badge and ribbon 1*l.* 10s.

“For Knights.—Cap 2s.; mantle 10s. 6*d.*; sword and sword-belt 1*l.* 13s.; badge and ribbon 1*l.*

“That proper arrangements may be made for the Knights attending, it is desirable that those who are to be present on the evening of the 29th November, should notify their intention to me by Saturday the 25th instant, at latest.

“It is particularly requested that the heads of Pories forthwith apprise the Knights under them of the approaching reception, to enable all registered Members of the Order, appearing in the costume recognized by the Statutes, Chap. VII. to have an opportunity of witnessing the interesting and imposing Ceremonial of Reception in the first Provisional Priory of the Order in Edinburgh.

“By Command of the M.E. and R. The Grand Master,

“J. LINNING WOODMAN, G. Sec. and Registrar.”

“Edinburgh, 14th November, 1843.

“27, India Street.”

ORDER OF THE TEMPLE.—On Wednesday, the 29th of November, in consequence of authority from the Grand Master, (Admiral Sir David Milne, G.C.B., &c. &c.) a Provisional Priory of the Grand Council of this religious and military Order was held at Edinburgh, for the express purpose of receiving within its pale Lord Glenlyon, the Master of Strathallan, Sir David Dundas, and John Whyte Melville, Esq. of Bennoch and Strathkinness. The Red Cross Knights, attired as of old, in the white costume conferred upon them by St. Bernard, assembled to the number of nearly sixty, and were arraigned in stalls, according to their respective ranks in the Order. The Grand Master's throne was unoccupied, his Eminence being at present absent from Scotland, in command of her Majesty's naval forces at Plymouth. The Chapter-house was decorated with drapery, representing tents. Over these tents were placed escutcheons, containing the armorial bearings of the Knights, and the glorious *beauseant* and other banners of chivalric fame were hung around the apartment. The Preceptor and Grand Prior of Scotland, Walker Arnott of Arlary, presided, and a commission from the Grand Council, appointing Fra. W. E. Aytoun to conduct the reception, having been read, the beautiful and interesting ceremonial was thereafter proceeded with by him. On its termination, the irrevocable vow of profession was administered to the newly created Knights. The ceremony of Wednesday derived considerable interest from the fact, that the noble Lord Glenlyon's ancestor, the Marquis of Tullibardine, commonly styled Duke of Atholl, demitted his high office of Regent of the Order, on the election of Prince Charles Edward Stuart to the Grand Mastership, on 24th September, 1745. The Provisional Priory was closed immediately after the ceremonial of reception had ended.*

* We had prepared an article on the state of the Grand Conclaves of England, Scotland, and Ireland, which is deferred until the misunderstanding existing among that branch of the order in Dublin, shall hopefully assume a more agreeable complexion.

Nov. 21.—THE EDINBURGH ROYAL ARCH CHAPTER, No. 1, held their first convivial meeting this season in the Turf Hotel, No. 3, Prince's-street. The Most Excellent Principal Z. Hector Gavin in the chair, supported by the First Past Principal Alexander Deuchar, and Andrew Murray, Second Principal. Several excellent songs were sung by Companions J. Ebsworth and Henderson; and after some remarks about the Masonic charity by the Secretary, M. Leon, the meeting separated with brotherly feeling.

GREENOCK, ST JOHN'S LODGE, *Nov. 30.*—The annual meeting of the Lodge Greenock St. John, was held in the Hall, for the purpose of paying quarterly accounts and electing Office-Bearers. An adjourned meeting was held in the same place, on Thursday, 7th December, when the books were balanced, Members in arrear expelled, and the new Office-Bearers installed.

ABERDEEN.—The annual general meeting of St. Peter's Royal Arch Chapter of Aberdeen was held in their Hall, M'Hardy's Inn, Adelphi, on Saturday last, the 23d September, being the autumnal equinox, the period specified in their charter for the election of Office-Bearers. After the business of last year being read over, showing an increase of Companions, and various documents transmitted, by Companion Leon, from the Supreme Royal Arch Chapter of Scotland, which gave general satisfaction, the Chapter proceeded with the election, when the Companions were duly appointed Office-Bearers for the ensuing year, viz:—

Morris Leon, Esq., of the Edinburgh R.A.C., to be the Representative of St. Peter's R.A.C. in the S.R.A.C., with full power to choose his own Principals.

John Allan, M.E. Principal Z.; James Adam, M.E. Principal H.; James Walker, M.E. Principal J.; Joseph Wishart, Deputy Grand Principal, &c. &c.

Thereafter, the Companions sat down to supper, and spent the evening in true Masonic hilarity, without encroaching on the Sabbath. Among the toasts given by the M.E.P.Z., and responded to by acclamation with the Masonic honours, was the health of Companion Morris Leon—that he may be long preserved as a zealous supporter and resuscitator of true and pure patriarchal Freemasonry.

IRELAND.

—

" My soul akes
To know, when two authorities are up,
Neither supreme, how soon confusion
May enter 'twixt the gap of both, and take
The one by t'other."

DUBLIN.

It will be sufficient for our purpose to remind the respective parties who are unhappily dissociated for no other end, that we can discover, (and we are pretty much in the secret), than to establish some nominal precedence. Since our last, we understand that advances have been made to the highest quarter; and that although no direct denial has

been expressed, it is to be regretted that a more hopeful state has not resulted. Our own impression is, that the party least in error is that which has proved willing to make advances. In our next number, we trust to announce a happy reconciliation. If this gratification is denied us, we are requested to publish some important correspondence; but we shall ponder well before we decide on this step.

At present, we quote an observation of the late Duke of Sussex, in reference to the "Catholic Question," not irrelevant:

"We ought not to treat this supplication lightly; but to allow it a *patient and impartial hearing*, that we have favoured it with such a *serious and fair discussion*, as is alone likely to conduct us to a *temperate and proper conclusion*, and that the memorialists may depart satisfied that they have not been dismissed with an impetuosity and frivolity ill-suited either to the gravity or dignity of the highest, and in that sense, the last court of appeal and equity in the country."

Let the two Chapters pause on these words!

One of the most influential Masons in Ireland thus writes. "It is a sad reflection that Erin, which is so fortuitously circumstanced, (having our G. M. and his officers at the head of every grade), that it ought to advance beyond all others, should be thus unnecessarily flung into anarchy and chaos by the passions and vanity of some few, who differ on the value of an ephemeral bauble, at the certain hazard of injuring the divine fabric. Say, rather fling the doubtful matter aside, to preserve harmony. But for this disgraceful schism, we are nearer than ever to prove Masonry the Handmaid of Religion."

Gentlemen—Masons—Brethren! Do not mock propriety any longer; mutually advance and breathe the word "Peace!"

GRAND LODGE OF IRELAND, Dec. 7.—The Board of General Purposes was elected by ballot. Lodge 271, Limerick, suspended. New warrant, No. 73, granted to some restored members of 271.

Dec. 2.—At the meeting which took place at Jude's Hotel, Grafton-street, of the "Grand Chapter of Knights of the Eagle and Pelican and Princes Grand Rose Croix of Ireland," two new warrants, Numbers 3 and 4, were issued for the formation of subordinate Chapters—the latter to be held in the county and city of Cork, and the former in the city of Dublin. The Officers of the new Chapter, No. 3, being in attendance for that purpose, were solemnly inaugurated into their respective stations by Brother H. O'Connor, M.W.S. of the Grand Chapter, who, in delivering to them a brief and appropriate charge, respecting the nature of their important duties, expressed his full confidence of the success of the new Chapter, from the ability and high Masonic character of its Sovereign, Bro. Fitzpatrick, and his colleagues. The Grand Chapter has now been for five centuries in existence, from a period long anterior to the construction even of the Grand Lodge, the supreme

legislative body of the Craft Masons—and, as appears from a most curious and original tract lately printed, it traces its descent from Robert Bruce, in whose time it certainly existed, if not before. Nor in the stirring incidents of later years, has it been negligent of its ancient fame. Based upon the rock of truth, and supported by the energy and integrity of its sons, it has stood firm against many trials, many prejudices, and many assaults, and has transmitted to the present day, the ancient light of the Rosicrucian Order, “undiminished by disgrace, and undishonoured by dependence.”

