

# CONTENTS.

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	PAGE
CORRESPONDENCE - - - - -	251
THE MASONIC JEWS - - - - -	259
ON FREEMASONRY (REV. GEO. OLIVER, D.D.) - - - - -	261
AN ABSTRACT OF A SERMON - - - - -	274
ESSAYS ON EDUCATION (REV. H. R. SLADE, D.D.) - - - - -	275
SHOULD FEMALES BE INITIATED OR NOT? - - - - -	379
THE LIBRARY AND MUSEUM - - - - -	283
THE MASONIC TONTINE, AND WIDOWS AND ORPHANS - - - - -	284
ROSE CROIX - - - - -	285
MASONIC ANECDOTES - - - - -	286
THE MASONIC PROVINCE OF SUMATRA - - - - -	287
TO THE GRAND LODGE OF IRELAND—NO. II. - - - - -	289
WINGED WORDS OF ANCIENT ARCHERS,—PART IV. - - - - -	292
MUSIC AND FLOWERS - - - - -	295
THE FRAME WORK OF A DOOR AT ROME - - - - -	297
LETTERS TO THE EDITOR - - - - -	298
WHAT WILL THE GRAND MASTER DO? - - - - -	299
POETRY - - - - -	301
MASONIC INTELLIGENCE :	
SUPREME GRAND CHAPTER OF ENGLAND - - - - -	303
UNITED GRAND LODGE OF ENGLAND - - - - -	303
GRAND CONCLAVE OF H.R.D.M.K. D.S.H. PALESTINE - - - - -	307
THE CHARITIES - - - - -	309
THE REPORTER - - - - -	309
MASONIC CHIT CHAT - - - - -	310
OBITUARY - - - - -	312
PROVINCIAL - - - - -	314
SCOTLAND - - - - -	326
IRELAND - - - - -	335
FOREIGN - - - - -	350
SOUTH AUSTRALIA - - - - -	358
AMERICA (U.S.) - - - - -	359
INDIA - - - - -	360
REVIEW OF LITERATURE - - - - -	369
TO CORRESPONDENTS - - - - -	376

THE LATE EARL OF MOUNTNORRIS.—The Royal Standard Lodge (730), Kidderminster, had scarcely rejoiced in the introduction of this distinguished nobleman to their community, than death, “the grand leveller of all,” snatched him from his earthly tenement. In his younger days his lordship had been an indefatigable and hard-working Mason, and for several years filled the responsible office of Master of the Argyle Lodge, Glasgow. On being informed that a Lodge was about being established in this town, his lordship, with that affability that always distinguished him as a gentleman and a Mason, observed that he considered it to be his bounden duty to foster and encourage a genuine Masonic spirit, and expressed his desire to join the new Lodge. As a tribute of respect to the memory of their noble Brother, the Lodge will be put into mourning.

THE  
FREEMASONS'  
QUARTERLY REVIEW.

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NEW SERIES.—SEPTEMBER 30, 1844.

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

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

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

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Our first care, on this occasion, is to invite anew the attention of our readers to the announcement contained in our last Number. We assure them that the subject concerns them more nearly, more deeply, than ourselves; and that we shall be directed by their resolves, whichever way they may preponderate, stipulating merely that such declaration be supported by practical proofs of their sincerity.

The following extracts from our correspondence will put the whole matter more clearly before our readers than could be done by any observations of our own.

REV. GEO. OLIVER, D.D.—“A report is in circulation amongst the fraternity here that it is your intention to abandon the “Freemasons’ Quarterly Review” at the close of the present year, and let it sink into oblivion. Surely there is no foundation for such a report? I should consider the loss of our “Review” as the greatest calamity that could befall Freemasonry at the present period. Where are the Craft to find an organ for the record and promulgation of their transactions and opinions, if you forsake the helm? To what source can the future historian look for his materials, if the great Register of British Freemasonry be suppressed! The extension of the Order for the last ten years is mainly to be attributed to this publication; and should it be unfortunately withdrawn, it will require no great sagacity to anticipate that “a great blow and discouragement” will have been inflicted on the Craft, which will operate unfavourably for every interest connected

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

therewith. The Brethren individually derive a great benefit from the existence of this periodical, because a perusal of its varied contents will add to their stock of useful information on the subject of Freemasonry. The Lodges reap considerable advantage from it, because they thus become acquainted with each other's proceedings, and are enabled practically to apply that sagacious admonition which is annually addressed to the Wardens at their installation. "That which you have seen praiseworthy in others, it is expected you will carefully imitate; and what in them may have appeared defective, you will in yourselves amend." The Charities will benefit from its continuance, not only because it is their consistent and untiring advocate amongst the Brethren, but because it produces conviction in the minds of the uninitiated; which, being followed by initiation, causes the funds to be increased by an augmented number of subscribing Brethren, and produces a feeling in their behalf which cannot fail to operate beneficially. And the Grand Lodge must be desirous of continuing this useful periodical, inasmuch as it is the parent and protector of the institution, and consequently rejoices when it beholds its children directed into the way of truth. There are many other reasons why the existence of the "Freemasons' Quarterly Review" ought to be preserved; but the above will be sufficient to convince you, that—loving Masonry on its own merits, as I do—I should consider it an irremediable misfortune if it were suffered to become extinct."

BRO. EDWARD RALFIGH MORAN.—"I read with much sorrow and deep-felt regret the announcement in your last Number that there was a probability of your ceasing from your valuable and instructive labours in the "Freemason's Quarterly Review." When you started your periodical some ten years since, its first Number came into my hands in my critic's position as a pronouncer of book-opinions for a daily paper. I had then seceded from Masonry for some years, and chiefly because of the too evident departure from the light of the ruling powers, the absurdity of the command that leaden darkness should cover its benevolent and holy intentions. The perusal of that first Number awakened in me the dormant hope that good *might* be found in its ceremonials, and benevolent utility in its doctrines. Nor was I mistaken, when, yielding to its influence upon me, I rejoined the Craft. I have, during the interval which has elapsed, witnessed much, I admit, that had better not have been—all uncharitableness when it was least to be expected, and suspicion of motives on the part of those whose own would have borne no scrutiny. In these remarks I neither war with nor allude to the dead—death has, as it ought always to do, "killed our enmity." I know that in the minds of many, who, like myself, smile at all traditionary lore, your successive numbers kindled up the desire and the hope to accomplish for our mysterious body, through its symbolical apparatus, some of the good which the Craft declare to be its aim, as it can be its sole sustaining object. Although you have not been able to accomplish all that your original intention had in contemplation, still, Brother of the "Freemasons' Quarterly Review," believe me you have done much. You have given the electric spark to that universal chain of Masonry whose links encompass the globe, and make us, *Christian, Jew, Mahomedan, and Hindoo*, brothers of one faith and children of one Great Father. Let me implore you, then, to re-consider your avowed intention. Your departure from the sphere of periodical literature will be, I fear, to the Craft what the extinction of the great

symbol the sun would prove to this portion of the universe. I hope, therefore, that in my humble way it may be permitted to me to be a contributor to your pages for many years to come; and I feel that when we shall be called to account hereafter before the Grand Master himself for the actions we shall have done in the flesh, that neither you nor those who have aided you in the endeavour to propagate the light will dread the sentence of HIM who knows all things—acts and motives alike—the word and the deed as well as the unexpressed thought, and the unperformed intention.”

BRO. ALEX. GRANT.—“Your intimation has almost paralysed me; and when I reflect on the result of your withdrawal as the advocate, friend, nay, defender of Anglo-Indian Masonry, I tremble for the result; and as an act of justice to that community you have banded together by the deepest ties of moral and social gratitude, I implore you to pause, at least for a time, in order that they, the Brethren in the glowing East, may know your reasons and explanations, and, if possible, by their adhesion to your wishes, avert the threatened calamity that awaits them. There is much yet to be gained. I am gratefully sensible of the value and importance of the Masonic labours of our learned Brethren, and more especially of that best of men, Dr. Oliver. Still what would these avail were it not for the “Freemasons’ Quarterly Review?” Oh, far better it had never appeared than that now we should lose the sun to which we have been so long accustomed. You have removed the moral blindness to which we were accustomed, and you are about to consign us again to the mental darkness! I have spoken for the fraternity in India; I can speak out as fully on behalf of the fraternity of Ireland, in which kingdom I now reside, who more than ever require your support, and which (barring a very few) they appreciate as beyond price.”

BRO. JOHN LANE.—“I heard, with much regret, that there would be a doubt of the continuance of the “Freemasons’ Quarterly Review”—a periodical, from the existence of which our Craft and its greatest ornament, its charities, have derived so much advantage. As I think this periodical has benefitted our institutions much, so much do I fear they might be injured by its discontinuance. Need I say that if I have hitherto helped it on in its course I will gladly lend my aid, so far as I can, to give it permanence, and trust to see it flourish long.”

AN ORIGINAL PRINCE MASON OF IRELAND.—“What is the cause of your intimation in the last Number? I pray you pause ere you commit us to our intestine war. Deceit and mistrust—which the “Review” has partially defeated, will rally and Chaos will come again. I feel my insignificance, or rather what you will term, want of moral courage, in requesting you will not place my name at the foot of this heartfelt ebullition of feeling; but such is the state of things here that the moral atmosphere of Masonry is tainted. We require more than even the reclaiming power of your pages to lead us back to the consideration of the ark and the covenant. It is at head quarters that the moral power is required to be felt—for I must say that the provinces look on more in sorrow than in anger. You can have no conception of our position. I am aware of the folly of our Grand Lodge in withdrawing its subscription; but such a silly act has improved your circulation. One copy was, it is true, filed, but now many copies are read.”

BRO. THE REV. H. R. SLADE, D.D. W. M., 607, P. G. Chapl., Staff. —“No announcement hardly could have created more concern in my mind than that which appeared in the last number of “The Freemasons’ Quarterly Review,” the probability that your editorial labours will terminate at the close of this year! If such is your determination, I must be permitted thus publicly to record it as my deliberate conviction, that intellectual, philosophical, moral Masonry—were so great a solecism in Masonic language permissible—will receive a great blow and dire discouragement. But surely you will ponder and reflect upon the matter before you commit so palpable an act of treason to the sacred cause of Masonic reform, which your periodical has so consistently and undauntedly, and with eminent success, promoted from its very first commencement. There cannot be a doubt but that the “Review” has placed Masonry before the public in a position which it never previously occupied, and won for the system a respect and consideration which the convivial practices of its members were fast forfeiting. With reference to my own profession, severe remarks have been passed upon myself for connecting myself with the fraternity, and very strong prejudices have been imbibed by some of my clerical brethren against it, in both instances, from the unfavourable impression certain characters and certain habits had given of Masonry to the minds of the community in general. I always say it, and am satisfied with the correctness of my opinion, that this “Review” has and will continue to generate a feeling towards the fraternity which did not previously exist among the uninitiated. What then can induce you to think of resigning a duty so replete with the best interests of Freemasonry? Your staff of contributors and correspondents is not diminished; the circle of your subscribers is not narrowed; the goodwill of your supporters is not less in generous means to sustain your invaluable efforts to dignify Masonry with those literary and scientific pretensions which adorn and recommend other institutions in the state. Yours is not the *mens* to succumb to a cabal; yours is not the cause that need be surrendered to the scruples of the weak, or the intrigues of envy, hatred, malice, and all other base and unworthy passions. A mission has been assigned you which it would be a great dereliction of duty to desert; nor can I conceive you capable of the folly of building up to gratify your enemies with the opportunity of pulling down. It is reported to me that *we* who write for the “Review” are esteemed “wicked and unprincipled” persons. If this insinuates that we have violated our O. B., I for one, most strenuously deny it. I am not aware that in any article contributed to the “Review,” one single secret, mystery, or landmark has been betrayed. On the contrary, more antiquarian research, more literary illustration, more general intelligence, have been brought to bear on the subject of Masonry through the pages of the “Review” than it was thought capable of eliciting. I can honestly declare, that often when the proceedings of certain parties, in certain high Masonic quarters, have so thoroughly disgusted me, that I have determined to renounce the Order, the perusal of some eloquent burst of Masonic ardour, by some distinguished Brother at some provincial meeting, reported in the “Review,” has rekindled the decaying embers of my affection for the Craft, and I have determined not to withdraw my hand from the plough, which shall pass over in triumph the resistance that has been long offered to the progress of Masonic reform. Go on, then, with the good work, and let no apprehensions or impositions

deter you. Let wisdom and truth be your guide ; the former is found of all her children, and the latter shall ever prevail. Where any little alteration in your plans can be adopted to conciliate, without infringing the design of the work, let prudence direct you ; but let fortitude and justice make you resolute to continue your editorial labours, which are as successful as they are eminent.

*Metrical Remonstrance to the Editor of the Freemasons' Quarterly Review.*

Dear Sir—Is it true,  
That we lose the *Review*,  
At the close of the year forty-four?  
If so, I must say, sir,  
That ill-fated day, sir,  
The Craft will have cause to deplore!

For, who e'er may be said  
To be chosen the Head  
Of the Purple, the Crimson, and Blue,  
The right and the reason,  
Whatever the season,  
Has always been with the *Review*.

Our Mentor when storms,  
In manifold forms,  
Have threatened around and above ;  
Our friend in all cases,  
All times, and all places ;  
Our leader in brotherly love !

You're the sinews and veins,—  
You're the heart and the brains,—  
You're the breath to preserve us alive !—  
You *must not* depart, sir,  
But "prosper the Art," sir,  
As of old, in the year forty-five!