On this occasion, several of the most distinguished Masons of Ireland were present, amongst whom were some of the ablest Past-Masters of Lodges, 1, 6, 50, (St. Patrick's Lodge,) 100, (The Royal Albert,) 125, 143, 153, &c., &c., forming a galaxy of Masonic knowledge and personal independence and ability, rarely surpassed in the annals of Irish Masonry.

The Chapter, after labor, adjourned to a most sumptuous entertainment, at which every delicacy of the season was provided, in a style which places Brother Jude at the head of all Irish *restaurateurs*.—*Evening Packet.*

LONDONDERRY.—Sir James Stewart, the Junior Grand Warden of Ireland, has been unanimously elected a member of our Lodge. A resolution to this effect has been transcribed on vellum, and presented to Sir James by Bro. A. Grant. The R. W. Brother has expressed himself highly pleased, and no less surprised, at the great advances made in Freemasonry here, and particularly at the splendidly decorated hall. We are in reality looking up, and are sanguine of success; especially if Sir James should accept the office of District Grand Master.

CORK.—Lodge No. 71 has removed to the Imperial Clarence Rooms.

NORTH MUNSTER, Dec. 3.—Freemasonry continues to make giant progress through this province, by the incessant, and almost super-human devotion of Bro. Furnell, Past Grand Master of North Munster. Union Lodge, No. 13, met at the Freemasons' Hall, Limerick, on the 2nd November, when the Rev. Chaplain, Bro. Willis, and the D.P.G.M., Bro. Tracy, advocated the cause of the family of a late Brother of the Lodge, on whom the vicissitudes of fickle fortune had laid a heavy hand; the appeal was responded to by an immediate and spontaneous subscription of over seventy pounds, together with an order on the Lodge Treasurer for twenty. Also, new winter clothing was ordered for the pensioners and orphans supported by the Lodge, who were directed to appear on St. John's-day.

LIMERICK, Oct. 17.—THE PRINCE MASONS, CHAPTER NO. 4, admitted two worthy Companions to those holy and sublime mysteries, and on the 9th inst. will enrol another distinguished member.

No. 13 has been joined by many military and naval Brethren, of whom several of No. 345, *Gibraltar*, bring all the transcendent evidences of tutelage, under that brilliant orb, Dr. Burrows.

The Past Grand Master, Bro. Furnell, has fixed on Tuesday the 5th, to visit No. 60, the constellation of Ennis; and, on Tuesday, the 12th, to consecrate an Encampment of Knight Templars and M. Knights of Malta, under a warrant just granted to No. 306, Banagher.

FOREIGN.

CONFU, Aug. 22.—Her Majesty's sloop, *Magicienne*, arrived from her cruise round the Islands on the 19th inst. Her captain has been labouring under a severe attack of fever for three weeks, but is now improving. The Freemasons of the Grand Lodge of Greece, and the Pythagoras Lodge 654, under the Grand Lodge of England, in all 143 members, are about erecting a Freemasons' Hall, which, when completed, will be a magnificent building. It is to be about 100 feet in length, and three stories high. They are only now waiting for the plan, in order to lay it before the Senate, who I trust will, with their usual kindness towards such an ancient and noble Society, grant them the place they require. It will be an embellishment to the Islands. I am also happy to say, that the Freemasons' two Lodges here meet with every protection and encouragement from the Government.

MALTA.—We forward important letters from this district. We hope for Masonic protection from the Grand Lodge of England from the brutal attacks made upon us.

GIBRALTAR.—We have been lately visited by a very zealous and amiable Mason, Bro. John Udall, Past Grand Steward, who has won the good opinion of all. We trust that his report of "Masonry on the Rock" will be as agreeable to his friends in England, as his intelligence from thence has been gratifying to the Brethren here.

AMERICA, (UNITED STATES).

As we do not receive the Masonic periodicals from the trans-atlantic hemisphere with strict regularity, we can only publish intelligence therefrom as we receive it: this uncertainty arises from the expence of postage. Time and better arrangements will, however, no doubt correct the evil—but our readers may rely that we never withhold any Masonic matter of interest.

The *Freemasons' Monthly Magazine* commenced a Third Volume on the 1st November last. The best praise it can receive from the Masonic pen is, that it promises most worthily to emulate its predecessors. Of the estimated value and importance of this publication some idea may be formed from the desire of Lodges to possess it, and the grave and considerate support it receives, not only from the Grand Lodge of Mass., but from almost every other Grand Lodge of the U. S. A. We have received copies of the transactions of the Grand Lodge of New York to 31st August, 1843, and of New Hampshire, also the new Constitutions of Mass.; with many interesting documents, all conveying information of the highest importance.

"In the Grand Lodge of New York, held in June, 1842, it was ruled that none but Grand Lodge certificates should be acknowledged as vouchers; and at the same time, the necessity of a more *perfect Masonic*

intimacy between the two countries was as necessary as desirable. A case was quoted in point, in which we hope our friend, the editor of the *Freemasons' Quarterly Review*, will pardon our observing he must have been altogether imposed upon. In one of the numbers of that excellent periodical for 1839, there appears a complimentary letter from "An old Mason, a Past Master of Friendly Lodge, Albany, New York, United States, America." *There is not, nor ever was, such a Lodge existing.* The impostor could not have obtained a G. L. Certificate for his head!

"It is satisfactory here to learn that the London Board of Benevolence, acting as they did lately in rejecting the petition of the American, who had, when he left New York, abundant means in gold. He knew well "the travelling department" had answered well here, and thought to turn the tables by setting up in England.

"The remedy for this misconduct will be found in a public announcement by the Grand Secretary for England, that Brethren visiting in America must provide themselves with a Grand Lodge Certificate, for no others will be acknowledged; and the editor of the *Freemasons' Quarterly Review* is earnestly requested, in the meantime to give publicity to this circumstance, and at the same time to caution the Board of Benevolence not to relieve, and the private Lodges not to admit, any persons assuming to be Masons, but on the most satisfactory grounds of the strictest investigation. Gifts to the unworthy are a robbery of the institution. We have heard it boasted that laxity in this respect in England has been a profitable source of swindling to clandestine Masons.

"The Grand Secretary, Brother Herring, has presented the first nine volumes of the *Freemasons' Quarterly Review* to the Grand Lodge of New York, as a *nucleus* for a library, which compliment was suitably acknowledged: this desirable object must, however, abide the advent of improvement in the general finances of the country.

"The intelligence of the demise of the late Royal Grand Master of England has been received with regret. The Grand Lodge of Massachusetts has sent an address of condolence; that of New York would probably have also paid a similar mark of respect; but a correspondence of some years with the English authorities having been met by a silence as unaccountable as discourteous, and the melancholy event has passed without any public observation.

"The General Masonic Convocation meets with almost universal approbation. The system of working is that received from England fifty years ago—generally known as "Preston's" differing perhaps in non-essentials from those of the English Union; but why not have a strict uniformity between the two countries?

"There is a talk of sending delegates to England, to interchange civilities, compare notes as to work, polity, &c. In Yankee phrase, "would it pay?" That is, is it likely that mutual admissions would be made?

"At no preceding period has there been a greater desire to promulgate true Masonry in the United States than at the present moment; not the least efficient proof of this, is the anxiety and determination to prevent European Lodges from being imposed upon by clandestine and unworthy impostors of our own. We have suffered too much in this respect, to wish our friends in the old country to blush for America."

REVIEW OF LITERATURE, &c.

Freemasonry—A Sermon, preached in the Parish Church of St. Martin, Lincoln, August 31, 1843; before the P. G. Lo. of Lincolnshire. By the Rev. J. O. Dakeyne, M. A., P. G. J. W., and W. M. of the Witham Lodge, 374. Lincoln: Brooke; London: Spencer.*

“For the invisible things of *Him* from the creation of the world are clearly seen, being understood by the things that are made, even *His* eternal power and Godhead.”—Romans, i., part of v. 20.—

The spiritual Masonic Cohort of the Philosopher of the Royal Craft, is increasing with surprising power and emulation among a class of Brethren, whose social position gives an impress of indelible truth to the purity of their efforts in the great cause of nature and science—proves how great has been the effect produced by the energy of one man, as remarkable for his gigantic mind, as for the clearness and precision with which he has directed its magnificent strength, in the development of our mysterious profession.

This sermon of Bro. Dakeyne's will, if we mistake not, endear him to Dr. Oliver—the disciple is worthy of the master. There are master touches in it that tell with resistless force. Truth abounds, and every page is richly embellished with classic thought, and each thought breathes piety and virtue.

Our Author fervidly acknowledges the great source from whence his Masonic instruction has been gained, and pays his grateful homage as gracefully; nor is he unmindful of various other streams from which he has benefited. Of course, the sacred Poem of Life is amply referred to in illustration of his positive proofs; while, as collateral evidence, he draws extensively from the stores of antiquity—adducing, in connexion, the highly-prized names of Maurice, Sir W. Jones, Morrison, and Stephens. Perhaps in so small a compass, so much valuable matter has rarely been comprised.

We quote the following, as a striking proof of Masonic expression:—

“That all the bearings, the practices, the teachings, and the fruits of *Freemasonry*, are to one great end, viz., the setting up of peace and good-will amongst men, and the attributing in all our actions and in all our utterance, ‘Glory to God in the highest.’ †

“It is not my purpose, as it would occupy too much time, to enter into any disquisition upon the *Antiquity* of our Order. Born in the morning of the young world, cradled in the hearts, and nursed in the hopes of the Patriarchs, the principles which distinguish it came forth into activity. Thence it became developed in the wanderings of the Desert and in the solemnities of the Tabernacle;—and it grew onwards, until perfected and made glorious upon Mount Moriah,—*Wisdom* then planning its more organised *establishment*, *Strength* giving efficiency and permanency to the design, and *Beauty* adorning and throwing a charm around its details:—

* No workman's steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung.—*Heber's Palestine.*

* Allusion is gently made, in the discourse, to a splendid Ancient Painted Glass Window, with Masonic Emblems, at the end of the Western Transept of Lincoln Cathedral; an elegant engraving of which is given with the Sermon.

† Luke ii, 14.

Next, mourning amidst the tuneless harps by Babylon's * dark waters, sighing beneath the drooping willows over the by-gone splendour of the loved and lost Jerusalem: then returning with the *children of the captivity* to renew the services of Zion—passing on, although clouded and known to few, no longer to dwell with the apostate and the slave, passing on from the 'abomination' † of the latter 'desolation,' and leaving the once sunny and lovely Palestine to endure its punishment and its purifying, taking up its abode in the Western world, 'Kings, Princes, and Potentates,' thinking it no stooping of 'their imperial crowns and dignities,' to give it welcome and nurture; as *operative*, developing science, encouraging arts, expanding social comforts, ministering to public adornments, and raising those wondrous Temples to the Most High which still—(and we have in this city proof eloquent of this)—lift their pinnacled glories to heaven, and also the more retired Churches with their spires symbolic, 'silent fingers pointing to the sky!'—as *speculative*, binding men together in sweetest union—*Brotherly Love* the band, *Relief* and mutual assistance the grace, *Truth* the ruling principle, and bringing us not only—as listening to the voice of Nature—to

* See God in clouds and hear him in the wind,

but from every particular of science and art to derive instruction and holy lessons, and through the *signs* and *tokens* and *symbols* of the material world to view, to acknowledge, to worship, the *Great Architect of the Universe*, and so, from 'the things that are made' understanding 'the invisible things of Him,' to bend before 'His eternal power and Godhead." I would only say, that *Freemasonry*, thus uprising, thus increasing, thus working, and thus now flourishing, can boldly appeal to *Antiquity*, to prove it to be no new thing—to the long roll of *History* to prove it to be no vain thing, and to present *Experience* and feelings to prove it to be a good thing!"

Bro. Dakeyne's Sermon will be prized by all Masons who can appreciate the value of a casket so few have the moral courage to examine; his arguments against the scepticism of the uninitiated are home-truths.

A Biographical Memoir of His Late Royal Highness, the Duke of Sussex, K. G., &c. By L. Glück Rosenthal. Richard Spencer, Holborn.

Upwards of seventy pages of very closely printed letter-press, as appears by the book of explication which accompanies the "UNIQUE DRAWING IN CALLIGRAPHY," are comprised in the delineation of one of the most difficult and yet most elegant tributes to the memory of the illustrious Brother. The likeness is admirable; the key is necessary to trace the various subjects.

The reading of the introductory portion commences on the right side of the print, and forms the outline; the general subjects are taken from the public prints, and particularly from the *Freemasons' Quarterly Review*.

The Sword contains the early biography.

The upper part of the right Pillar and the right Curtain—The marriage with Lady Augusta Murray.

* Psalm exxxvii.

† Refer. Dan. xi. 31—xii. 11. Matt xxiv 15.

The Feathers—His Presidency of the Society of Arts, and Royal Society.

Left of the Chair—The illness and death.

Eyes and Eyebrows, Whiskers, Holy Eye on the Chair, &c.—Subsequent arrangements, last moments, &c.

We have merely noticed the above few points to explain the mode of reading this magnificent specimen of Calligraphy, which represents the late Royal Duke on the old Masonic throne in the large hall. In form it very closely follows the arrangement of the portrait by Bro. Harris, on which, however, it has improved, being a striking likeness of His Royal Highness in recent years, and with the cap which was latterly worn. The writing on stone, the working off, and the compilation, is the unaided result of the author's efforts; by birth a Polish Jew, born to better prospects; a Freemason seeking a maintenance by the exercise of his talents. To every patron of the arts, to Freemasons, and more especially to Lodges, we do most earnestly recommend this unequalled production as deserving their attention. Its superior merit is no mean qualification; the cheapness of the charge for print and book (six shillings) is remarkable. Bro. Rosenthal's address is 189, Wellington Terrace, Waterloo Bridge. He is a teacher of the German language on a new and improved system, also of drawing in all its branches. Success to the arts say we, and to our foreign Brother in particular; and may he find in this country some reparation for the heartless cause of expatriation from his own!

The Voice of Jacob.—A publication of the Anglo-Jewish periodical press. Steel, Paternoster Row.

Our attention has been called to this fortnightly serial, which appears "intended for the promotion of the spiritual and general welfare of the Jews, by the dissemination of intelligence on subjects affecting their interests, and by the advocacy and defence of their religious institution." The two first volumes have just reached us, too late for critical examination at the present time; but the subjects expressed in the "word of promise" are too important to be passed over, and we hope to find time hereafter to join company, and "go along" with Jacob, listening to his voice, and find good reason to "do likewise." As a passing comment, we do not discover that strength and mighty impulse of proud morality, but rather the stillness of a fearful hope, that is not likely to herald success; there is, however, in No. 61, a very masterly article on "The Press, as a means to ameliorate the religious, moral, and social condition of the Jews," in which there are some home-thrust arguments, which the Editor follows up by admitting the justice of the remark, and suggesting a plan of operation.

Ravencourt; a Dramatic Legend, in three Acts, as performed at Wolverhampton. By Henry W. Wynne. London: Simpkins and Co., Stationers' Hall Court; Joseph Bridgen, Wolverhampton, 1843.