J. LEE STEVENS.

BRO. EALES WHITE, P.P.G.W., Somerset.—“I observe with infinite regret a notice in your last number, implying that the existence of your most valuable publication may possibly terminate with the year ; as there is nothing connected with the Craft which has elevated it so much in the estimation of the outer world as this very publication, I may be excused for exercising what I conceive to be among the better attributes of a Free and Accepted Mason, namely, a feeble yet sincere endeavour to preserve so interesting an adjunct to the library of the reading and intelligent portion of the brotherhood ; its loss would be a serious deprivation to the Masons of the provinces and the colonies, as well as to the traveller, for it is the only legitimate means by which distant Brothers can know or be interested in each other, while it offers an acceptable facility for introductions oftentimes of the most profitable as well as agreeable character. Moreover, it is the eloquent advocate of all the Masonic charities ; the uncompromising supporter of the virtue and honour, of ALL that is worthy and of "good report" in our Order ; and it is a matter of history, that many of the most eminent of the

fraternity, who now write and speak so powerfully on the excellencies of the institution, were induced to enrich our numbers with their honoured names through reading the pages of that faithfully Masonic publication. Sir, pardon me, but I am at a loss to conceive a sufficient reason for your withdrawing this indulgence from us; I have seen it surmount frowning difficulties and dangers of no ordinary calibre—when powerful favour and patronage were converted, as if by magic, into obstruction and dislike, as unexpected as it was misplaced. I have sighed over the tyrant *fashion*, when it instigated many to side with might, and pour in their reckless interruptions; and I have observed its then intrepid editor, steadily and unshaken (except in health), endure the fury of the storm, and pursue the even tenure of his way, to the glory of *Free-masonry*, and the maintaining of its most precious attributes! These, Sir, were seasons of perilous difficulty, which might well appal the stoutest, and would justify the contemplation which I have alluded to; but, Sir, they are passed away; all is now peace, and it is to be hoped, harmony—no party or faction is tolerated by the present periodical; it appears to be founded on the purest principles; it has amusement and proper information to the Craft for its aim, and CHARITY for its end! Then, Sir, looking at it as a useful Masonic publication alone, apart from every other consideration but that of an occasional friendly grip, I trust those who are desirous of its continuance will do as I have done now, not under shelter of anonymous communication, but in the mode most becoming the object solicited."

BRO. WILLIAM PRINGLE.—"Touching the menaced extinction of the "Freemasons' Quarterly Review," I am not without hope of its surviving; surely the *original architect* will step forward to support and preserve our Palladium, should it be doomed, which I cannot bring myself to believe. I, in common with many Scottish Masons, will lose a fertile source of edification and instruction—one to which we looked forward quarterly with anxious pleasure and expectation. In a public point of view, as a great moral and Masonic instructor—as the vehicle of interchange of sentiments among the Brethren of every quarter—as the depository of historic facts and Masonic statistics, in my humble opinion it is truly invaluable. No man can rise from its perusal without being, I will venture to say, both a better and a wiser man. Under such circumstances would you be justified in destroying such a structure? With deference, I think it must not be allowed to perish. I await, with anxiety, the divulging of the mystic reasons for the threatened loss of our intellectual Review."

FRATER BRISTOLLE.—"Having been a reader of your publication from its commencement, and watched its progress with interest, until I thought I saw it emerging from its difficulties, and about to become firmly established as the organ of the Craft, I was grieved at the perusal of your notice in the last number—"that it is more than probable the close of this year may terminate your labours." I hope not; and I hope, also, that the "Freemasons' Quarterly" may continue to advocate the cause of the charities, and live to congratulate the Brethren upon the union of the Asylum with the Benevolent Annuity Fund; for, to my mind, (looking at the subject from a distance, and unprejudiced by the unhappy differences which have been excited by the discussions upon these subjects), the true interest of all parties concerned, and of the Craft at large,



would be promoted by their union; and when I see another subject introduced, which I trust will meet the approbation, and receive the willing aid of all the Brethren, I mean that of the adoption of a fund for the widows of Freemasons. It is a further reason to contemplate with regret the loss of your journal, which I fear would leave us who reside in the provinces, dwelling in a land of darkness upon this and many other Masonic subjects, and how that loss is to be supplied is a question which, I think, we shall not easily get answered. But, Mr. Editor, if we must lose your services, it is with the greatest pleasure that I see you have reported the happy termination of the "Offering to the Rev. Brother Dr. Oliver;" and, but that our Masonic Ritual forbids envy at another's bliss, I would envy you the pleasure you must have felt in being present at the consummation of that great Masonic act."

A GRAND OFFICER OF SCOTLAND.—"I regret to observe by your last number, that there is a possibility of that work, so invaluable to the Craft being discontinued; if this intention arises from want of adequate support, I am sure it has only to be known and it will be remedied, for there is no zealous Brother throughout the British dominions who does not appreciate the great services you have rendered to Masonry, and that these should not be adequately supported would be a disgrace and dishonour to our body. \* \* \* I cannot conclude without gratefully acknowledging the very handsome manner in which you have always made mention of the proceedings of Scottish Masonry."

DR. CRUCEFIX.—"I anticipate with deep interest, need I say, with what intense feeling, the result of the announcement in the last number—few know better the moral effect produced by the "Freemasons' Quarterly Review" on the Masonic mind by eleven years undeviating service; it was the conviction of its almost incalculable value as a moral agent, that stimulated me to enlist in the cause of Masonic intelligence, with Brethren who have enlightened the Order, by dissolving the moral darkness caused by mental serfdom. But the "Freemasons' Quarterly Review was, and is, too much a-head for the many; this I felt at a very early period of its existence. I became at length so satisfied of this view, that in the valedictory address for the year 1839,\* I pretty clearly stated the fact, observing that "*the Review would continue to issue in its quarterly form, provided nevertheless, so the legal brethren phrase the term, its circulation shall be DOUBLED. The manner in which this can be done is not difficult, let every subscriber take two copies, and find a friend to take ONE off his hands; let every Lodge take ONE copy. This we must know before hand, &c.*"

The address at the time met with the warmest expressions of support, but these expressions were not sufficiently accompanied by the practical proofs.

That the "Review" was too much a-head in 1841 for the powers that were, may be inferred from the course by them taken, but it is a silly thing to meddle with the public press; we all know that it is a breach of privilege to report the proceedings in Parliament, yet it is understood that the members speak more to the reporters and through them to the public, than to themselves; and in the Houses of Parliament now erecting, a complaint is actually made against the erection of a gallery over the reporters gallery, lest it should by the noise over head interfere with

the taking of reports! I find that the opposition to the "Freemasons' Quarterly Review" of 1841 has not had the effect intended. That it remains too much a-head is still proved, for it is not understood by the many who form the "Legion" of the Society, and yet it must not retrograde in principle or intelligence, but should continue to raise the many to comprehend the intelligence of the few. It has done the Masonic circle much service; it has showed to a class of men to view as in a mirror, those proofs of a beautiful union of science with morality, that have led them to examine into the working tools by which these proofs became evident—but I am getting prolix—so will conclude with requesting that all concerned will be pleased to refer to the valedictory address of 1839, and if they will only *act* upon the suggestions it contains, the "Freemasons' Quarterly Review" will continue to maintain and uphold the Order of Freemasonry."

After the expression of such opinions by our best Masonic authorities, it remains for us simply to state that our literary fellow-labourers having thus expressed themselves, it remains only for the Lodges, the Masters of Lodges, and "Oi polloi" of the Order, to take some tangible means to satisfy us of the course we must pursue; viz. either to close our labours with the next number in a circumstantial valedictory address, or to continue them with re-invigorated power. We await the decision of the Craft at large—their negation of our utility, or their determination to extend the field of its operation by more general, if not universal support.

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The events of the past quarter have been of unusual interest; and, it is pleasant to add, have operated materially in favour of Masonic principles. We shall refer to them as they severally occur to us.

The foundation stone in honour of the late EARL OF DURHAM was laid by the present Grand Master, the EARL OF ZETLAND, attended by some of his immediate Grand Officers, and by upwards of four hundred of the Brethren of Durham and Northumberland; over which provinces the deceased noble Brother had presided with so much advantage to the Order; to all the Lodges of which he was as affectionately attached, by all of whom he was beloved. Our readers will find an ample report of the proceedings in this number; but we cannot refrain from quoting in this place, a few words from the address of Lord Zetland, which so admirably mark the character of his deceased friend.

*"And may the same Almighty power preserve the inhabitants in peace and unity and brotherly love, towards which great objects no one during his earthly career exerted himself more zealously and more successfully than that nobleman whose memory we are assembled to commemorate."*

These words are truthful. The late Earl of Durham was a nobleman by nature, and wore gracefully the coronet his virtue won.

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The Festival in honour of Burns, was impressive and unique; the gathering of the shepherds from the "banks and braes," and the tens of thousands of bonny lads and lassies who assembled to do honour to their native poet was most effective. The uncovering of the multitude as they passed in procession by the platform on which the three sons of Burns were seated had a thrilling effect. The music of the pipers and the bands, playing airs adapted to the poet's songs entered the heart, and while it enraptured the feeling, gave rise to a universal and grateful sentiment of cheerfulness—it was a burst of affection—a triumph of genius. The banquet business and the after-dinner speeches, however excellent, were as nothing in the balance. The after-meeting in the Farbolton Lodges was worthy the occasion.

THE MASONIC JEWS.—This class of our fraternity have sustained a very uncalled for attack on their privileges by being prevented from entering the Masonic Temples of Prussia and elsewhere. *This violation of the Landmarks* must be looked to; and it will, or PUBLIC OPINION will judge severely on the case, and the sentence may well be dreaded. We have no fear for the Order, but we have no desire that it should be desecrated; let us have our altars free, or in still greater secrecy than now we may be obliged to maintain their purity. In America the Lodges are unanimous in favour of their injured Brethren. It is the same in France, and we can state, without contradiction, that had not the two representatives of the Grand Lodges of Berlin and Hamburg, to the Grand Lodge of England stated in the latter assembly on the 4th instant (when the attendance was unusually numerous), that they believed the impediments alluded to certainly were, or would be removed, the address of the Grand Lodge of England to the Prince of Prussia, on his visit to England, would not have been voted unanimously, if at all. We are glad it was moved; and we look confidently to a full verification of what was averred.

THE MASONIC WIDOWS' FUND still remains an affair of hope; the debate on the report of the Board of General Purposes having retarded the time until it was too late for new motions, and this after twelve months of patient endurance.

THE MASONIC CHARITIES may be reported as generally prosperous.

THE LATE REPORT OF THE BOARD OF GENERAL PURPOSES.—The first clause of this report, suggesting that a Committee be appointed to regulate the application of the funds of the Board of Benevolence, in lieu of such power being vested, as now settled by the constitutions, in the Masters of Lodges and Grand Officers, met with a perfect defeat; it was negated by an opinion as impressive as expressive—some members of the Board disagreed most materially in their statements. Sophistry was destroyed by truth; morality pointed its lance, “fearful to wound, but not afraid to strike;” and Charity was gallantly supported by Benevolence—thus presenting a pleasing contrast in favour of good order and a proper continuation of Masonic law by the observance of its spirit.

IN SCOTLAND there is little stirring, if we except the experiment of the annulling, on the part of the Grand Conclave, of that clause which for time immemorial has existed, restricting its members to the fraternity of Freemasons. It appears to many that there has not been a timely and well-arranged concert between all parties concerned.

IN IRELAND, it is much to be regretted that the ridiculous obstinacy of a few should so seriously inconvenience the comfort of the many. If we allude to this subject too mildly, it is not from any indifference to its importance, but that we cannot dissuade ourselves from the hope that matters have come to their worst, and that, therefore, they must necessarily amend, and that *immediately*. At any rate, we rely on the noble Duke at the head of Irish Freemasonry to interfere in time, and by disentrapping himself from two or three foolish counsellors, at once exert his lawful authority, and confer the blessings of a peaceful restoration to goodwill among those, whose moral happiness he is under a moral obligation to promote.

AMERICA (United States).—The Grand Lodges are engaged in the praiseworthy attempt of bringing about such a uniform system of discipline and practice, as will greatly facilitate the objects of our Order.

## ON FREEMASONRY.

ON THE EMBLEMATICAL REFERENCES OF THE SUN  
IN A MASONIC LODGE.

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

IN some of our ancient Tracing-boards we find the letter G inscribed within a Blazing Star or Sun, which has induced the opinion that Freemasonry is but a continuation of the solar superstition, as it was practised in the mysteries of heathen nations. Thus a writer of our own country says,—“Masonry is the remains of the religion of the ancient Druids, who, like the magi of Persia, and the priests of Heliopolis in Egypt, were priests of the Sun. They paid worship to this luminary as the visible agent of a great invisible first cause, whom they styled *Time without limits*. In Masonry many of the ceremonies of the Druids are preserved in their original state, at least without any parody. With them the Sun is the great emblematical ornament of Masonic Lodges and Masonic dresses; it is the central figure on their aprons; and they wear it also pendant on the breast in their Lodges and in their processions. It has the face of a man. As the study and contemplation of the Creator in the works of the creation, of which the Sun, as the great visible agent of that Being, was the object of the Druid’s adoration, all their religious rites and ceremonies had reference to the apparent progress of the Sun through the twelve signs of the zodiac, and his influence upon the earth. The Masons adopt the same practices. The roof of their Temples or Lodges,” he continues, “is ornamented with a sun, and the floor is a representation of the variegated face of the earth, either by carpeting or Mosaic work.”\* And therefore he concludes that Freemasonry, like the religion of the Druids, is a system of Sun worship.†

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\* Paine’s Masonry, p. 6.

† Col. Stone, the American antimason, takes some pains to refute the above reasoning. “The argument,” he says, “in regard to the druidical character of Freemasonry, is founded chiefly upon the fact, that the Sun is a Masonic emblem; that frequent references are made to the Sun in the rites and ceremonies of the Lodge: that Masonic edifices are always erected due east and west; and that the words of the formularies—as the Sun rises in the east to open and adorn the day, so does the Worshipful Master stand in the east to open and adorn the Lodge, &c., convey the same allusion. But there is neither history nor tradition to support the hypothesis.”—(Letters on Masonry and Antimasonry, p. 103.)

It is true, these are the words of a professed atheist, but they have been adopted in substance by many a serious Christian, to throw discredit upon Masonry; and used as a powerful and unanswerable argument to identify it with the heathen mysteries. An hypothesis which, if true, would place the Indian Vedas, the Persian Shaster, the Koran of Mahomet, the Jewish Mikra, and the Christian Gospel, on one and the same level. There can be little doubt, but the spurious Freemasonry recommended and practised the solar superstition; a devotion which was not confined to any one country or people, but was as widely disseminated as the migrations from the plain of Shinar. When a new Lodge, or place of initiation was to be established, the hierophant sought out some natural cavern, and in default of this he excavated a rock artificially, and formed it into a series of galleries and apartments which would be convenient for the exercise of the secret rites. These usually terminated in a sacellum, which was furnished and decorated for effect. The fitting up of this room or saloon formed a matter of grave consideration; but, however the enrichments might be diversified in other respects, it always contained a series of astronomical emblems, which were closely connected with the mythology of the country, and consisted generally of a zodiac and central Sun, with planets and stars revolving about it; for they compared the Deity, amidst his host of mediators, to the Sun in his career through the heavenly bodies;\* and in the euresis of the initiation, or revivification and raising of the patron demon, who was no other than the Sun, it was symbolized by a new-born infant, seated on the calyx of the lotus, or water lily. The candidate was considered the representative of that holy personage, in his character of the great benefactor of the universe.