This is a play from the pen of a youth just pluming his poetic pinions to soar into the regions of Mount Parnassus. As a whole, it does his genius considerable credit, proving that during the hours of recess from the avocations of "leather," as the song says, he has keenly pursued the more tasteful paths of "learning." Only he must take care, while assiduously cultivating the "dulce" of literary life, he does not neglect the "utile." As we respect his talents, he will excuse our

hint for his temporal welfare. The play opens very modestly, both in its dedication and preface. The plots, major and minor, may not be very original; but the unity is perfect, and the language in which many of the sentiments are clothed, shows that our young author has trod the classic vale of Tempe. We quote a few passages to do him justice. Lord Ravenscourt's delineation of his son Ernest to the uncle Sir Hubert, is beautiful. (Act I. Scene 1, p. 17.)

“ Yet may we hope in you sweet gift of heaven
A golden harvest, Hubert—(*points to Ernest*,)
Mark the boy!
His attitude, in what a mould 'tis cast!
The Spartan's vigour, with the comelier graces
Of classic beauty blended. Scan that brow
So youthful, yet so bold!—How should dishonour
Cover its speaking nobleness? An eye,
The set of which I'll one day prophecy
Shall blanch the dastard's cheek, and bend the head
Of harden'd shame in very abjectness.
And yet, my Hubert, in the smile below
Methinks there's more than woman's gentleness,
To temper and to chasten down the whole.”

Some of the metre, to our ear, is not so euphonious in other parts; nor do we like that punning upon words in the part of Frantz, in Scene 2, page 21, (*sus*)pension, (*h*)alter.

A father's indignation, even on his dying bed, against the betrayer of his daughter, is poetically expressed by the daughter Alice, in Scene 3, page 26.

“ My father, on his dying lips,
Gather'd his powers to chide; but heaven attuned
The word into the music of a blessing,
And they, disarm'd of curses, closed in silence.
Striving but one name to articulate,
The which his eye alone could syllable.”

In Act II. Scene 1, Sir Hubert's soliloquy there is *originality*, we think, in his character of ambition. His development of his diabolical scheme to his villanous esquire, Scene 1, Act II., pages 33—34, is masterly. We would gladly extract these passages would our limits permit. The whole of Scene 1, concluding Act II., is full of racy humour, and would call down thunders of applause, if well acted, *de diis*. The most fastidious in sentiment may read this play; and we therefore heartily recommend its young author to the patronage of the public.

TO CORRESPONDENTS.

MALTA TIMES and MAIL, are received. We shall feel obliged by future papers containing Masonic information.

A SALOPIAN BROTHER.—Had even the name and address been appended, we should have hesitated to insert the report. If the address of Bro. W. H. White, as stated to have been delivered by him on the 8th of August at Shrewsbury, did really appear in the public prints, *sufficit ad id*, we shall not do him the injustice to reprint it. If it did not appear, the conduct of our correspondent is below contempt. We are none of us free from failings; but Brother White does not lack generosity, and from public opinion he is sure of justice. The circular of Brother Wood is complimentary.

BRO. G. WATSON'S communications are always welcome; indeed, there have been expressions of regret that the "Lexicon" has been interrupted.

BRO. THOMAS.—We are obliged by the report.

CATO.—(Page 379, last No.) We are requested by Cato to correct an error of the printer, line 41, for "IN the spiritual meaning," read "OF the spiritual meaning." The last excellent communication is inserted.

BRO. DR. SENIOR.—Many thanks.

BRO. A. GRANT.—Merry Christmas, and thanks for kind wishes.

BRO. W. LLOYD.—Masonic regard accompanies grateful thanks.

ANTIQUITAS.—On the subject in question, the Calendar, (miserable as it otherwise is,) is pretty good authority. In the year 1847, Nos. 84 and 85 will attain their centenary; but in 1844-5-6, there will be no Lodges thus circumstanced.

M. M.—"Let him that is without sin cast the first stone."

CLERICUS.—The paper appears inconclusive. May we refer it to a better authority than ourselves?

AN OLD CORRESPONDENT.—*Sener, Tempus, P.M., Philo-Masonicus*, and another with a mystic cypher, on the suggestion to limit the duration of the Masonic Protectorate, differ materially—yet all agree that the tenure should not be for life. We insert only one communication, as not being unreasonable; had we been vain, we might have inserted fifty in proof of our own opinion.

A SUFFERER is mistaken; we never gave any publicity to the shapeless thing, even in the way of business. Sooner or later the bubble must burst; all we can do is, to warn others of the "*noli me tangere*," as far as the law of libel permits.

CELTICUS—"On Etruscan Literature and Antiquities" is returned, for his reconsideration of several points; especially the ungenerous, not to say unfeeling remarks on the late Brother O'Brien. Celticus forgets that the author of "*Etruria-Celtica*," is V. P. of the very society by whose decision the high-minded classic O'Brien so severely suffered. The remarks we allude to are a blot on the escutcheon of "Ulster King-at-Arms."

DUBITAS, on the right to speak on the confirmation of minutes, should apply to the Board, who may be amused, if not instructed.

A PAST MASTER.—We see no objection to speaking on the confirmation of previous minutes.

ONE OF 109.—We are not in the secret. It is quite possible for a P.M. to tire himself out, as well as to weary others.

SOUTH SHIELDS.—In our report of the Snuff-box made from the timber of the BETSEY CHAINS, for *Coal and Butter*, read *Coal and Baltic Trade*.

DR. STEPHENSON.—Will our esteemed friend inform Dr. Crucifix where a letter will reach him?

A PAST MASTER, (post-mark Ross,) wanting name and address, cannot be answered.

A MEMBER OF THE BOARD.—You have the remedy: there is a railroad to Coventry;—secure a place in the *third-class* train, and you will cure the offender.

AN ENQUIRER must be content to learn that the promised History of Freemasonry in Warwickshire is not likely to appear, by reason that only twenty instead of two hundred names have been subscribed.

F. B. R.—Enquirer is a quiet, unassuming gentleman, and modest withal—is possibly not anxious to be “raised to elevation of social virtue;”—but, we will answer for him, that he never did, and never will, “prostitute his time and conduct to *secret* insinuation and sportive vindictiveness.” Odd words these, my masters!

MONMOUTH.—We shall be glad to have some account of “Old Masonry” in Ireland, particularly “Curiosities of the Militia.”

A LIVERPOOL MASON.—“The Mail” reached us too late to extract from the very interesting report.

ARCH MATTERS.

25.—The confirmation may be *vice versa*; up and be stirring.

AN UXBRIDGE COMP.—It is said that, on the Union of the Two Grand Chapters, exactly seventy-two Companions sat down to the banquet; how many were present in the G. C. we have not heard. At the banquet in honour of the exaltation of H. R. H. the late Duke of York, seventy Companions were present.

Z.—The Grand Scribe E. is thought to have made a good point at the late Grand Chapter on the possibility that more than seventy-two Companions might be present, if more charters were granted to London Chapters. But the difficulty might be easily obviated, and why raise the question? If the Country Principals were to attend, which they have power to do, how would Scribe E. act?

A COUNTRY COMPANION.—The remark was made in perfect good-humour: the Companion is too *long-headed* to require the assistance of a *short-handed* writer.

EXAMINER is only in error as to the sum. Instead of 200*l.*, Comp. Burekhardt's bill for jewels for H. R. H. the late Duke of York, was only 105*l.*; and Brother Godfrey's, for clothing, 40*l.*

EZEKIEL.—The Grand Chapter of the Prince of Wales' Society, was called “The Supreme Grand Chapter of Royal Arch Masons of England.” At the Union, which took place on the 18th of March, 1817, the title of “United Grand Chapter” was used, until the 6th February, 1822, when the former title was resumed, and is still observed.

A POOR Z.—All memorials to the G. Z. must pass through the Grand Scribe E.