The most ancient astronomers were so struck with the dimensions of the solar orb, and its properties of light and

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\* The apostates from the true faith, entertaining an idea that the Sun, the moon, and the stars had been objects of more than common importance with the astronomical patriarchs, watched the motions of these luminaries, to find out a reason for such distinction. The first apostate is called by Sanchoniatho, Genus, and by Moses, Cain; who, in token of adoration to the Sun, "lifted up his hands to that luminary, and worshipped him as the Lord of heaven." This may account for the passionate attachment of his posterity to the worship of those heavenly bodies, which, being erratic, were supposed to be sensitive, and the arbiters of human destiny.

heat,\* that, under the influence of reason only, they pronounced it to be the seat of the everliving God. As it appeared to be the fountain of life, and source of all their pleasure, they assigned it as the residence of the Supreme Being, † and the inferior deities were placed in the planets and fixed stars. According to Macrobius, “quod Sol auctor spiritus caloris ac luminis humanæ vitæ genitor et custos est; et ideo nascentis dæmon; id est, Deus creditur.” Hence the Sun became the chief object of worship in all nations where the spurious Freemasonry was practised. Tacitus says, “proprius honor Soli, cui est vetus ædes apud circum.” Tertullian describes the mode of adoration. “Plerique affectione adorandi, aliquando etiam celestia, ad Solis initium labra vibratis.”

There appears to have been an universal disposition, in the structure of the spurious Freemasonry, to assimilate the principal deity with the Sun; whose figure, as an immense blazing star, always occupied a prominent situation in their caverns of initiation. Macrobius asks, “Saturnus ipse, qui auctor est temporum, et ideo a Græcis immutata litera κρονος, quasi, χρονος, vocatur, quid aliud nisi Sol intelligendus est?” And he occupies seven chapters of the first book of his Saturnalia in proving that Saturn, Jupiter, Pan, Nemesis, Osiris and Orus, Adonis and Isis, Atys and Serapis, Salus, Hercules, Mercury, Esculapius, Mars, and Apollo, were all of them the Sun. ‡ Plato denominates Jupiter the Sun; § Mars, according to Faber, was M’Ars, the Great Sun; Mercury, on the same authority, was M’Erech—Ur, the great burning divinity of the ark; Bacchus is celebrated by Sophocles as the leader of the host of heaven; || Apollo is well

\* The disease called “coup de soleil,” was anciently considered as an act of divine vengeance. And St. Austin affirms that certain malefactors of his day were exposed naked to the piercing beams of the sun, as the punishment of their crimes. (De Liv. Dei. l. xii. c. 4.)

† Aristotle, however, says (de Cælo, l. 2), that the Pythagoreans called the Sun the prison of Jupiter.

‡ Porphyry’s enumeration of the various names given to the divine unity is curious, because he blends males and females in remarkable confusion. He says (Euseb. de præp. evan. l. 3), that Vesta, Rhea, Priapus, Ceres, Proserpine, Bacchus, Themis, Attis, Adonis, Silenus, and many more, are one and the same deity.

§ By the people of Campania he was called Lucretius, from Lux, because he cheers mankind by his light and glory.

|| M. Cuper has proved, by an infinity of reasons, (see Banier, tom. ii. p. 356,) that Harpocrates is the Sun. We see under many repre-

known as the Sun, and is called Sol, as Cicero informs us, "vel quia solus ex omnibus sideribus tantus est; vel quia cum axortus est; obscuratibus omnibus, Solis apparet." Mithras was denominated by Zoroaster\* *Μεστρος θεος*, and referred to the same luminary.

In like manner the Hindoo deity was the Sun, under his three well known forms: Brahma rising in the east; Vishnu *southing at his meridian*: and Siva *setting in the west*. The aborigines of America worshipped the Sun under the name of the Great Father; and the Peruvians celebrated a grand festival in his honour, at the autumnal equinox; a period, "when their divinity in advancing from the north passes over the equator, and may be seen to repose himself upon the pillars of his temples." In the Gothic system of spurious Freemasonry, practised by the northern nations of Europe, the same reference is obvious. Their god Thor was the Sun, and he was depicted with twelve stars in a circle round his head, to represent the twelve signs of the zodiac. In the description of heaven in the Edda, universal space is denominated "a hall," wherein are twelve seats for the gods, besides the throne of the universal father, or the Sun.

The Celtic mysteries which were practised in our own island, were constructed on the same general principles; being instituted in honour of Hu, the solar divinity; who is represented by the Bardic writers as the ethereal being who is belted with the rainbow; and in Egypt, the girdle of the hierophant, which was frequently a serpent, to express his eternity, was emblematical of the Sun's orbit. The grand periods of initiation and festival in Britain were regulated by the times when the solar deity attained the equinoctial and solstitial points, and then the Bealtine fires were kindled, and hymns were chaunted, and hands were kissed in honour of the Sun, which was esteemed, in the degeneracy of the Druidical mysteries, the one governor of the world.

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sentations of this deity, a serpent embracing a demi column, and forming about it many twisted folds. There is no doubt but this reptile was intended, in these representations, to design the obliquity of the ecliptic.

\* "Zoroaster was not the inventor of the religion which bears his name; but the reformer of the ancient worship consecrated to the spiritual Sun. His name signifies, star of gold, brilliant, liberal, shining star." (Inman's Translation of M. Portal's Essay on Symbolic Colours, in Weale's Arch. p. 23.) *Zéréthoschrô*, de *Zéré* qui signifie doré ou d'or. (Anquet. sur le Zent. t. i, p. 4.)



Now this is legitimate Sun worship, as it was undoubtedly practised in the spurious Freemasonry; and the emblems were always present in the sacellum of the Lodge, or cavern of initiation; and nothing can show the purity of our own system of Freemasonry in a clearer and more amiable light than its unequivocal condemnation of such practices. Instead of indulging the pollutions of the solar worship, Freemasonry, as we practice it, recommends and enforces an adoration of that Great Being whose laws the Sun, the moon, and stars obey. It is true, we use many of the same emblems as the spurious system, but they are regarded merely as references to *human* virtues, and not to a personation of the divinity. "When the Free and accepted Mason," say our lectures, "exalts his view to the more noble and elevated parts of nature, and surveys the celestial orbs, how great is his astonishment. If, on the principles of true philosophy, he contemplates the Sun, the moon, the stars, and the whole concave of heaven, his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the vast extent of space through which they move, are equally inconceivable; and, as far as they exceed human comprehension, baffle his most daring ambition, till, lost in the immensity of the theme, he sinks into his primitive insignificance. By geometry we trace nature through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Great Architect of the universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law."

But while Freemasonry thus makes use of its symbols to inculcate great moral truths, it never falls into the extravagancies which disfigured its spurious imitator. For it is remarkable, that while we are considering the solar deity of the mysteries as a male person, and the resolution of all the hero gods into that one luminary, we are struck with a very extraordinary anomaly when we refer to the female deities

of the gentile world, who are often described as being of the male sex. Thus Venus was a personification of the moon. By some she was called Juno; by others Isis, Vesper, and Lucifer; but she was sometimes represented with a beard, &c. as a man. Est etiam, says Servius, in his commentary on the *Æneid* (ii. 632) in Cypro simulacrum barbatae Veneris corpore et veste muliebri, cum sceptro et naturâ virili, quod *Αφροδιτον* vocant. Minerva is thus addressed in the hymns called Orphic, *Αρσην μεν και θηλυς εφους*. In like manner the Gothic female deity, Friga or Frea, was of both sexes; sometimes she was worshipped as a female, and at others as a god, depicted in male attire, and armed with a bow and arrows. The moon is spoken of as a male in the Orphic fragments, and was so worshipped at Cabira, among the Albani; and in Greece she was occasionally adored in conjunction with Esculapius. At Antiochea, in Pisidia, and various other places, temples were dedicated to the rites of Meen Arkæus, or deus Lunus. So likewise in India, the moon was considered a male deity called Chandra; represented as seated in a chariot drawn by antelopes, with a lunette at his head and another at his feet. The explanation of the fable, I believe is, that when the moon was in conjunction with the Sun it was female, and when in opposition, male.

And equally extraordinary are the absurd fables of the spurious Freemasonry, which represent Jupiter at one time as the *father* of men; at another, as the *mother* of the gods; and sometimes as an hermaphrodite.

Jupiter omnipotens Regum Rex ipse Deumque  
Progenitor, Genetrixque deum. Deus unus et idem.

*Val. Soran ap. Aug. de civ. dei, l. 4.*

On this curious subject the learned Cudworth thus expresses himself.\* “Proclus, in the *Timæus* says, Jove is both a man and an immortal maid. But this is nothing but a poetic description of *αρρενοθηλυς*, male and female together; they signifying thereby emphatically the divine fecundity, or the generative and creative power of the deity; that God was able from himself alone to produce all things. Hence Damascius, the philosopher, writing of the Orphic theology, expounds it thus, ‘The Orphic theology calls the first prin-

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\* *Intell. Syst. l. i. c. 4.*

ciple hermaphrodite, or male and female together, thereby denoting that essence which is generative or productive of all things." After all, it is highly probable that this androgynal doctrine might be derived from a passage in the Book of Genesis, which records that man was created male and female, and that God called their name Adam.\* Some of the Rabbins understand this literally, and assert that the man and woman were created *in one person*, and that God subsequently separated them from each other.† Plutarch considered the eternal God as an Intelligence; both male and female—light and life, and that he brought forth another Intelligence, who was the Creator of all things.

My limits will not allow me to go further in detail on this part of the subject; and therefore I must take it for granted that I have adduced sufficient evidence to prove that the Sun was actually worshipped as a god in all the religious mysteries of ancient nations, however the peculiar ceremonies might vary; and that such an impure system of devotion led to the most grievous errors both in faith and practice.

I proceed to contrast this complete identification of the Supreme Deity and Creator of the world with the Sun in the spurious Freemasonry of ancient times, with the references to the same luminary in our own pure and holy system.

The Sun, in our Lodges, is represented merely as a creature in the hand of God to convey benefits to man. Besides, if Freemasonry in the nineteenth century consider the Sun as an object of worship, it may with great propriety be asked, which Sun? for the centre of our system forms only an unit amidst the 75,000 systems, each having a central Sun, with which modern discovery has furnished universal space. Freemasonry speaks of the Sun as a fixed body, producing the phenomenon of being always at its meridian height to some part of the earth's surface, from the revolution of the latter body on its own axis; it speaks of the glorious Sun beheld by the candidate at his first entrance into the Lodge, emerging from darkness in the East, and diffusing light and nourishment to all sublunary things; and represented by the Master, who is placed in the

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\* Gen. v. 2.

† See authorities in the Conciliator of Manasseh ben Israel, vol. i. p. 17.

Fast to open his Lodge as the Sun opens the day, to diffuse light, knowledge, and instruction to the Brethren; to enlighten with true wisdom his Masonic companions, and to guide all his fellow-craftsmen to work out their salvation with fear and trembling. It speaks of the Sun as seen in its meridian splendour, when its vertical rays are most powerful, and the cool south most pleasant, represented by the Junior Warden, who, at the hour of high twelve invites the Brethren to rest from their labours, to repose in the cooling shade, and to regale; and provides for their return to labour in due time, that profit and pleasure may be the mutual result. Freemasonry further regards the Sun setting in the West, and lulling, as it were, all nature to repose, in the person of Senior Warden, who stands in that quarter to close the Lodge by the Master's command, to confer on every Brother the due reward of his merit, to see that none go away dissatisfied, or unimproved in moral virtue and pious resolutions.

Here then we have an evidence, taken from our own peculiar disquisitions of the use we make of the Sun, as a Masonic symbol. It calls our attention to holy things. It is esteemed as an agent—a most stupendous one, I admit—of the power and goodness of God. How can we, as Free and Accepted Masons, after the lessons we hear in the Lodge, look up to the heavens, and behold the sublime order and the vast dimensions of those glorious orbs of light which glitter in the firmament of heaven, with the regularity in which they perform their various revolutions, without humbly and devoutly confessing them to declare the glory of God? How can we meditate on the vast and boundless space in which they move, without acknowledging his handy-work is there? They convey a noble idea of Him whom the Sun, the moon, and the stars obey; and elevate our thoughts and aspirations far beyond all created matter, to the Throne of the Great Creator; that ever present Deity whose All-seeing Eye beholds our actions in the dark as well as in the light—in the absence of the Sun as well as in its presence—in the depths of the most obscure cavern in the bowels of the earth, equally as on the most exposed mountains in the blaze of day—and alike at the bottom of the fathomless ocean at midnight, and under the beams of the meridian Sun. This is the Holy Being whom Masons adore; who “by his excellent wisdom made the heavens;

who laid out the earth above the waters; who made great lights; the Sun to rule the day, the Moon and the Stars to govern the night; whose voice shaketh the wilderness, and divideth the flames of fire; whose kingdom is an everlasting kingdom, and his dominion endureth throughout all ages.\*

The truth of these observations may be proved from our own lectures. In a lucid illustration of the three great pillars of Masonry which form the allegorical support of the Lodge, we find the following exquisite passage. "The universe is the temple of the Deity whom we serve; wisdom, strength, and beauty are about his throne, as pillars of his work, for his wisdom is infinite, his strength is omnipotence, and his beauty shines forth in all his works in symmetry and order. He hath crowned the heavens with stars as with a diadem; the earth he hath planted as his footstool; *the Sun and Moon are messengers of his will*, and all his law is concord."

What can more plainly express the fact that Masons regard the Sun and Moon as messengers of His Almighty will and pleasure, and invest them with *no higher rank*? Nay, so far is the science of Freemasonry from assigning any undue influence to the Sun, that some of our Brethren of the last century conjectured that it was created for other purposes than to be the glory of the world, by conveying light and nourishment to all things here below. They ventured to suggest the probability that, when all the purposes of its first commission shall have terminated by the destruction of this globe which we inhabit, it will be destined to another office which is equally registered in the designs of Omnipotence, viz., to be the local place of punishment for those unhappy beings on whom the final sentence of reprobation shall be pronounced.

To maintain this opinion they assumed as an axiom, that the Sun is a body of real, corporeal fire.† If any one, they said, doubt this, let him subject his naked body to its scorching

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\* Psalm cxxxvi. 5—9. xxix. 7. cxlv. 13.