AN ATHOL COMP.—There was a meeting convened for the Union of the two Grand Chapters, which took place 18th March, 1817.

DISCIPLINE AND PRACTICE.

D P.G.M. is wrong. A Prov. Grand Lodge is in all things possible analogous to the Grand Lodge; and particularly as to the *right* to attend and be present. Consult the Constitutions.

A MASON OF WALES.—The practice is not merely unconstitutional, but a violation. The mockery of passing the chair for the purpose of qualifying *improper* persons to attend the Installation, subjects the Past Masters to the severest penalties—they should be *bundled* out. If our correspondent has a grain of moral courage, he should send up his *proofs*, and we will place them before counsel.

A PROVINCIAL BROTHER.—Not being actually appointed, there is no indiscipline in not assuming the purple on the first attendance in the P.G.L., and for the obvious reason, “nothing is certain.”

A GRAND OFFICER.—The late Grand Master ruled, that he had no power to *remove*, or accept resignations from Past Grand Officers—*ex.Gra*: the case of Dr. Crucefix. The resignation by the Marquis of Salisbury of the Deputy Grand Mastership, and the Provincial Grand Mastership of Herts, may, or may not, be according to law; but his resignation of the Past

Deputy Grand Mastership, and the Past Provincial Grand Mastership, must (if there be any consistency in the precedent quoted,) be made to Grand Lodge itself. It follows, then, that the nomination of the most honourable Brother, is not affected by the course he has taken. His resignation, as a member of private Lodges, is a different matter—dues paid, and confirmation passed, he is no longer a member.

A WARWICKSHIRE MASON.—You may initiate a *lame* candidate, provided the complaint be not in the *mind*; we have noblemen and other Brethren in the Order in proof.

A PAST MASTER.—To a certain extent, we do not object to the illustrations, &c.; but there is one portion, the publication of which is an utter abandonment of the promise and declaration: but the party has not altogether been kindly treated, and, in comparison with certain pharasaical boobies, is as “unsunned snow.”

A HEARER, NOT A LOOKER-ON.—The observation was coarse and unfeeling.

G. T.—Read the Constitutions. The *principal officers* are the Master and Wardens; the Past Master, as expressed by the term, is a past officer.

A PAST MASTER.—The question has often been answered. A Master who does *not* perform his duties, (giving no valid reason for his absence,) may, by a vote of the Lodge, be returned only as a member. By this means, he will be prevented from taking his seat. His remedy will be with the Board of General Purposes, who, in deciding, will at least admonish him, and settle the question.

A PAST MASTER.—No Mason, whether a member of the Grand Lodge of Ireland, or of whatever Grand Lodge, can attend a Board of Installed Masters, unless he be an actually installed Master—not a *bundled* pretender.

TEMPLARS.

A COUNTRY KNIGHT.—The Grand Conclave has met, and will soon be in operation: wait a bit, and apply to that body for your warrant.

ROINES.—Existing Encampments, when enrolled, will become an integral part of the Grand Conclave, and, on payment of fees for registry, their members will be entitled to certificates; but, until the financial arrangements are arranged, we advise silence. The alembic is preparing. Brethren, not Templars, purchasing furniture from an Encampment, presumed to have been in operation, cannot use a warrant. Whatever a Lodge purchases, becomes the property of a Lodge, but the Brethren can only use what is constitutionally applicable. The Grand Conclave of England recognizes the R.C., N.P, M.P., and M. degrees.

O.—In Edinburgh, it is intended to remodify the Order altogether! In Dublin, the Grand and Original Chapters are fencing with each other!! In London, there is now a Grand Conclave full of promise,

THE ASYLUM.

*** The BALL is fixed for the 23rd of January.

The FESTIVAL will take place about the middle of June.

The general concerns of the Institution are in a state of prosperity. The present legal proceedings are absolutely necessary to prevent any future difficulty, and we hear will be attended with comparatively little expense.

FLOREAT ASYLUM!

THE LAST AND THE FIRST CHIMES, 1843-4.

TOLL on, sad-pleasing bell, as thou hast done
 For thousand years, to the mute heart appealing,
 Requiem affording to the days, months gone,
 And, Janus-like, the future ones revealing.
 To us, the year has been a year of sorrow,
 We lost our Chieftain whilst its days pass'd on ;
 Yet bring these bell sounds hopefulness to-morrow
 Will give bright Masonry as good a son.*

Yet stint we not the tribute to HIS worth.
 Although some errors to his share *did* fall ;
 The isolated summit of his birth
 Made him, perhaps, too much seclusion's thrall.
 No more !—the new year's bell again is ringing
 Forth in exultant tones its merry sound—
 Music upon the night-breeze sweetly flinging,
 Making all hearts with hope of coming joy abound.

Dec. 31, 1843.

E. R. M.

No. 1, & P.M. 49.

THE RENEWED YEAR.

FAREWELL to thee, old FORTY-THREE,
 Erewhile so blythe and brave !
 With alter'd brow thou sinkest now,
 Where none can stay or save ;—
 Where sire and son their race begun—
 Their birth-place and their grave.

Time's circle thus absorbeth us
 If rightly understood ;
 For who can say what happen may
 In his so changeful mood ?
 Since life and death hangs on his breath—
 With evil gifts and good !

Well, FORTY-THREE ! Time buries thee
 With those who went before ;
 Within the womb, and future tomb
 Of one descendant more ;
 And, with the bell that sounds thy knell,
 We welcome FORTY-FOUR !

J. LEE STEVENS.

* A punster may imagine the rhyme "sun," if he wills.

SUPPLEMENTARY NUMBER.

BIOGRAPHICAL MEMOIR

OF

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX,

MOST WORSHIPFUL GRAND MASTER.

SOCIAL, POLITICAL, AND MASONIC.

The only Biographical Memoir of this Illustrious Prince, and Most
Worshipful Brother, is to be found in the Supplementary Number of the

FREEMASONS' QUARTERLY REVIEW,

PUBLISHED IN MAY, 1843,

AND MAY BE HAD OF

SHERWOOD, GILBERT, & PIPER,

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PRICE THREE SHILLINGS.

A STRIKING LIKENESS of His late Royal Highness,
with a fac-simile of his handwriting, illustrate the above interest-
ing Memoir.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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THEM WORKING

A Board of Quarters

BRITANNIA LIFE ASSURANCE COMPANY,

No. 1, PRINCES-STREET, BANK, LONDON,

Empowered by Special Act of Parliament, IV. Vict. cap. IX.

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ASSURANCES MAY EITHER BE EFFECTED BY PARTIES ON THEIR OWN LIVES, OR BY PARTIES INTERESTED THEREIN ON THE LIVES OF OTHERS.

The effect of an Assurance on a person's own life is to create at once a Property in Reversion, which can by no other means be realized. Take, for instance, the case of a person at the age of Thirty, who, by the payment of 5*l.* 3*s.* 4*d.* to the Britannia Life Assurance Company, can become at once possessed of a bequeathable property, amounting to £1000, subject only to the condition of his continuing the same payment quarterly during the remainder of his life—a condition which may be fulfilled by the mere saving of EIGHT SHILLINGS weekly in his expenditure. Thus, by the exertion of a very slight degree of economy—such, indeed, as can scarcely be felt as an inconvenience, he may at once realise a capital of £1000, which he can bequeath or dispose of in any way he may think proper.

A Table of Decreasing Rates of Premium on a novel and remarkable plan; the Policy-holder having the option of discontinuing the payment of all further Premiums after TWENTY, FIFTEEN, TEN, and even FIVE years; and the Policy still remaining in force—in the first case, for the full amount originally assured; and in either of the three other cases, for a portion of the same, according to a fixed and equitable scale endorsed upon the Policy.

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Age.	1st Five Years.	2nd Five Years.	3rd Five Years.	4th Five Years.	Remainder of Life.
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20	1 1 4	1 5 10	1 10 11	1 16 9	2 3 8
30	1 6 4	1 12 2	1 19 1	2 7 4	2 17 6
40	1 16 1	2 4 4	2 14 6	3 7 3	4 3 4
50	2 16 7	3 9 4	4 5 5	5 6 3	6 13 7

Detailed Prospectuses, and every requisite information as to the mode of effecting Assurances, may be obtained at the Office.

PETER MORRISON, *Resident Director.*

A Board of Directors attend daily at Two o'clock, for the dispatch of Business.

CHRISTMAS FESTIVITIES

The gaiety that reigns supreme at this festive season, when friends and lovers assemble at the social board, or whirl in the giddy mazes of the dance, induces both sexes to be more than usually desirous of shining in personal attraction, and to devote a greater share of attention to the toilet. It is, at this particular season, that the VIRTUES and SINGULARLY HAPPY PROPERTIES OF THOSE AUXILIARIES OF PERSONAL BEAUTY,

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shine pre-eminent in their power; while the *white* and *swan-like neck*, and the *rich luxuriant tress*, form admirable trophies of their INESTIMABLE QUALITIES! The August Patronage conceded by our Gracious Queen, and the several Sovereigns of Europe, together with the Beauties which adorn the circles of Princely and Regal Magnificence; and the confirmation by experience of the infallible efficacy of these creative renovating Specifics, have characterized them with perfection, and given them a celebrity unparalleled. They have proved the theme of the poet; they are celebrated in the periodical literature of the whole civilized world; the lays of Byron, and the voice of the universal press, have proclaimed the incomparable virtues of the "Oil Macassar," and of its accompanying preparations.

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FREEMASONS'
QUARTERLY ADVERTISER.
NEW SERIES.—No. IV.

DECEMBER 31, 1843.

MASONIC OFFERING TO DR. OLIVER.

THE SUBSCRIPTIONS for presenting a suitable Masonic Testimonial to the Rev. Dr. OLIVER, will close in the ensuing month. This tribute to the learning and zeal of the "Sage of Masonry" is irrespective of province or country; all who have benefited by his numerous works on the Craft may have the opportunity of throwing in their mites.

Masters of Lodges, and individual Brethren, who have not yet paid in the amount of Subscriptions collected, are requested to pay the same immediately to Bro. RICHARD SUTTON HARVEY, Esq., *Mayor of Lincoln, the Treasurer*, in order that a Meeting of the Lincoln Central Committee may be held in the course of the ensuing month (January), to ascertain the amount subscribed, and to determine upon the nature of the "Offering" to be presented, and the time, place, and manner of presentation.

Lincoln, Dec. 15th, 1843.

ROBERT GOODACRE, *Hon. Sec.*

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A QUARTERLY GENERAL COURT will be held at the School House, Westminster-road, on THURSDAY, the 11th of January next, at Twelve o'clock at noon, for the dispatch of the usual business.

F. CREW, *Secretary.*

FREEMASONRY.

THE ROYAL MASONIC INSTITUTION

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

A QUARTERLY GENERAL COURT of the GOVERNORS and SUBSCRIBERS will be held at the Office, No. 7, Bloomsbury-place, Bloomsbury Square, on MONDAY, the 1st of January 1844, at Seven o'Clock in the Evening precisely, to transact the usual business of the Charity.

In consequence of the number of Candidates being less than the number of Vacancies, the four boys, admitted Candidates, it is presumed will be elected at this Meeting, viz. :— Abraham Kernot; Hubert Conder; Matthew Ravenhill; Henry W. Michael.

The following Notices of Motion will be submitted at this Meeting:—

Quarterly Courts—Hour of Meeting.—"That an alteration be made in the 2nd Rule of this Institution, by substituting the words 'Eleven o'Clock in the Morning,' instead of 'Seven o'Clock in the Evening.'"

Committee—Hour of Meeting.—"The Committee recommend also that an alteration be made in the 10th Rule of this Institution, by substituting the words 'Eleven o'Clock in the Morning,' instead of 'Seven o'Clock in the Evening.'"

I have the honour to remain, your most obedient Servant,

AUGUSTUS U. THISELTON, *Secretary.*

* * The Anniversary Festival of the Charity will take place on Wednesday the 13th of March next, when the presence of the Governors and Subscribers is respectfully requested.

FREEMASONRY.

ASYLUM FOR WORTHY AGED AND DECAYED
FREEMASONS.

A GRAND MASONIC BALL

WILL TAKE PLACE
AT FREEMASONS' HALL,

On TUESDAY, the 23rd of JANUARY, 1844, under the direction of the following

BOARD OF STEWARDS.

President—Bro. W. SHAW, 346, Strand.*Vice-President*—M. SCHLESSINGER, 38, Walbrook.*Treasurer*—S. STAPLES, 69, Newman-street.*Hon. Secretary*—H. WATTS, 63, Lincoln's Inn Fields.

AND BROTHERS

T. M. Bacon, Freemasons' Tavern
 J. Bevis, 346, Strand
 E. Brewster, Hand-court, Dowgate Hill
 A. F. Chamberlayne, Great James-street
 M. J. Cooke, 2, Clifford-street, Bond-street
 R. T. Crucefix, 7, Lancaster-place
 J. Dubourg, 61, Haymarket
 H. Faudel, 7, Queen-street, Cheapside
 R. Field, 25, Tibberton-sq., Islington
 R. A. Graham, 31, Spital-square
 J. Hodgkinson, Lambeth-hill, City
 J. Lane, 10, King's Bench-walk, Temple
 E. Lambert, Coventry-street

S. Mugeridge, London Docks
 W. T. Smith, Public Office, Southampton
 Buildings
 R. Spencer, 314 High Holborn
 J. Stephens, 6, Clement's Inn
 A. U. Thiselton, 37, Goodge-street
 G. W. Turner, 62, Lant-street, Borough
 Z. Watkins, 108, Regent-street
 J. Wheeler, 80, Leather-lane
 J. Wilson, Salters'-buildings, Walthamstow
 R. L. Wilson, 22 $\frac{1}{2}$, Milk-street
 W. L. Wright, 17, Conduit-street

From either of whom Tickets can be obtained—for the admission of Ladies at 8s., and of Gentlemen at 13s., refreshments included.

The profit will be applied to the fund of the Asylum for Worthy Aged and Decayed Freemasons. Brethren may wear Collars and Jewels only. A grand Band à la Musard, will be in attendance.

63, Lincoln's Inn Fields,
 4th December, 1843.

H. WATTS, *Hon. Sec.*

Bro. W. Povey, 120, Fetter-lane, is appointed Collector to the Institution.
 The Committee meets at Radley's New London Hotel, at Seven o'clock in the evening, on the 2nd Wednesday in March, June, September, and December.

FREEMASONRY.

BROTHER W. POVEY,

MASONIC BOOKBINDER AND BADGE CASE MAKER,
 120, FETTER LANE,

RESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. Povey will feel obliged by a Penny Post Letter from any Gentleman who may have any Orders, however small, which will meet immediate attention.

FREEMASONRY.

BROTHERS BROADHURST and Co. (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent Street, opposite Conduit Street, beg most respectfully to inform the Members of the Craft that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

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Four Doors from St. Martin's Lane, London, removed from No. 28, New Street, Covent Garden.

BROTHER WILLIAM EVANS begs leave most respectfully to return his sincere thanks to his Friends, and the Masonic Craft in general, for all past favours, and to inform them that he has removed his business to No. 6, Great Newport Street, Long Acre, (four doors from St. Martin's Lane), where his endeavours will continue to be exerted to merit their patronage and support.

The Brethren may rely on being supplied with articles of the best quality, and on the same reasonable terms as heretofore.

Furniture, &c. for Craft, Royal Arch, and the other Degrees, made to order, on the shortest possible notice.