† This was not a novel opinion; for it had been embraced by the philosophers of old. Empedocles and his disciples affirmed the Sun to be a mass of fire. Pythagoras called it "the fiery globe of unity." Heraclitus taught that the heavenly bodies were all fires, but the flame of the Sun is the hottest. Xenophanes said "the Sun is a fiery cloud." And, not to be tedious in the detail of authorities, the philosophers of almost all the schools entertained the same opinion. The Jewish prophets also speak of the heat of the Sun. (Ps. xix. 6. Isai. xlv. 10.)

beams; or endure the power of his rays when collected and transmitted through a convex lens. At its present distance from the earth it is a blessing and a comfort, but a nearer approach would scorch and burn up this globe and all that it contains.\* This is confirmed by the Sun's magnitude.† Tycho Brahe estimates it to be 13<sup>9</sup> times larger than the earth; Landsberg says it is 434 times as large, and Flamstead 11,000 times. "I do not think then," concludes Mr. Swinden, "that any one can have much to object against this hypothesis, either from the nature of the body of the Sun, or from the magnitude of it. For since it is expressly revealed in the Word of God, that there is such a thing or place as hell-fire; and that the same is appointed for the punishment of an innumerable company of devils and wicked men. And since this is so far from being found a thing impossible, that we have plain demonstrative proof of such a place of fire in the world, abundantly large, and capable of receiving vast, infinite numbers both of devils, and also of the bodies of men; have we not some reason to infer that this is possibly the hell? I am sure no one, without an express revelation from God, can say it is not."‡

However this may be, the above remarks are sufficient to prove every hypothesis erroneous which tends to charge the Freemasons, or any other body of men who have been blessed with the light of revelation, with an addiction to the solar worship; for who in his sober senses would pay divine

\* Thus Faber derives the name of Phaeton from Ph'Aith-On, the burning solar orb. A learned and pious writer of the last century observes—"when I contemplate this great, glorious, and burning object, I am filled with wonder and amazement to think what Pyrenean mountains of sulphur, how many Atlantic oceans of scalding bitumen, are requisite to maintain such mighty, such rapid flames. The Ætnas and Vesuvios of the earth are mere glow-worms to it. The meanest culinary fire that is, is far larger, compared to them, than the very largest of them all; nay, than they all put together are, when compared with it."

† "If we reflect," says Derham, (*Astro. Theol.* p. 12.) "upon the prodigious masses of those many heavenly bodies that present themselves to our view, and many more are unseen; what a surprising scene do the heavens afford us of the Great Creator's power? A train of such immense bodies, that what less than an Almighty hand could first find matter sufficient for, and then compose such magnificent works? But yet what is the magnitude of all these bodies to that immense space in which they are?"

‡ See Swinden's *Inquiry into the Nature and Place of Hell*, where all the arguments in favour of the hypothesis are condensed in a scientific form.

honours to a place of punishment, or to any creature which God has provided for the benefit of man ?

The places of the three superior officers of the Lodge are regulated by the Sun in his three most prominent positions ; and the Sun, the Moon, and the Master, form a triad of antitypes, which exhibit these luminaries as agents of the divine Being to work out His beneficent designs, and place one of the Master's duties in a striking and unequivocal point of view. As it is by the benign influence of the two former that we, as men, are enabled to perform the duties of social life ; so it is by the ceaseless activity and intelligence of the Master, that we as Masons are enabled to understand and discharge those duties which the Craft requires of us.

Similar references are found throughout all the lectures of symbolical Masonry, the particular instances of which will occur to every well instructed Brother ; and they all treat the Sun as a creature—though a very useful one, and a symbol of moral and divine truths—without exhibiting the slightest tendency to create an interest beyond what arises out of its allegorical references. Even the foreign degree of Chevalier du Soleil, or Knight of the Sun, although it leans to deism, and is consequently unworthy to be practised by a Christian Mason, affords no evidence of an approach to the solar superstition ; as will appear from a very brief analysis of the degree, which is seldom practised in this country, and has only a very equivocal connexion with Freemasonry, although it forms a part of the French system of the rite ancien et accepte.

In this degree the presiding officer is seated in the East where the Sun rises, robed in the colours of the sky at dawn of day, and round his neck a chain of gold, which, as a metal, corresponds with the planet Sol,\* and both are expressed by a point within a circle, which was anciently considered a symbol of perfection. From this chain a figure of the meridian Sun in the same metal is suspended ; † while

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\* “ La Colombière, in remarking the relation that exists between gold and yellow, and between silver and white, says, that as the yellow from the Sun may be called the highest of colours, so gold is the noblest of metals. Thus, says he further, sages have called it the son of the Sun. Silver is, as respects gold, what the moon is to the Sun ; and as these two planets hold the first rank amongst others, so gold and silver excel the rest of the metals.” (Symbolic Colours, as cited above, p. 22, n.)

† The author last quoted says (Symb. Col. p. 30.) that “ gold corresponds with the Sun and with the heart ; and that the same relation

in his right hand is a sceptre terminating in a globe to represent the earth, which is nurtured and made prolific by the Sun's rays. The Warden has also a Sun attached to his collar. These, as we shall soon see, are emblems, but not intended as objects of adoration. When the Lodge or Council is at work, the Sun is said to be at its meridian, while to the profane it is considered low twelve or midnight. *It is opened with a public profession of the divine unity.* I pass over the ceremonies for obvious reasons, with a simple declaration that they do not bear upon the question, and proceed to the lectures.

These contain explanations of the emblems of the three degrees of symbolical Masonry; the greater and lesser lights, the Tracing-boards, &c., in the following manner. The candidate is addressed by the Grand Master—"Brother, you are already acquainted with the symbol of a Bible, Square, and Compasses; but of its allegorical meaning you remain in ignorance. Be it my duty to enlighten you. The Bible refers to the religion which the first man practised—the religion of nature. The Compasses teach that God is the central point, as well as the circumference of the universe; and always present to us all. The Square is intended to show that God has made every thing equal; while the cubical stone shows that you ought to govern your actions so correctly, as to make them all equal in respect to the sovereign good. The pillars teach you firmness, the tressle-board the employment of reason, &c."

I do not acquit the professors of this degree of heterodoxy with respect to religious faith, because the symbols are strained to a meaning which their natural signification will not justify; and it would puzzle a plain man to understand how the volume of revelation can be an appropriate symbol of natural religion. Still I am convinced they are not addicted to the solar worship. Thus, in the Philosophical Lecture, while explaining the reference of the Compasses, they say—"the difference between good and evil in the estimation of God, may be explained by the compasses.

exists between silver, the moon, and the brain. This passage is curious, because it offers the symbolic signification of white and of yellow, during the middle ages. Yellow or gold, corresponding to the heart, designates Love; white, or silver, emblem of the brain, signifies Wisdom. The Sun and the moon, gold and silver, the heart and the brain, preserve herein the symbolic attributes transmitted by antiquity.

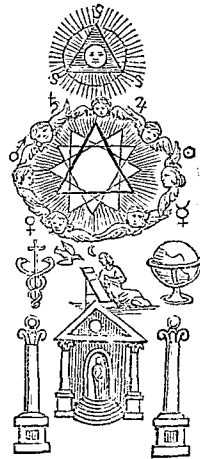


While inscribing a circle, the moveable leg of that instrument recedes from the point where it commenced till it arrives at the greatest possible distance; it then approaches nearer and nearer till the line unites, which forms a perfect circumference. This process represents the distance between the several degrees of good and evil; and the completion of the circle is God; whose centre is everywhere, and whose circumference is nowhere."

The doctrine throughout corresponds with these specimens. The Sun is said symbolically to represent the divinity of the Supreme Being who created the world; for as there is but one Sun to enlighten and invigorate the earth, so there is but one God whom we ought to worship. The physical lecture adds, the Sun points out the infinity of God's will, as the only source of light and benefit to his creatures.

That the reader may understand the references in this degree more perfectly, I subjoin its Tracing-board. The explanation of its emblems would not accord with my limits. I shall confine myself to the two most obvious. The triangle in a circle with the Sun in the centre is a symbol of the eternity of God, who, like the perfect circle, has neither beginning nor end. And the four conjoined triangles point out the four principal duties of a Mason, fraternal love; conferring benefits; believing nothing till it be clearly demonstrated; and doing to others as you would have them do to you. From all this it will appear evident that even the Knights of the Sun were not solar devotees.

And it will be amply sufficient to show the real value which Masons in general place on this significant emblem.



## AN ABSTRACT OF A SERMON,

*Preached at Gravesend, 1st of July, 1844, by the Rev. D. Jones, B.D.,  
Provincial Grand Chaplain.*

“A GOOD MAN IS SATISFIED FROM HIMSELF.”

Prov. xiv. 14, latter part.

THE term “good” is in holy Scriptures a word of very extensive signification, and stands opposed to any thing that is found to our interest in a religious, moral, or social point of view, and is put in contradistinction to “evil;” the beneficent person is in those Sacred Records invariably called good, owing to the benevolence evinced in his general deportment, and the benefit derived from his example. Such a man is pious towards God without hypocrisy, is charitable towards man without ostentation; whatever his situation in life may be, he practices the virtues peculiar to his position in society with credit to himself and with profit to the public. Such a character is satisfied with the dispensations of Providence, and with his station in life, and looks forward to the time when virtue shall receive a full recompence of reward, and pities the trouble and afflictions of his fellow-creatures; whereas the selfish person makes provision only for himself, and is quite unconcerned about the miseries that surround him, and never attempts to calm the sighs of sorrow. But what would be the enjoyment of existence without the kind offices of social life. No man ought to live to himself, but for the good of others; and he ought to consider that kindness, right, and compassion are every one’s due, and that hence he owes a duty to his neighbour, as well as to God and himself; he considers all men as brethren. I have but few remarks to make on Freemasonry, nor is it necessary, as the members increase in number and influence all over the country, and by their practice evince its beneficial effects in all departments of society; its most prominent qualities are benevolence and brotherly love, the main pillars of Christianity. It has been instrumental in a variety of instances to deliver a Brother from his distress, and to befriend him, not only in this kingdom but in every part of the habitable globe. It is well calculated to create union, to promote friendship and harmless hilarity among neighbours; and as we cannot find a date of its origin, so can we not set bounds to the beneficial effects it confers on the community at large.

Secondly, If benevolence be compared with other virtues, its superiority will most evidently appear. Frugality, for example, regards a man’s own estate; temperance his own health, and industry his own subsistence; justice may prevent or punish evil; all kinds of activity, ingenuity and exertion may add to our individual reputation and comfort, but benevolence sanctifies every quality, and looks earnestly to the general good; it considers a brother in distress, and extends its aid to the poor and needy.

It is customary on these occasions to make a collection after the sermon, to be applied to the benefit of some charity; and I have to observe, that the amount of your Christian liberality evinced this day will be given partly to assist the Aged and Decayed Freemasons who have seen better days, but have been reduced in circumstances, owing to the accidental losses and misfortunes to which all men are liable. The other moiety of your charitable offerings will be apportioned between those neighbours of yours who have suffered so severely from

the sad effects of the late calamitous fire that occurred in this town. Remember that we are here in a position alluded to by the Apostle when he said, "It is more blessed to give than to receive;" let us therefore thank the Lord that we are in that happy state to be the givers and not the receivers; let us contribute with such means and with such a mind as to be satisfied with our own benevolent actions in the great day of the general and final account.

Thirdly, With regard to the reward of virtue, and more especially benevolence. The kind and charitable person has a happiness within himself which no outward opulence or pleasure can procure, or adversity destroy; which ambition, vanity, and riches must sigh for in vain. Such a character is guided by the Divine spirit; he breathes a purer air, he beholds a fairer earth, and a brighter heaven, than what the sordid and the selfish enjoy. Such is the truly benevolent person; happy in himself, exalted in his principles, beneficent in his practices, approved of God and men; blessed in his deeds, but far more blessed in his prospects, for he shall dwell in the house for ever. Who then among us would not be inclined to imitate so bright and so beautiful an example? which of us would not one time exclaim, in the words of Balaam, "Oh, let me die the death of the righteous, and let my last end be like his?" Likewise, at the general resurrection of the dead, the pious and benevolent person, being arrayed with a spiritual body and adorned with never-fading youth, may appeal to his merciful Creator, and say, "O Lord, thou hast created me at first in thine own image, which I unhappily greatly defaced during my mortal existence on earth; however, thou hast been graciously pleased to forgive me my sins, to restore my soul to perfection, and hast now raised me from the dust of death, clad in thy holy and glorious image, and I am entirely satisfied with it." *Amen.*

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### ESSAYS ON EDUCATION.—No. III.

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

THERE will not, doubtless, be wanting some to tell me that the foregoing doctrine, although possessing in theory much that is beautiful and to be admired, carries with it, nevertheless, the capital defect of impracticability. How, will such inquire, is it possible for a mother to live surrounded always by three or four little creatures in a state of continual movement, who, if they be not tormenting her with questions, are distracting her by their boisterous mirth, their crying, or their screams? How, in the midst of such an uproar, will it be possible for her to devote herself to her various occupations of reading, writing, drawing, singing, and touching any musical instrument? Is she, forsooth, to have a head capable of enduring so much noise, or a sufficient stock of patience to respond to all the tiresome inquiries of her children? And supposing even that she be imbued with all the virtue requisite for enabling her to put up with such a mode of life, the friends and acquaintances who are in the habit of frequenting her abode, will they, too, be possessed of equal resignation? The eventual result would be not only a sensible diminution in the number of such visitors, but the reducing an amiable and accomplished woman to the unsociable existence of an African!

But I must not be understood as exacting so much as this : I require only that somewhat more attention should be paid to the voice of nature and of reason ; and replying partially, I would say that, if the question be of a mother who has to gain as well her own, as her children's subsistence by means of her personal exertions, it will be necessary to make some concessions in her favour without the fear of their being absurd, retaining of course, in all its pristine vigour, the principle laid down ; with respect to those more favoured matrons who have only to acquit themselves of the especial duties accruing to them from their maternal quality. What an error, truly, to speak of reading, writing, drawing, music, singing, and other like amusements, as the habitual occupations of the mother of a family—how preposterous the idea ! They must be considered at the most, merely in the light of agreeable and lawful distractions, worthy of holding the second place only in the regular distribution of the hours of the day, which every good mother ought to make ; but her chief ambition, her most pleasing duty, should be the rearing of her offspring ; that is, in laying the foundation of their future happiness, as well as their rank and consideration in society ; while, on the other hand, she, who from a feeling of insensate egotism, consents to the abandonment of such noble, such important functions, commits an excess of cruelty which can scarcely find even a trifling palliation in the irreflection and want of steadiness distinguishable in those who live submerged in the continual vortex of dissipation peculiar to great and populous cities.