Brother WILLIAM EVANS requests, as a particular favour, (his means being very limited), that all orders for goods may be accompanied by an order for payment, in London: and his friends may rest assured of the utmost possible expedition, as well as care, in the perfect execution of the same.

All letters requiring information respecting any business in the Masonic line, will be punctually answered, and prices stated.

N.B. The Medal of his late Royal Highness the Duke of Sussex, M.W.G. Master, is now complete, and can be obtained of Brother Evans, who will forward them, free of expense, to any part of the United Kingdom, on receipt of a post-office order, at the following prices:

	<i>s.</i>	<i>d.</i>
Bronze	10	6
Silver	21	0

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MASONIC CLOTHING, FURNITURE, and PARAPHERNALIA requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by Bro. J. NICHOLS, 14, Well Street, Jewin Street, Cripplegate.

N.B.—Orders punctually attended to for the FREEMASONS' QUARTERLY REVIEW, and other Masonic Works.

FREEMASONRY.

R O Y A L A R C H.

COMPANION WM. POVEY begs to announce to the Companions of the HOLY ROYAL ARCH, that he has disposed of, to Bro. SPENCER, Masonic Librarian, 314, High Holborn, the SELECTION OF SCRIPTURE READINGS, as directed by the GRAND CHAPTER to be read at the Exaltation of Companions, and Installation of Principals; and begs respectfully to impress on the minds of Principals of Chapters and others, the necessity that exists for their possessing themselves as early as possible with them, as the readiest mode of complying with the regulations of the Supreme Grand Chapter. Neatly bound in morocco, 10s.; and otherwise, 5s. and 4s.

FREEMASONRY.

A Unique Drawing in Calligraphy of His Late Royal Highness the Duke of Sussex.

Just Published,

A REAL CURIOSITY OF GREAT INGENUITY, BEING
A BIOGRAPHICAL SKETCH

Of that Illustrious Nobleman

THE LATE DUKE OF SUSSEX,

Exquisitely drawn on Stone, by Mr. LOUIS GLUCK ROSENTHAL, who, after a steady perseverance of long duration, has produced a Work which is unequalled in this or any other Country. It consists

Of the Portrait of His Late Royal Highness in full length, sitting on a Throne as Acting Grand Master of the Royal Order of Freemasons, arrayed in his Robes, &c.

A perpetual line forms the outline, the Shades running through the whole Picture, in which may be read in small but very distinct characters, the Life, many Anecdotes, and much other interesting matter respecting that Great Prince. The reading commences at the right-hand below the outline, and terminates at the mark in the middle of the top line of the Work.

It were utterly impossible, by any attempt at description in a mere Prospectus, to do justice to the merits of this transcendent Specimen of Art, or even to convey any idea of the ingenious design of the Artist—a minute examination being absolutely necessary to discover the elaborate workmanship it contains. Some conception of its intricate character may be formed from the fact, that the Artist has been constantly engaged in its production during the last four months. A truly rational and very delightful source of amusement and instruction may be derived in reading the Historical Volume during the forthcoming long winter evenings, by tracing the perpetual lines which compose this really astonishing and wonderful proof of Artistic Perseverance.

189, WELLINGTON TERRACE, WATERLOO ROAD.

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In the Press.

MASONIC LIBRARY,
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THE HISTORICAL LANDMARKS and other EVIDENCES OF FREEMASONRY, Illustrated and Explained, in a Series of short LECTURES, with copious Notes. Arranged on the System which has been enjoined by the Grand Lodge of England, as it was settled by the Lodge of Reconciliation, at the Union in 1813. By the Rev. G. OLIVER, D.D., Past D.P.G.M. for Lincoln, &c., &c. Author of "The History of Initiation," &c., &c.

A Prospectus of the above, giving a List of Lectures, &c., &c., will be forwarded to any Brother on application to the Publisher, Bro. Richard Spencer.

H O L Y O R D E R S, &c.

A BENEFICED CLERGYMAN, D.D., receives into his family a GENTLEMAN preparing for the Church, or wishing to redeem loss of time and defects in education. A title to orders may probably be given. Apply by letter, pre-paid, to the Rev. Dr. S., at Spencer's Library, 314, High Holborn.

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Dedicated to the R. W. William Eliot, Esq., Provincial Grand Master for Dorsetshire; to the Provincial Grand Lodge, and the Brethren in general,

T H R E E S E R M O N S,

Forming a Series, preached before the PROVINCIAL GRAND LODGE of DORSET, at their Annual Meetings, holden

At SHAFTESBURY, AUGUST 17th, 1841;
At WEYMOUTH, JULY 21st, 1842;
At SHERBORNE, AUGUST 16th, 1843.

BY BROTHER THE REV. W. J. PERCY, M.A.,

of St. John's College, Cambridge; Curate of Piddlehinton, Dorset; P.M. of the Lodge of Benevolence 459; and Provincial Grand Chaplain for Dorsetshire.

- SERMON 1. "THE CHIEF CORNER STONE"—St. Mark, xii., v. 10 and 11.
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CHRISTMAS HOLIDAYS.

P U N C H ' S H O L I D A Y L E T T E R.

MY DEAR PUBLIC,—

It is with the most unfeigned satisfaction I now write to inform you that the completion of my FIFTH VOLUME is fixed for Saturday, the 23rd instant.

I am happy to inform you that I have again obtained this year the PRIZE for WRITING, and that I have completely beaten MASTER GIBBS in my ARITHMETIC.

The weekly specimens I have sent you of my Drawing, will, I hope, satisfy you of my proficiency in this branch of my studies. Deeply impressed with the paternal care you lavish on me, I feel myself bound (in five volumes) to cultivate assiduously those parts, (monthly parts), which you have encouraged me to put forth; and I am preparing to make exertions out of number, which will appear in the numberless numbers that I intend issuing.

Messrs. BRADBURY & EVANS, in whose establishment I am placed, beg leave to present their compliments (of the season) to you, and to call your attention to the fact, that the whole of my valuable lessons are to be learned for the weekly sum of *Three Pence*, which includes WRITING, DRAWING, MORAL PHILOSOPHY, LAW, POETRY, the USE OF THE GLOBES, the ABUSES OF THE WORLD, and the usual BRANCHES—that is to say SIX ENTIRE LEAVES—OF THE TREE OF KNOWLEDGE.

On the 16th instant, it is my intention to present you with a CHRISTMAS PIECE, which I trust will meet your approbation, and hoping that in the ensuing holidays, we shall have much enjoyment in each other's society,

I remain, dear Public,

PUNCH OFFICE, 194, Strand,
December 9, 1843.

Your dutiful and affectionate

PUNCH.

P.S.—I forgot to tell you that my ALMANACK will be ready on the 30th instant, and will be the admiration of the whole World.

ROYAL AGRICULTURAL SOCIETY OF ENGLAND.

At a Meeting of the Council, held on the 6th day of April, 1842, it was, on the motion of the Duke of Richmond, seconded by Colonel Challoner, resolved unanimously—

"That the Society's house and property in Hanover Square should be insured in the Farmers' Fire and Life Insurance Institution, 546, Strand, London."

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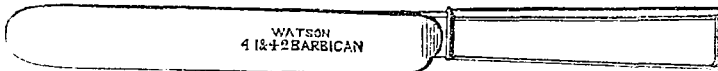
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Fable Spoons...	16 6 doz.	1 1 0 doz.	1 10 0 doz.	Tea Spoons	5 6 doz.	8 0 doz.	13 6 doz.
.. Forks ...	16 6 ..	1 1 0 ..	1 10 0 ..	Salt Ditto ...	6 0 ..	12 0 Gilt	18 0 gilt.
Dessert Spoons	12 6 ..	16 6 ..	1 5 0 ..	Sugar Tongs	1 3 each	1 9 each	3 0 each
.. Forks	12 6 ..	16 6 ..	1 5 0 ..				