Nevertheless, we perceive among the most barbarous and unenlightened people, no less than among the nations the most advanced in civilization—in the wilds of Africa, as in the crowded cities of Europe—that women are universally excluded from the exercise of any public avocation. Upon what basis then, does it rest this assent so perfectly unanimous on a point respecting which nations could not possibly have consulted amongst themselves so as to have come to a common understanding ? Can it be, perchance, on an usurpation of command made by the stronger sex ? It should seem not ; inasmuch that all usurpation implies violence, and in whatsoever partakes thereof, there neither is, nor can be duration or uniformity. Moreover, if women are weaker in their physical faculties, they are, on the other hand, endowed with other qualities for governing far more important and efficacious than even force. Delicacy of observation, persuasive eloquence, quickness of comprehension, and occasionally, heroic fortitude, are qualities which we are very frequently called upon to admire in women ; while by means of these auxiliaries, they have been able, on various trying occasions, to rescue lordly man from situations of the greatest difficulty and danger.

Peter the Great, when encompassed on the banks of the Pruth by ten thousand hostile Turks in arms, retired to the solitude of his tent, to give himself up, free from the prying eye of curiosity, to the overwhelming bitterness of his grief and his despair. He was immediately followed by Catherine his wife, who, in her affectionate efforts to console him and raise his drooping courage, having inspired him with a faint glimmer of hope, he started from his tent, and by means of his jewels, some money, and two costly fur pelisses, formed a handsome present, which being forwarded to the Grand Vizier, opened the road to negotiations which were forthwith commenced and satisfactorily concluded : and thus, did a woman acquire the glory of placing in a state of comparative safety both the Emperor of Russia and his army.

Ancient, no less than modern history, abounds in traits of similar magnanimity and devotion, and yet we do not find that the softer sex have at any period been in the enjoyment of the civil and political pre-eminence to which they would seemingly appear entitled to aspire. In those countries even where the crown is permitted to devolve to females, both the ministers and the judges are uniformly of the opposite sex; while in France, despite the dominion which beauty has at all times arrogated and exercised, we find that the women, however they may *command*, still do not *ostensibly govern*, and the reason is found in their being called by nature to the exercise of functions less brilliant perhaps, but certainly not less useful than those allotted to man. It is in the interior of her dwelling that woman must be considered as a real legislator; her husband, her children, and her servants, being so many vassals subject to her sway, and if the one bows submission to her will whilst appearing only to follow the dictates of his own, the rest implicitly obey her—yielding either to her kindness, or to the respect and love which, according to circumstances, she may inspire. Such is the destiny of the good mother of a family, while to well fulfil it, there requires not assuredly, any extravagant display of learning. The sole requisites are the being a good mother and a good wife; and as these two precious qualities arise entirely from the *heart*, it is unneedful that the *understanding* be tortured to acquire them; it being quite obvious that she who possesses them, so far from experiencing the slightest inconvenience from the presence of her children, beholds with pity the mother that abjures so sacred a title by ceding unnecessarily to mercenary hands the sweetest and noblest prerogatives of her feminine condition.

With regard to this point, it will not be difficult to understand how absurd, to speak with moderation, are the reasons assigned for a non-compliance with this most sacred of obligations, and we may rest assured that there would be a great many more happy families were it not for this unnatural distortion of principles which in confounding obligations, equivocates the principle with the accessory, and substitutes the varied diversions of pleasure for the cares which are prescribed by maternity. True it is that, children are naturally restless, talkative, and capricious, but it is for this reason still more especially that I exact their not being separated from their mother. If, for instance, they prove tumultuous, the possession of *patience* to endure them is an indispensable requisite, and if a parent have it not, how is it reasonably to be expected of a hireling? The payment of her salary recompenses the servant's labour, although it can scarcely possess the power of inspiring her with those virtues of which her employers are themselves devoid.

If children are garrulous, and importunate in putting frequent questions, it is solely because nature has ordained that they should be so; for having to learn a language, they find themselves compelled to repeat many times the same words and essay a thousand periphrases, without which they would never be able to obtain a knowledge of their native idiom; and did we reflect for a moment on the labour which it costs an adult to master any language, whether dead or living, notwithstanding the powerful auxiliaries of study, reflection, and reason already formed, we should wonder still more at the singular facility with which a child learns in the course of a few months, thousands of words and phrases that a man, no matter how great his application, would not acquire in two years of close and severe study. How accounted for, then, is this prodigy to which, from its being of diurnal occurrence, we pay but little

attention? Surely in the force of that flux and reflux of speech in children which we are so prone to consider tedious. Such being the case, let us not compress so powerful a resort before we shall have taken every care to impel it in a right direction, and let this be the mother's especial charge for the reason that there is no one else capable of fulfilling it so well. Children have but to acquire ideas because they at first know nothing, and consequently, have every thing to ask. How important, therefore, how necessary it is for us to take advantage for their gradual instruction of this great means which presents itself at almost every step. But, at the same time, what a store of patience is required to listen to their inquiries, and what close attention to give to those inquiries answers of a befitting nature. If we are to imbue the child with secure and proper notions, and it is unquestionably our duty so to do, the reply which we make to his interrogation should be in every sense exact—that is, it should be at once clear, genuine, and conformable with truth—and can any reflecting individual deem this method of instruction so easy of accomplishment, as to allow of its being confided to the charge of a domestic? A child's first preceptor should be indubitably the mother who administered to him his primitive bodily aliment. Be her's also the task of feeding his understanding and moulding his heart during these tender years; thus fulfilling the law of nature, secure of eventually reaping the reward of her pleasing labours.

Lastly, are alleged the obstinacy and caprice which children are for the most part found to possess; but are not these qualities that are partaken of also by servants? and who would ever think of appointing as the guardian and assistant of an infirm person another to the full as helpless as himself? For the very reason that children are apt to be capricious, it is expedient they be treated with much discrimination, abstaining as much from humouring them as from adopting any mode of procedure which may tend to irritate them, although the falling into one or other of these equally pernicious extremes is what most frequently happens; they being sometimes humoured from a disinclination on our parts to incur the opposing them, and at others, irritated because we lack the necessary patience to endure them. I am acquainted with the very excellent mother of a family who never allows of her children being separated from her, while she knows immediately by their very manner of crying, if their tears have been occasioned by grief, necessity, or malice. In the one case, she hastens to their succour, but in the other, remains perfectly at ease, contenting herself with saying to the child in lieu of chastising him—"retire into yonder closet, and remain there until you are called, when you will not fail to come." The child repairs to his place of destination, but is very soon on his return, because his disquietude not meeting in the solitude to which he has been banished, either excitement or contradiction becomes immediately appeased in default of stimulant.

I think I have now satisfactorily refuted the principal of the objections which may be urged against my system, and I shall reserve for another Essay a few observations which remain to be said on the subject of the inconvenience which it is considered children, for the most part, cause to such individuals, as either from friendship or other motives, are in the habit of frequenting their parents' habitations.

## SHOULD FEMALES BE INITIATED OR NOT?

*To the Editor of the Freemasons' Quarterly Review.*

SIR,—Observing that “A Sister” has addressed you on the subject of initiation into the Masonic mysteries, I presume “A Wife” may be permitted to do the same.

The very enlightened ideas you have ever expressed with regard to the moral and intellectual qualities of woman, induce me to hope that you will receive without displeasure the observations I am about to offer for your consideration in this letter. Allow me to preface it by assuring you, that it is written with no presumptuous wish of intruding my own views, but rather with the desire of leading you to bestow your consideration on the subject to which I request your attention. I refer to the exclusion of the female sex from participation in Masonic instruction. The idea of admitting us to any share in the mysteries which have, for centuries past, been guarded from our inquiries with the most zealous care, would doubtless be exceedingly startling to the generality of men; but you, Mr. Editor, have ever professed to respect both the understanding and the moral sentiments of woman, and have ever concurred in the opinion expressed by a few of the Craft, that the time had arrived when the fountains of wisdom, from which men are invited to draw instruction, should no longer be closed against the female moiety of our species, or at least, that we should be permitted to cool our thirst for knowledge by sipping of those streams, which are gushing forth for the refreshment of our husbands and sons. Our desire for instruction was, I believe, regarded with approbation by the late Lord Durham, and hopes were held out to us that his influence would be exerted to admit us to partake of Masonic privileges, in such degree as might, on consideration, be deemed advisable. His death, however, extinguished all these anticipations, and, I believe, no one has since ventured to bring the subject forward. If my memory does not fail me, Lord Durham, in speaking of the rules adopted in remote ages for the exclusion of woman, reminded his Brethren of the very great difference in the relative position of the sexes in those times and in our own; and in adverting to the subordinate condition which they necessarily occupied in times when physical strength or handicraft skill alone sufficed to raise one man above another; he drew their attention to the qualities which now rendered a human being fitted for the reception of Masonic benefit—these he did us the honour (may I not say, the *justice*) of allowing that we possess, in a degree little, if at all, inferior to ourselves—truthfulness of character; understanding to *appreciate* wisdom, if not to originate it; purity of sentiment; and temperance, in its extended and highest sense.

I remember to have read in a quaint old historian, that from the time (1646, I believe) when Elias Ashmole, one of the earliest of the Rosicrucians in England, became a Freemason, the character of the Craft has been gradually changing from practical operative Masons to speculative reasoners on certain abstruse doctrines and theories. From that era then the *necessity* of excluding women from the Order ceased to exist, and the expediency of so doing has been continually diminishing, as their education, and consequent position in the moral world, have been advancing. During the last century, the literature of almost all civilized countries has afforded abundant proofs of the intellectual powers of our

sex. To use the words of Henry the Vith., in describing a certain Peter Gower, through whom, I think, he says—"Masonic arte in processe of tyme passed into Englande, we have been wacksynge and becommynge myghtye wyseacres;" and now in our own days, when men profess to attach such great importance to the influence of mothers on the characters of their sons, it is surely desirable that those institutions, from which they assert that *they* derive so much instruction, should be open to us likewise. They tell us, that Freemasonry tends to purify and elevate the mind; that every moral virtue is inculcated by its precepts; that no man can be a good Mason without becoming thereby a better husband, father, friend, and citizen; if such be the fruits of the doctrines taught them, does it not follow that if imparted to us also, we must be rendered thereby better wives and mothers, meeters friends for our husbands, and more able instructresses of the little citizens whom it is our duty to train up in the paths of loyalty and virtue. The habits of the world would appear to imply, that there is a feminine code of morality to be found in the Holy Scriptures, and another *somewhere else* for the guidance of the masculine conscience—where this second rule of life may be found we women know not; and we should deem ourselves exceedingly uncharitable were we to imagine that *the secret of the Craft* was the indoctrination of the lords of the creation in the very dubious morality which seems to regulate the conduct of many of them. But if, as we wish to believe, the one true and perfect moral law be the foundation of your system, why should we be debarred from joining those meetings, professedly for purposes of instruction, which are now closed against our whole sisterhood. The idea of Freemasonry is connected with the most frightful images in the minds of half the women in the world—flashing swords, horrid oaths, magic incantations—the bare imagination of which causes their flowing locks to erect themselves "like quills upon the fretful porcupine," while they tremble to fancy what "awful doings" may be performed at those secret conclaves, about which they must not venture to make a single inquiry! The less credulous of us, however, are disposed to think that all these appalling ideas have been disseminated by a few artful men (to be found in all sects), who have sought, by frightening their wives and daughters almost out of their wits, to raise themselves to a kind of supernatural position, very convenient for those who have little real ground on which to build a title to respect. We therefore consider that all this array of horrors forms no part of true Freemasonry, but that it is, as we are told by the well-disposed amongst the Brethren, a system of such purity as would bear the investigation of even female delicacy, which, permit me to say, supplies whatever may be deficient, in our judgment, on any question wherein morals are concerned. If so, Mr. Editor, why not let us attend the Lodges of instruction, and place yourselves and us on the proper footing for rational husbands and wives—why not let us partake your mental food, instead of only feasting us so magnificently at your festal meetings? Something is due to us on another account—were we so lightminded as not to be worthy of trust, we should long since have been in possession of your secrets, without having to ask admission to them as a boon. Is it to be believed by any observant person, that out of the many men who attend Masonic feasts, none of those who take too much wine (and you must not deny there are many who do), should happen to display the powers of the grape by becoming particularly communicative? *in vino veritas*, you know; thus, either women have heard



and do keep the secret doctrines, or whatever they are, or they are too careful of their husbands' honour to take advantage of these moments of weakness.

I think I have heard or read that you date some of your rules from the time of Solomon; if so, I would ask permission to refer to what Josephus tells us of some of the occurrences which took place during the reign of that wisest of men. He says that a woman of Egypt, Queen of Sheba (or Sabœa, in South Arabia), came to visit Solomon to inquire concerning the truth of the reports which had reached her of his wisdom. She did not content herself with merely *hearing* of wisdom, but "she was *inquisitive* into philosophy, and on that and other accounts was to be admired," and "in order to have trial of his wisdom, proposed questions of great difficulty, and entreated that he would solve them." This the king did, and it would appear was really too wise to assume the appearance of superiority, for he also proposed questions to her; thus not only instructing, but placing her on terms of equality with himself. I do not of course know if any of these dark sayings may form a portion of the doctrines now held by the Craft, but at least I would hope that the words in which the queen expressed her admiration and edification when she had heard, and seen, and understood the wisdom of Solomon might be applicable to Freemasonry, if open to our investigation. "All things indeed, oh king, that came to our knowledge by report, came with uncertainty as to our belief of them. But as to those good things that to thee appertain, both such as thou thyself possessest—I mean wisdom and prudence—and the happiness thou hast from thy kingdom, certainly the same that came to us was no falsity. As for the report, it only attempted to persuade our *hearing*, but it did not so make known the dignity of the things themselves as does the sight of them, and being present among them. I indeed, who did not believe what was reported by reason of the multitude and grandeur of the things I inquired about, do see them to be much more than they were reported to be."

In conclusion, Mr. Editor, let me beg you to advocate the adoption of one part of Solomon's conduct towards his inquisitive fair guest, for it was certainly the best possible proof that he knew how to gain a lady's heart. "Solomon also repaid her with many good things, and principally by bestowing upon her what she chose of her own inclination; for there was nothing which she desired which he denied her."

I am, sir, yours very respectfully,

A FREEMASON'S WIFE.

[We have received some other letters on the same subject, to which we have replied, suggesting some explanation; the answers to our replies have not yet reached us.]

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#### TO THE EDITOR.

SIR, AND BROTHER,—For as the mother as well as daughter of Freemasons, I presume I may address you in this friendly manner—I have perused the letter of "A Sister," in page 185 of your last Number, with mingled feelings of pleasure and regret; of pleasure, under the impression that your correspondent, being unmarried, has evidently derived both instruction and amusement from your excellent publication—but of regret, if being married, she should really be desirous of entering an

assembly to which her husband might object, even though himself a Freemason. But should he not be one of the order, how possibly could your "Sister" expect to enter a society that did not include him to whom her conjugal fealty is impleaded by the holy name of wife? For myself, I would not accept a diploma from the Lodge of Adoption in Paris, for I am credibly informed that such Lodge is no more Freemasonry than it is a house of parliament; indeed, it is said to be a mere pleasant fiction, to amuse a woman's fancy. I am thankful, as a daughter, that the moral duties of my dear father pleasingly impressed me with that favourable opinion of the Order which led me to approve of my sons following so excellent an example—yet my husband was not a Mason.

I have selected from some Masonic papers one by Dr. Watkins,\* from which I extract the following portion, as bearing somewhat on your correspondent's letter:—

"It is further objected, that if *friendship* be so highly esteemed by us, and that of the purest nature, 'why do we seem to abandon the sweetest part of it, which is enjoyed only in an association with female beauty, gentleness, and sensibility?'

"This is an objection by far more plausible than just. In answer to it we might barely mention, that all nations, in all ages, have considered women as ineligible to certain societies and offices; but I add, that the *spirit* of our institution is to abstract us, as much as possible, at certain intervals, from those impediments to mutual confidence and social improvement which we meet with in the world.

"But our moral imbecility would be equally increased by the diffusion of a soft captivating vapour over our hearts, if we admitted the fair sex at our assemblies, and this would give many passions a play in our breasts, particularly rivalry and jealousy, totally incompatible with the *spirit* of our order, and destructive of its very foundation.

"As our principles, however, most powerfully tend to improve us in all those virtues of the soul on which the happiness of every domestic relation so greatly depends, and which alone can render us deserving the regards of those whose love it is our duty to attract and preserve, let me press upon you the constant cherishing this *spirit*, by the practice of every moral and social duty. If our amiable female relatives observe us acting in unison with those principles, which we profess to constitute the *Masonic character*, they will be as proud of it as we are. By that subjugation of the passions which Masonry teaches you, your habitations will be all *Lodges of peace, harmony, and happiness.*"

This opportunity should not be lost of paying a mark of respectful acknowledgment to you for the very great delight so many "Sisters" (for I know many), as well as myself, have derived from the high moral tone of your truly valuable periodical.

A MOTHER OF FREEMASONS.

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\* A Charge delivered on the Consecration of a Lodge at Bideford, 23rd of May, 1792, by John Watkins, LL.D.

## THE LIBRARY AND MUSEUM.

## SCIENCE AIDED BY POVERTY.

It is with sincere regret that we cannot announce favourable tidings of this pyramid of promise, which should long since have towered into its expected altitude of Masonic intelligence, receiving and imparting treasures of general as well as of mystic import. Alas! it but winds its slow length along—a significant proof of the apathy of the Committee (whose views and imaginings have, we presume, no aptitude for such things), who do not condescend even to report on the inanity of their efforts.

Where is that estimable Brother who first mooted the matter in Grand Lodge? why does he repose in a questionable retirement? the elegant leisure of a man of mind surely could be directed in aid of the foster-child of a moment of honourable distinction. Let him remember that he has never been *supplanted* in the estimation of the Order to whom, in common with all, he owes a fealty that he cannot be honourably relieved from. From some of his successors we never expected much, and we have not therefore been disappointed—their unenviable forte lay in other directions.

But to the subject, after too long a period of silent neglect, a most talented Freemason, Brother D. Rosenberg, of Paris, has presented to the Library and Museum some Masonic charts or tableaux, of surpassing value, which we shall not here attempt to enlarge upon. Some gifted pen among the *custodiers* of the too limited collection will not, we trust, disdain to do justice to them, which, as containing the true salient points of Masonic and general philosophy, require the examination of a well-instructed mind—being, we agree, too abstruse for mere dabblers in science. The history of the presentation, however, is not without interest:—

In 1841 or 2, as we believe, Br. Rosenberg visited England ostensibly with the purpose of bringing about some alliance between the Grand Lodges of France and England, being delegated by the former as a representative to H.R.H. the late Royal Grand Master of England.\* The mission was unsuccessful. During the interview, however, the Grand Master was pleased to express himself so well satisfied with the general view entertained by Bro. R. (as well he might) that he suggested some improvements in a contemplated chart to be termed "*Sapientia generalis*." It is not to be wondered at that on his return home he pondered not long on the matter, his own opinion being sanctioned by that of so illustrious a Mason. He set to work, and at an expense to him so considerable (being in very humble circumstances) that he could not find sufficient patronage in Paris; so he hied over to England, the land of promise—but, alas! to him, the promise of broken hope. The death of His Royal Highness left him without a patron, and he soon found that the "*Philosophy of Masonry*," however well understood by a few, was practised by fewer, and altogether unknown to the many. He *presented* some few copies, which were *accepted*. He solicited the Board to purchase a set of his Charts for the Library and Museum, and to honour him by their patronage as a stepping-stone to fame.

\* Hereafter we purpose to make some important observations on this and other subjects connected with the case.

This request was declined, on the plea that on examination of the same the Board did not feel justified in complying with his request!

Poverty—that lawless depredator on the human heart—became his merciless tyrant; and in his extremity poor Rosenberg sought relief from the Lodge of Benevolence: and to the honour of the Masters of Lodges, who might not perhaps have been able generally to appreciate the philosophy lithographically described in the French language—they listened attentively to the contents of the simple petition, and to the statement of the Brother who supported it, and unanimously granted him ten pounds, which was more than treble what the cost would have been to the Board of General Purposes.

But to the moral. At the moment poor Rosenberg could not speak; he was near sinking with the good fortune, for “joy and sorrow have a twin-like power.” But the next day he called upon the supporter of his petition, and entreated of him to cause to be *presented* to the Library and Museum the very Charts he had requested them *to purchase*; hence an illustration of the fact that “Science has been aided by Poverty.” *How many talk about Landmarks!*

FIDUS.

## THE MASONIC TONTINE, AND WIDOWS AND ORPHANS.

TO THE EDITOR.

SIR AND BROTHER,—From “time immemorial” (as those of us who are over sixty may say) we of the present estate have glorified in the possession of a Masonic Tontine, not that I am an admirer of the levelling system, or desirous of forgetting the good that our Masonic forefathers have done, but in my simplicity and innocence, or ignorance (as you will), would just venture to draw your attention to the subject; and I take this opportunity of noting what has been pretty generally observed, that if you will only take the matter *up*, by bringing *down* the attention of the Board of General Purposes, there is no doubt but a goodly result will follow.—And now to the Masonic Tontine.

At present, if you will only consult the printed circulars of the Grand Lodge, you will find that the dividends payable half-yearly amount each time to 148*l.* 5*s.* 6*d.*, being an annual payment of 296*l.* 11*s.*, which has been so long in course of payment that although, Masonically speaking, no one can desire the death of a Brother, still it would be some satisfaction to be able to calculate the probable period when the exit of “the last man” may enable the Grand Lodge either to set aside such amount as an accruing fund for some future object of high importance, or dispose of it in small annuities to the “widows and orphans” of members of the Order.

What I should like to be informed of is, *first*, the *names* and *ages* of the respective proprietors; second, whether any account be kept of the transactions, as the payment of so large an annual sum surely is entitled to some explanation.

A MASON.

[We advise our correspondent to put a simple notice of motion on the paper, to the effect that the subject of the Tontine be referred to

the Board of General Purposes to report thereon ; the probability is that if such course be not immediately taken, some other member may take the matter up, and then when about to be discussed it may be seen to have attracted attention, and in due time a reply will be vouchsafed ; but the principle advanced by " A Mason " is too important to be lost sight of by us.]

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## ROSE CROIX.

### A MASONIC MUSING.

SOME short time since the writer was informed of a very interesting discussion between two very learned Thebans—the one a French bishop, the other a French, or rather a Hungarian Jew, by name Rosenberg, not a minister, but evidently a man well versed in more than the mere forms and ceremonies of his faith.

Having but a very indifferent knowledge of the French language (in which the information was given) it was difficult for the writer to follow very clearly the line of argument of the learned disputants, who, it appeared, became much excited in the conversation.

At length it was said that they agreed to an armistice, as both appeared to have approached the goal whence neither would move ; and as the writer was given to understand that each thought he had dumbfounded the other.

After a short pause the Jew insisted that the " sun passed the equator." The Priest was equally positive that the " sun crossed the equator." And on the imputed signification of the words " passed " and " crossed " the disputants resumed their arguments with added force ; and indeed they parted neither convinced or satisfied.

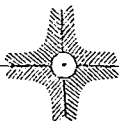
The writer has since thought much on the subject of this discussion, and ventures, through the *Freemasons' Quarterly Review*, to solicit some interpretation of what to him appears to possess some interest.

One of the disputants maintained that the " sun passed the equator " at the vernal equinox, and that the " pacque " or passover—the solemn festival of the Jews, as instituted in remembrance of their departure from Egypt—had also an allusion to the time of the sun passing the equator.

The other maintained that the " sun traversed the equator in the form of a cross, for in its course it described a rose croix, illuminated by its own lustre," observing that at the vernal equinox the rose begins to bloom—and hence the derivation of the Rose Croix ; also, that the period was a typical allusion to Christ and the Easter Feast.

The writer retained a diagram which had been hastily sketched in Bro. Rosenberg's presence, and which he now presents ; and shall feel obliged by some one of your correspondents, qualified by his learning and research, taking up the subject.

FIDUS.



## MASONIC ANECDOTES.

## GENERAL PUTNAM.

"My native town, Brooklyn, Conn., was formerly the residence of Sen. Maj.-Gen. Israel Putnam, a true patriot and a devoted Mason. He was ploughing in a field not a mile from where I am now writing, when he received intelligence of the skirmish at Lexington—what followed is a matter of history. But there is one incident connected with his life, which is not so generally known. In the 'French and Indian War,' Putnam commanded a corps of partizans on the frontiers. In a severe skirmish, it was his fate to become a captive to the Indians. So gallant a warrior was worthy of no ordinary death. After being insulted and tortured in their villages, he was led to the stake. The faggots were piled around him; the flames leaped and played over his wasted form. He had taken his last look of earth, and was consigning his soul to God, when he beheld a French officer approaching. As a last resort he hailed him, in a way that speaks with more than trumpet tones to the heart of a genuine Brother. Quick as lightning the cords were severed, the burning faggots were dispersed, and the officer rescued Putnam at the imminent peril of his own life. *So powerful is the word that binds our Brethren in the hour of peril!* Putnam always said that he owed his life to Masonry, as he felt confident the Frenchman never would have incurred the risk of displeasing the Indians so much, to save any but a Brother. Through life his zeal and services to the 'Good Cause,' were equal to the debt he owed, and after a long life spent in the service of his country, on the square, he met the grim tyrant with the firmness of a Mason, and the hopeful resignation of a Christian."—*Freemason's Mag. (U. S.)*

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Eugene Marie Lagratia, a Spanish Creole, was following his occupation as a general merchant in Port au Prince, in the republic of Hayti, was in prosperous circumstances, and highly respected, when, a few months since, the revolution took place in that country. Notwithstanding his reputed character for being free from political bias, he was suspected of being hostile to those who sought for a change in the government, and being fearful of consequences he meditated escape, but was arrested before he could effect it. His intention to escape was pleaded as sufficient reason for the punishment of DEATH, and he was ordered for immediate execution. The fatal guard was ready, the unhappy man knelt on his coffin in prayer previous to being blindfolded; and in this attitude, while lost to all hope but that of futurity, he felt himself suddenly seized in the arms of some one, when he swooned. On recovering his senses he found himself in the guard-house, in the custody of the Haytian officer who commanded the fatal guard, and who, while struck with the awful scene of the sufferer while imploring Heaven in the last agony, observing his features, recollected having met him in open Lodge; one look was enough—on his own responsibility he bore him away, and had the further happiness to preserve his life, the

government being contented with the confiscation of all his property. Bro. Lagratia was put on board a vessel bound to New York, where he made himself known to Bro. James Herring, the Grand Secretary, who caused him to be relieved, and who also gave him a recommendatory letter to the Lodge of Benevolence of the Grand Lodge of England, to which he presented his petition on the 31st of July, for aid to procure a passage to Barcelona, where he had some commercial as well as general relations. We need hardly say that his petition was favourably entertained.

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### THE MASONIC PROVINCE OF SUMATRA.

“Andi alteram partem.”

TO THE EDITOR.—In your last number (p. 188), your correspondent “Quid Nunc” appears to have been so much in error, that the following explanation may be acceptable. About the year 1821 (as I have heard), the present P. G. M. for Sumatra, at that time a member of the Lodge of Felicity, now 66, was an aspirant for the honour of the Crimson, but as he was about to return to Sumatra, and as the late Colonel Macdonald,\* the retiring Provincial Grand Master of that district was anxious for his appointment, he being considered “a Resident,” although absent in England on business, the late Brother W. Meyrick (G. R.), brought the subject before the notice of H. R. H. the Duke of Sussex, who appointed Brother Lewis to the vacant office; and he accordingly took his seat for the first time in Grand Lodge on the 6th March, 1822, as Provincial Grand Master for Sumatra, without any “*et ceteras*.”

He appears to have attended Grand Lodge pretty generally during that year, and occasionally until June, 1824, when, although at the time a newly appointed Prov. G. M. for Sumatra he was actually nominated on the Board of General Purposes!

At the Annual Festival in 1825, the Brother appears to have the “*et ceteras*” attached to his office, but was not re-appointed on the Board, probably because he returned to Sumatra, as from May, 1825 to April, 1827, I find no mention of him in the papers of the Grand Lodge; then, however, he re-appears, but without the “*et ceteras*,” which however will be found appended in June following; but were finally discontinued in September. These “*et ceteras*” are, or rather, were, I presume, a “vagary” of the Right Worshipful Brother.