Three Papier Mache Tea Trays, full sizes, ornamented for 35s—Patent Candle Lamps 9s. 6d.—Solar Lamps to burn common Oil 22s. 6d.—Bronze Fenders 9s. 6d. Steel Fire Irons 4s. 6d. per set.—Ivory Handle Table Knives, rimmed Shoulders 11s. per Doz. Desserts 9s. per doz. Carvers 4s. 6d. per pair.

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TESTIMONIAL.

Metropolitan Police Office, Whitehall-place,
23rd February, 1839.

Gentlemen,—The Commissioners of Police beg to acknowledge the receipt of your Letter of the 16th instant, and to acquaint you in reply, that one suit has been in the use of a constable whose beat is situated on Blackheath. He reports, that frequently during the month of January he was out in six hours' successive rain, and that on the night of the 5th instant it rained the whole nine hours he was on duty; and that when he took off his Great Coat, in the presence of the Serjeant, at the Station, it was as dry inside as when he put it on.

I have the honour to be, Gentlemen,

Your most obedient servant,

C. ROWAN.

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IN THE PRESS.

TIME VERSUS LIFE,
AN ENIGMA;

ATTEMPTED TO BE SOLVED BY OBSERVATION ON THE THREE LEADING PHASES
OF HUMAN EXISTENCE,

YOUTH—MANHOOD—AGE;

THE ILL-CONCEALED IMPRUDENCE OF YOUTH, THE IRRESOLUTION OF
MANHOOD, AS PREMATURELY HERALDING

The Advance of Age,

AND DURING WHICH

INDIGESTION AND MENTAL IRRITATION

TOO SURELY RIPEN THE SEEDS OF MORTALITY,

ARE TREATED OF; AND THE MORAL COMMAND OF THE PASSIONS HAVING SUR-
RENDERED TO THE INVASION OF ERROR AND INDISCRETION, THE
PROBABLE RESULT, VIZ., DISEASES OF THE URETHRA, &c.,

AND OTHER DISQUALIFICATIONS ARE CONSIDERED.

BY ROBERT THOMAS CRUCEFIX, M.D.,

MEMBER OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.

Intus et in cute novi hominem.—PERSIUS.

— Mutato nomine, de te

Fabula narratur.—HOR.

LONDON: SHERWOOD, GILBERT, AND PIPER.

HOOD'S MAGAZINE.

ON THE FIRST OF JANUARY, 1844, PRICE 2s. 6d.

HOOD'S MONTHLY MAGAZINE

AND

COMIC MISCELLANY.

WHATEVER may be thought of Dr. Dickson's theory, that the type of Disease in general is periodical, there can be no doubt of its applicability to Modern Literature, which is essentially Periodical, whether the type be long primer, brevier, or bourgeois. It appears, moreover, by the rapid consumption of Monthlies, compared with the decline of the Annuals, that frequent fits of publication are more prevalent and popular than yearly paroxysms.

Under these circumstances, no apology is necessary for the present undertaking; but Custom, which exacts an Overture to a new Opera, and a Prologue to a new Play, requires a few words of Introduction to a new Monthly Magazine.

One prominent object, then, of the projected Publication, as implied by the sub-title of "Comic Miscellany," will be the supply of harmless "Mirth for the Million," and light thoughts, to a Public sorely oppressed—if its word be worth a rush, or its complaints of an ounce weight—by hard times, heavy taxes, and those "eating cares" which attend on the securing of food for the day, as well as a provision for the future. For the relief of such afflicted classes, the Editor, assisted by able Humourists, will dispense a series of papers and woodcuts, which it is hoped will cheer the gloom of Willow Walk, and the loneliness of Wilderness Row—sweeten the bitterness of Camomile Street, and Wormwood Street—smoothe the ruffled temper of Cross Street, and enable even Crooked Lane to unbend itself! It is hardly necessary to promise that this end will be pursued without raising a Maiden Blush, much less a Damask, in the nursery grounds of modesty—or trespassing, by wanton personalities, on the parks and lawns of Private Life. In a word, it will aim at being merry and wise, instead of merry and otherwise.

For the Sedate, there will be papers of a becoming gravity; and the lover of Poetry will be supplied with numbers in each Number.

As to Politics, the Reader of HOOD'S MAGAZINE will vainly search in its pages for a Panacea for Agricultural Distress, or a Grand Catholicon for Irish Agitation; he will uselessly seek to know whether we ought to depend for our bread on foreign farmers, or merely on foreign sea-fowl; or if the Repeal of the Union would produce low rents, and only three quarter days. Neither

must he hope to learn the proper Terminus of Reform, nor even whether a Finality Man means Campbell's Last Man, or an Undertaker.

A total abstinence from such stimulating topics and fermented questions is, indeed, ensured by the established character of the Editor, and his notorious aversion to party spirit. To borrow his own words, from a letter to the Proprietors—"I am no Politician, and far from instructed on those topics which, to parody a common phrase, no gentleman's newspaper should be without. Thus, for any knowledge of mine, the Irish Prosecutions may be for pirating the Irish Melodies; the Pennsylvanians may have repudiated their wives; Duff Green may be a place, like Goose Green; Prince Polignac a dahlia or a carnation, and the Duc de Bordeaux a tulip. The Spanish affairs I could never master, even with a *Pronouncing Dictionary* at my elbow; it would puzzle me to say whether Queen Isabella's majority is or is not equal to Sir Robert Peel's; or if the shelling the Barcelonese was done with bombs and mortars, or the nutcrackers. Prim may be a quaker, and the whole Civil War about the Seville Oranges. Nay, even on domestic matters nearer home, my profound political ignorance leaves me in doubt on questions concerning which the newsmen's boys and printers' devils have formed very decided opinions; for example, whether the Corn Law League ought to extend beyond three miles from Mark Lane—or the Sliding Scale should regulate the charges at the Glaciarium; what share the Welch Whigs have had in the Welch Riots, and how far the Ryots in India were excited by the slaughter of the Brahmin Bull. On all such public subjects I am less *au fait* than that Publicist the Potboy, at the public-house, with the insolvent sign, The Hog in the Pound."

Polemics will be excluded with the same rigour; and especially the Tractarian Schism. The reader of HOOD'S MAGAZINE must not hope, therefore, to be told whether an old Protestant Church ought to be plastered with Roman Cement; or, if a design for a new one should be washed in with Newman's colours. And most egregiously will he be disappointed, should he look for Controversial Theology in our Poet's Corner. He might as well expect to see Queens of Sheba, and divided babies, from wearing Solomon's Spectacles!

For the rest, a critical eye will be kept on our current Literature,—a regretful one on the Drama, and a kind one for the Fine Arts, from whose Artesian Well there will be an occasional *drawing*.

With this brief, explanatory Announcement, HOOD'S MAGAZINE AND COMIC MISCELLANY is left to recommend itself by its own merits to those enlightened judges, the Reviewers; and to that impartial jury—too vast to pack in any case—the British Public.

Office, No. 1, Adam-street, Adelphi, where all Orders, Advertisements, and Communications for the Editor, are requested to be addressed.

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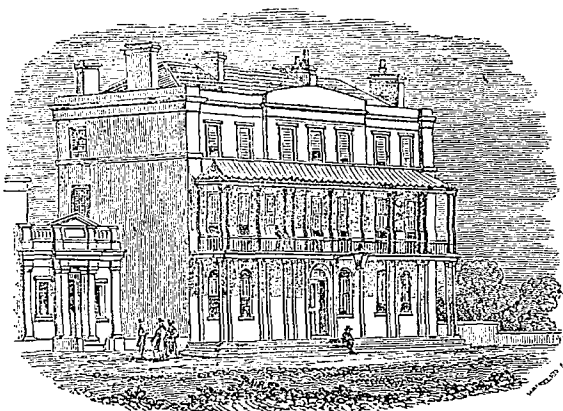
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