It is believed (I do not vouch for the fact) that the P. G. M. did really visit the seat of his Masonic jurisdiction, but his sojourn there must have been but brief; from April, 1827, he is reported to have been present in Grand Lodge, and was again appointed on the Board of General Purposes, a sufficient proof that he was not likely to enlighten the gentles of his own district, but very likely to make one of a quorum,

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\* Descendant of Flora Macdonald, who, as Flora Mac Ivor, is celebrated by the author of Waverley.

at a time when quorums were not every-day occurrences. Peter Gilkes\* had an exalted opinion of quorum numbers, e.g., "Never mind," (he would say), "the P. G. M. for Sumatra and myself are, in my opinion, the most useful members, for they do manage to make a quorum, when we *are* present, which is not always the case when we are *not*."

He was re-appointed on the Board in 1829, and has been regularly so until the present day; he has also been President of the Board of Finance.

I cannot gainsay, or vouch for, the holding any Provincial Grand Lodge by him; but I fail altogether in obtaining any satisfactory information relative to Art. 6, p. 55, of the Constitutions; as however there is but one Lodge stated by the Calendar, to be under the sway of the P. G. M. for Sumatra (if such Lodge really exists at all), it can be a matter of no importance whether it be held as a private or Provincial Grand Lodge. The matter altogether is a farce.

You are mistaken about the payment of the fees of honour and the P. G. M. himself, who, "Obscuris vera involvens" has, in some degree tended to the mistake. I in common with many, understood him to say in Grand Lodge, "with respect to the fees of honour, they were in my case remitted." He probably meant to say, "a portion of the fees of honour were in my case remitted;" whereas, he should have said, "In my case, being a district Provincial Grand Master, I was only called on for 21*l.*, which sum I paid on my appointment."

Seneca observes, "veritas simplex oratio est;" but some folks will make a mystery even of truth.

It is perfectly clear that the P. G. M. did pay the 21*l.*, as will be seen by reference to the Grand Treasurer's account in March, 1822, together with three guineas (the custom then), as the honorarium to the Grand Secretary.

It is also clear that by the Constitutions (p. 110), a district Provincial Grand Master is exempted from the payment of 21*l.* to the fund of Benevolence provided the Brother be a resident in such district.

Now, as the residence could not have extended to two years, voyages, "*et cetera*," included—say from May, 1825, to April, 1827—and as the P. G. M. for Sumatra is very often the *presiding officer* of the Board of Benevolence, it would be but a *decent* compliance with the *spirit* of the law, if he were no longer to avail himself of the mere *letter* thereof. Some folks may have doubts whether being no longer "a resident" of Sumatra (many sincerely wish he were an actual resident there), the money is not positively due by him to the Lodge of Benevolence. The point may be reserved; as the judges sometimes phrase it "We'll take a note, Brother."

The Brother in question having been appointed previous to the cession of the colony to the Dutch, the opinion given by "Quid Nunc" and yourself does not hold.

I have previously adverted to the part taken by the late Bro. Meyrick in this appointment; it is only due to him to observe that he never would have meddled with it, had he supposed it possible that he was likely to be the means of placing over the heads of all the Grand Officers of England, a Brother who might be well suited for so limited a sphere

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\* Conversations with Peter Gilkes.



as the district Provincial Grand Mastership of Sumatra; indeed, he frequently expressed himself rather sharply on the subject when he discovered the error into which he had fallen, and, at one time, seriously entertained the intention of giving notice to alter the law altogether, and place the P. G. M.'s next in rank to the Grand Wardens; on this principle, that when in the proper sphere in their respective provinces, they were the presiding officers; but that when in Grand Lodge, they were only the representatives of such provinces. I was but a Tyro at the time, and Bro. Meyrick's arguments struck my attention; he afterwards agreed to take no further notice of the matter, and except some occasional disputations, more animated than congenial, reminded him of the "first cause," he bore his disappointment pretty well. Bro. Meyrick was really a worthy Mason, was Grand Registrar from the Union to his death, a period exceeding twenty years, during which he annually paid his fees of honour.

As you have amused your readers by breaking a fly on the wheel, I may, perhaps, be pardoned for endeavouring to put the little matter straight.

July 24, 1844.\*

FIDUS.

TO THE GRAND LODGE OF IRELAND.—No. II.

"If there's a hole in a' your coats,  
I rede ye tent it;  
A chiel's amang you takin' notes,  
An' faith he'll prent it."—BURNS.

"And now, ye generation of ———, who raise yourselves up, as if it were, brazen serpents, to hiss with your tongues, and to smite with your stings, bow yourselves down to your native dust, and acknowledge that yours have been the thoughts of ignorance, and the words of vain-foolishness. Lo! ye are caught in your own snare, and your own pit hath yawned for you. Turn then aside from the task that is too heavy for you; destroy not your teeth by gnawing against a file; waste not your strength by spurring against a castle wall."—SCOTT.

MAY IT PLEASE YOU.—The above quotations contain sharp words, my Masters—words culled from the thoughts and imaginings of two Masonic worthies, who, although their souls have long since winged their flight to the Grand Lodge above, their spirits have at length awakened a tardy gratitude, and the passing twelve months record "repentant" homage to the memory of the Highland Poet and the Great Wizard of the North. I do not desire it to be understood that this impress of their words applies to all of you, but they do to many, and if you are ignorant, as "oi polloi," that your "posse comitatus" is somewhat out at elbows, it may be well to be reminded, that the industry of "oi polloi" should bestir itself to mend the holes in the coats of the "posse comitatus," or the proofs of ignorance or vain-foolishness will become apparent to others, as well as to the chiel that's amang you.—Awake—be warned in time.

What, as a Grand Lodge, have you done for the advancement of Masonic science? shall we find any proofs of service among the records of your quondam hall in Dawson-street, or at Ingle's tavern in D'Olier-

Is our correspondent aware that Quid Nunc's letter formed the subject of conversation at the Board of General Purposes on the 23rd July?—ED.

street, any more than we can in your present location. You may, among your archives (!), have proofs of having there met, but it would puzzle your "evergreen," the D. G. Secretary (who is, by the way, the most irresponsible *deputy* existing), to bring one single proof of good service in the cause of Masonry. Show me my error, and I will on conviction make you the most ample atonement.

It is my intention to address you a series of letters, may it please you, on certain topics.—The present will glance at the circumstance of a late suspension of a member of your body, and the more recent citing of one of the most exemplary Masons of the universe before you, to show cause why he departed from some of your customs. Do not you laugh when I candidly assure you, that it puzzled me then as it does now, to know how he could depart from customs he never saw, and which very customs you yourself have no knowledge of whatever.

I freely admit, may it please you, the power you possess to cite Brethren before your tribunal; but there is an adage to the effect, that however it *may* be well to have a giant's strength, it *may* not be well to use it—yours is a case in point—your bodily strength is an overmatch for your mental. In the first case in question, there was doubtless a plausible case for inquiry; but then, may it please you to remember, you permitted a most unwarrantable anomaly, *in re*, "Masonic law *versus* Masonic justice;" the *prosecution* was urged at railroad speed; but when the defendant attended to state those facts necessary to the case, and which he had not entrusted to any other party, you declined to admit him, and he was actually suspended, during a scene of turmoil, much after the manner of Macbeth's ladies, unsurpassed in any annals, without being permitted to show cause why he ought not to be suspended!\* Your conduct on the occasion resembled the bursting of a steam-boiler, by which many were hurt; and thus scalded by your own carelessness, they visited on the absent defendant a sentence which, but for the folly of those who passed it, might be thought severe: whereas you should have committed the unfortunates themselves to some Masonic asylum in Dublin, where they might by time and care have been brought to their senses—when, may it please you, will you come to yours? Observe, the wound you inflicted has left no dishonourable scar; time may have marked him, as it does all mankind, but the marks of the scythe bearer are a correction, not a curse; it is to be hoped that the mark of your cicatrix may not be eternal.

'To show the good temper and high principle that influence an English Mason, whose reputation and character some of your silly members took the opportunity to attack in his moment of trouble, I will (by his permission) extract a paragraph or two in relation to the Brother you suspended.—"I am of opinion that the punishment exceeds the fault, and that his position is a violation of Freemasonry, which ought always to demand that the veil of *Charity* should be gently thrown over all error—and nothing can alter my opinion." Again, in a letter to the object thus shamefully dealt with, the same Brother observes,—"Power loses its moral effect when exercised as power—true principle in its correction is slow to judge, but in the end is sure to reform the error or punish the fault."—May it please you, ponder well.

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\* A Printer's Devil, a very useful kind of attendant on matters of mystery, told an amicus curiæ, "that such a plan was the only way left to silence the rebels, for otherwise there was a charge on the paper affecting one of the Council of *Wrongs*." The P. D. told a few more, ana, of which hereafter.

In case the second, an accomplished Mason, whose laurels as such were gained in the far-east, under a district province of the Grand Lodge of England, was compelled by ill-health to return to his native city in Ireland, where he found Masonry in a state of hapless inanition, hopelessly so than to such a Mason. It is sufficient to state, he raised this district (under your sway) to a state of health and strength. Science and morality resumed their power, and a cheerful spirit revived Masonic influence. How has this good man been rewarded? I'll tell you; for I verily believe, although many tricks fantastic are practised in your name, you are generally innocent of them yourself. Well, the Brother in question worked his Lodge so well after the English ritual (*knowing no other*), that many old Masons rallied round him, and still more of the gentlemen of the neighbourhood flocked to his standard.—But envy attended merit as its shade.

A silly Mason actually prayed your Grand Master and Wardens to make inquiries, and stated that the S. G. W. having been present at the Lodge (and mark, he was a member of it), observed that you did not recognize the mode of working. Are you aware, may it please you, what mode of working you do recognize, when it is a matter beyond contradiction, that no three Lodges under your sway work in one system. What, however, the S. G. W. did really say was, *that he never saw such work in the Grand Lodge!* and I believe him—and what is more, so do you. Our attributes, brotherly love, relief, and truth, require to be written in large text on your pedestal, the little crowquill characters require a microscope to develop—What resulted? after a deal of coquetting, you declared, or your Board rather, that the Master had not *wilfully* departed from your practice. Odds me, as old Queen Bess would say, and she at last loved the Masons, this is a queer result!—a man is stated as having not wilfully departed from a point at which he never arrived. Is this Masonry—legal, practical, philosophical, or profound?—it cannot be termed profane, for those of the profane world might term it ridiculous.

To continue—there being no Provincial Grand Master in the neighbourhood, and wherever there is such an officer of thine, there is improvement, *e. g.* Carey and Dunluce, Cork and North Munster (by the way, you would not have Monaghan), so the Brethren were desirous of having your Senior Grand Warden as P. G. M., but no—you gave as a reason, I understand, that the Lodges are too much in arrear, and in too unsettled a state to deserve instruction and regularity! and so, until the dawning of a better day, you coolly leave your children to the tender mercies of the want of both; what results?—why this, having succeeded in creating a bad feeling, envy makes a further attack on merit, and stops not until the Master in question is compelled to meet it in Grand Lodge, and on the same ground; for as there is no one to instruct him in your system, as there is no recognized one, and envy being, naturally enough, either innocent or ignorant of any, so the English system or none was the only one left. This meeting, after a scene as unworthy Masonry as common decency, was satisfied that the Landmarks should be preserved; and it follows, that as soon as some explanatory system shall be issued, and, if possible, comprehended, the Master may rejoice in the knowledge of some mysteries hitherto restricted to the cranium of the “Old Gentleman” of Dublin, who boasts that *he* will have no innovation; that at the union, it was attempted to have something of the kind,

but that *he* resisted, and that *he* ever will ; that the R. A. of Ireland is the only pure, &c. &c. &c.

Some old lady is said to have declared that there is nothing new under the sun ; consequently, I presume that you consider that there can be nothing new in Freemasonry, nor can there be unless you look for it. But now, what I should like to see, and, I believe, may it please you, so would you, would be the "Old Gentleman" equipped in the style of 1780, with shoes and buckles, silk stockings, breeches, long vest, and a coat of the day with its long back, cravat, full wig and tail, duly powdered, a sword by his side, and in his hand a gold-headed cane, the whole surmounted with a cocked hat, laced with gold. Let the buck of 1780 be presented to the old gentleman of 1844, and what would he think of himself. Is there a moral here? No, not for him, he would not understand it. We must wait—the Masonic fowler comprehendeth not.

You are yourself to blame, "*quod facis per alium facis per te ipsum.*" It is painful to think of the scene on the 4th of July last. Such things are reprobated by those on whom alone *your existence* rests ; despise the warning, and you will become non-existent. You have the means to prevent annihilation—DE-FOWLERIZE—grant an annuity—in this be honest,—but be free. FIDUS.

#### WINGED WORDS OF ANCIENT ARCHERS.—PART IV.

##### HOMERIC HEROES.

THE best Bowman of his day—himself being witness—was Ulysses ; with the exception of Philoctetes, his comrade-in-arms in the field of Troy. We are instructed of this in his famous challenge before the Phœacian sportsmen, who were taunting the unknown castaway as a man of small experience in sports or war. So lightly does he hold their strength and skill, that he tells them he could throw a heavy spear as far, or further, than they could shoot an arrow. Either they must have been but poor hands at the craft, or Laertiades had drawn a very long bow indeed. As it happened, no trial took place. Let us turn our eyes, however, to an arena, where the great Unknown does show himself. Time, ten years after the sack of Troy ; place, the palace of Ithaca.

" Now came the dreadful hour when Pallas urged  
Icarus's lovely daughter, the discreet  
Penelope, with bow and rings to prove  
Her suitors in Ulysses' courts, a strife  
Most fatal in conclusion to them all.  
First taking in her hand the brazen key,  
Well forged and fitted, with an ivory grasp,  
Attended by the women of her train,  
She sought her inmost chamber, the recess  
In which his brass, his gold, and temper'd steel,  
Ulysses kept. There hung his stubborn bow,  
And there his ample quiver filled with shafts,  
A deadly store."

Having with her own fair hands succeeded in opening the huge locks of that treasury of precious arms—precious to her solely as the relics of her long-lost lord—she entered, and

" With lifted hand she lowered from its hold  
The bow, within its glittering case secured ;  
Then sitting there she laid it on her knees,  
Weeping aloud, and drew it from the case."

An affecting trait that! Memories too deep for utterance rushed upon her soul at the sight, and she would give vent to them only in tears. Resuming her sad serenity, the queen now descended to the festal hall, attended by her maids of honour, bearing the bow and quiver. There sat the sensual suitors; and them, pausing at the portal, Penelope thus addressed:—

“Ye bold intruders here, who never meet  
But to devour the substance of a chief  
Long absent from his home, nor can invent  
Pretext or pretence for such abuse,  
Save your desire to make a bridle of me,  
Attend this game to which I call you forth.  
BEHOLD THIS PONDEROUS BOW! my godlike spouse  
Hath bent it oft: the suitor who shall bend  
This bow with ease, and who shall speed a shaft  
Through these twelve rings, him following I forsake  
The mansions of my youth, so fair, so filled  
With all abundance, and which, doubtless, oft  
I shall remember, even in my dreams.”

Here was an astonisher to the assembled rivals, as well as to all present, except one poor and scorned beggar, to whom Penelope had, in the simplicity of her heart, imparted her purpose the preceding day. Let us look at the literal version of the princess's private and previous communication to the unknown wanderer.

“For now will I propose a contest,—  
The axes which he (Ulysses) in his own courts  
Set up in order, like the props of a ship, twelve in all.  
And he, standing at a distance, shot through them his arrows.  
Now truly to the suitors will I propose this contest.  
He, indeed, who shall with ease bend the bow in his hands,  
And shall shoot through the axes,—all the twelve,  
Him will I follow,” &c.

This is the first intimation of the game or contest, in which there is no mention whatever of “rings,” but “axes,” as the marks to be set up and shot at. The word employed in both passages is *πεδέκες*, axes or hatchets, which certainly cannot be legitimately twisted into rings. The same expression occurs repeatedly, and sometimes the general term of “iron” or “brass” is used; but never any word that can be clearly construed into rings. Cowper, Pope, and Dacier, all, however, translate it such. It would be presumption in us to say that they are wrong, though we confess we cannot see that they are correct. Perhaps they did not advert to the fact that a man, aye and a modern, could drive an arrow into and through a steel plate or target of some inches thick; and therefore they had recourse to the substitution of a ring or rings, which, certainly, though requiring some skill to thread, did not demand the strength and power imbedded in a hero's arm, and by which the exploits of Ulysses are almost always characterized. Power, in fact, is the pervading principle of the whole episode of the bending of the bow.

If the Turks of the present day are not the bowmen which that people once were, it is because the use of fire-arms now generally prevails. But in the days of Sandys, who sojourned among them during the seventeenth century, they excelled in feats of archery, and used bows of an exceeding strength. The English ambassador at that time, in shooting with such a weapon, sent an arrow through a steel target of two inches thick. What could not a native, therefore, have done? Lord Bacon mentions the same fact. As to skill and precision of aim, the modern Persians have been known to divide a horsehair, and put an arrow through a finger-ring with perfect ease.

Taking these points into consideration, is there anything extraor-

dinary in the author of the *Odyssey* describing his hero as shooting through a certain number of steel or brass targets, in the shape of thir axes, or hatchets, planted pretty close to one another, we will suppose, for no specific distance is particularized? If we reckon each blade of the twelve axes at one quarter of an inch in thickness at the point pierced, we shall, of course, have an aggregate of three inches altogether. And surely either practically or poetically, the force of the godlike Ulysses may be allowed to effect such a feat; and that such was the impression meant to have been conveyed by the bard we are bound in all classic fealty to believe.

To have threaded a ring or a certain number of rings was no such very wonderful performance; for that we would have backed any of the suitors to have done if they had had power to have bent the stubborn bow: but to have shot sheer through a dozen of axes (possibly, for what we know, each half an inch thick), was an exploit more worthy of the arm of Ulysses, and which probably none but he could perform. It is not unlikely, indeed, that the game or sport was one of his own invention, and practiced by none but himself. Telemachus had never seen it before; and though but an infant when Ulysses left home for Troy, he must have seen it practised sometime during his minority, had it been known or common to the princes or people of Ithaca. Neither do any of the suitors seem to have been in the least familiar with it—and among them were experienced warriors from different quarters. The game, then, it may be inferred, was invented by Ulysses, (some captious critic may here say—by Homer.)

But let us pass to the issue of the contest—for to pause in contemplation of the many interesting passages of the “*Bending of the Bow*” would take up a “quarterly” entire. Telemachus has dug a trench or furrow to insert the ends of the axes therein; the bright blades are gleaming in a line parallel to each other’s surfaces; and all (but the young Telemachus) have proved themselves utterly unable to bend the stubborn horns. Ulysses now takes his turn, despite of the opposition and taunts of the suitors.

“ So they; but when the wary hero wise  
Had made his hand familiar with the bow,  
Poising it and examining—at once,—  
As when in harp and song adept, a bard  
Strings a new lyre, extending first the chords,  
He knits them to the frame at either end  
With prompted ease—with such Ulysses strung  
His own huge bow, and with his right hand trilled  
The nerve, which in its quick vibration sang  
As with a swallow’s voice.  
He seized a shaft, which at the table’s side  
Lay ready drawn; but in his quiver’s womb  
The rest yet slept, though destined soon to steep  
Their points in Grecian blood. He lodged the reed  
Full on the bowstring, drew the parted head  
Home to his breast, and aiming as he sat  
At once dismissed it.”

Where flew that shaft? not through any rings, for none were visible, but—

“ Straight through every axe  
It sped, perforating from first to last,  
Nor slack’d its forceful course, till the huge gate  
Resounded, by the polished point transfixt.”

Well might Ulysses, yet redolent of youthful vigour, exclaim, *ἔπι μοι μένος ἔμπεδον ἔστιν.*

## MUSIC AND FLOWERS.

Who loveth not music and beautiful flow'rs?  
 Can aught that is earthly more pleasure impart  
 Than the fragrance that breathes in the evening hours  
 And the music that touches the chords of the heart?  
 As Nature's own choristers, birds in the air  
 Sing hymns to the morning, with innocent mirth,  
 And when the soft moonbeams are brilliant and fair  
 What melody falls on the flow'rs of the earth!—  
 Who loveth not music and beautiful flow'rs?



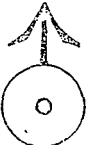
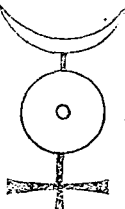
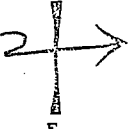
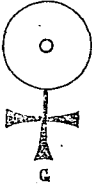
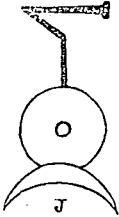

O lovely young children are angels in smiles,  
 For earth-scenes to them are all heav'nly bright  
 At the opening of Life, ere the world and its toils  
 Have taught them that Earth is the region of Night!  
 And they who delight but to look on their features,  
 As tracing in each the faint outlines of mind,  
 May ask if there's one of those innocent creatures—  
 The buds and the blossoms of future mankind—  
 Who loveth not music and beautiful flow'rs?

Observe the young lover who hears the sweet voice  
 Of her whose affection's the star of his life!—  
 Hope brightens his thoughts, and his feelings rejoice  
 As he watches the looks of his youth's lovely wife;  
 And the maiden confesses, with blushes besure,  
 Her true love for him, as they walk in the grove—  
 For her heart is all his, and her mind is as pure  
 As the light that descends on the scene of their love.  
 O they are like music and beautiful flow'rs!

See wedded old age in the garden of peace  
 Content to look back on the years that have pass'd  
 And, thankful that worldly anxieties cease,  
 Enjoy the calm haven of quiet at last.  
 The faithful old pair who have travelled with truth  
 Through the journey of Life to its weary decline,  
 Remember the blessings and joys of their youth,  
 And see in the skies their bright destiny shine—  
 For their spirits love music and beautiful flow'rs!

W. HERSEE, Shakspeare Lodge (356.)

תורה אלהים

	 <p>A .....</p> <p>B .....</p>	
 <p>D</p>  <p>F</p>  <p>H</p>	<p>..... C .....</p>	 <p>E</p>  <p>G</p>  <p>J</p>
	 <p>K</p>	



SKETCH OF THE FRAME WORK OF A DOOR IN A  
COMMON GARDEN IN THE VIA MAGGIORE  
AT ROME.

(*With a Wood Engraving.*)

This door had evidently been removed from its original position, as there was no other connecting link in the associations of the place.

Where the letters are placed the several sentences were engraved, but from the ravages of time, the decyphering of them was attended with some difficulty.

We present it to our readers as an object of interest, and at the same time express our thanks to Bro. W. Tucker, of Coryton Park, by whom the design has been kindly communicated.

- A. TRIA SUNT MIRABILIA DEUS ET HOMO MATER ET VIRGO TRINUS  
ET UNUS.
- B. Centrum in trigono centri.
- C. Horti magici ingressum Hesperius custodit draco et sine Alcide Col-  
chicas Delicias non custasset Jason.
- D. Quando in tua Domo Nigri eorum parturiunt albas Columbas tunc  
vocaberis sapiens.
- E. Diameter spheræ \* \* circuli crux orbis non orbis prosunt.
- F. Qui scit comburere aquâ et lavare igne facit de terrâ cœlum et de  
cœlo terram preciosam.
- G. Si feceris volare terram super caput tuum Ejus pennis aquas torren-  
tium convertes in petram.
- H. Azot et ignis dealbando Altonam venit sine veste Dianæ.
- J. Filius noster morbus vivit Rex ab igne redit et conjugio gaudet  
occulto.
- K. Est opus occultum veri sophi aperire terram ut germinet salutem  
pro populo.

## TO THE EDITOR.

Berlin, 25th July, 1844.

DEAR SIR AND BROTHER,—You are no doubt acquainted with the fact that the Prussian Lodges not only refuse at present to initiate Jews into Freemasonry on account of their faith, but decline to admit the members of that Creed as visitors to their Lodges, should any perchance be passing through or sojourning in any of the places where Lodges exist. This *exclusive* system of Freemasonry has led, as you may suppose, to many debates upon the subject in, as well as out of the Lodges, many talented and distinguished Brethren having declared themselves favourable to the proposition for their admission. As the present seems a peculiarly proper time for foreign Grand Lodges to notify their opinions, I take the liberty of writing to you upon the subject. It will, perhaps, be as well to mention here, that there exist in Prussia at this time three Grand Lodges unconnected with each other, the Prince of Prussia being *the Protector* of the whole, but no meetings take place, consequently, no uniformity can exist, and but little sympathy and friendship. One of the foregoing three Grand Lodges, named the Royal York of Friendship, finds it desirable to remodel and re-arrange their laws every nine years; the time has now arrived, and the new code will be submitted on St. John's Day, 1845; it would be extremely important to the Craft at large, if the Grand Lodge of England would immediately communicate to the Royal York at Berlin, its opinion upon the non-admission of our Jewish Brethren, particularly those of England, who were taught that "Freemasonry is universal," as it will otherwise be necessary that in future, every Mason shall declare his religious opinions on presenting himself at the door of a Lodge; the same applies to other countries; but I understand the Grand Lodges of France, &c. &c., have protested against this unmasonic act, and the opinion of England's Lodge is anxiously waited for. The Royal York of Friendship possessing a representative of England's at their meetings, we hope your Grand Secretary will be requested to instruct him from the Grand Master, the M. W. the Earl of Zetland, upon the subject. I do sincerely hope that something definite will be done by the Grand Lodge upon the subject, as Masonry is becoming a religious instead of social question, and from that to political, it is but one step. I trespass thus upon your valuable time that the English Brethren may, through your influential and widely circulated Review, become acquainted with the subject.

I am, dear Sir and Brother,

Yours, very respectfully and fraternally,  
(Signed) JOSEPH BEHREND.

[We insert the above letter most cheerfully; our heart goes with the writer, nor shall our humble efforts be wanting to second his views. Already the subject has found its way to the Grand Lodge of England, and at a most opportune moment, for, on the 4th of this month, when an address was voted from the Grand Lodge to the Prince of Prussia, as Protector of the Grand Lodges, it was suggested as an amendment, that some allusion should be made to the intolerance of excluding Jewish Brethren. This amendment was withdrawn by consent, in order that the vote might be unanimous—but the "voice" was heard, and will speak out.—ED. F. Q. R.]

## WHAT WILL THE GRAND MASTER DO?

SIR,—Although I know I am late in my communication, yet I trust, in a matter of such importance, room will be found in the Freemasons' Quarterly, in order that an understanding may be arrived at, it being a question affecting our Grand Master, the Most Worshipful the Earl of Zetland. If I rightly understood the debated question, on the 4th instant at Freemasons Hall, of an address to the Prince of Prussia, the Grand Lodge refused to allow the Most Worshipful the Grand Master to sign an address in its name without first calling a meeting of its members, and instead of the Grand Lodge being satisfied with having thus far vindicated its privileges, and giving the Most Worshipful the Grand Master an opportunity of redeeming his error, by calling a Special Grand Lodge immediately, and voting, in conjunction with him, an address to the Prince of Prussia, Protector of Prussian Freemasons, the Grand Lodge, there and then assembled, without its Grand Master being present, voted an address to the Prince of Prussia, and never mentioned the name of the Grand Master, but deputed immediately the Deputy Grand Master, with the Provincial Grand Master for Berks, and Wardens, to present the said address. What must be the feelings of the Most Worshipful upon this subject? To me it appears to be a vote of censure, an act without a remedy, an act of Grand Lodge unheard of and uncalled for. I am free to admit the inadvertence of this act of the Grand Master, but after Grand Lodge repudiated his act, a day or two would have set all right, by calling a meeting and voting the address. It is nothing to say the following day was appointed by the Prince to receive the address, for the Prince, I am sure, is too good a Mason not to have yielded immediately and appointed a subsequent day, if he had been informed that some Masonic forms had not been complied with, and another day or two was necessary to give the address its full and proper authority according to the law of the Craft of England; it may be observed further, that a member of Grand Lodge suggested that some respectful reference should be made to the Grand Master on the subject, but which suggestion was disregarded.

The debate that occurred respecting the Jews not being admitted to Prussian Lodges I was delighted to hear, and hope the Chevalier Hebelier will fulfil his pledge, "that it will not be found so in future;" but I doubt not, if a Special Grand Lodge had been called, the remarks made by a Brother upon the subject would have been privately communicated to the Most Worshipful the Earl of Zetland through the proper channel, and the stigma which now attaches to the Prussian Freemasons, been kept in obeyance or remedied without a public debate.

Under these circumstances, what will the Grand Master do?

AN INTERESTED LOOKER-ON.

Sep. 6, 1844.

## TO THE EDITOR.

SIR,—Among the many authorities that have been quoted upon the antiquity of Freemasonry, I do not recollect having met with the following two passages; they are copied from “Stowe’s Survey of London.” Describing the Bridge Ward, he says:—

“On the east side have ye the fair parish church of St. Magnus, in the which church have been buried many men of good worship, whose monuments are now for the most part utterly defaced, I find John Blund, mayor, 1307. Henry Yeuele, *Freemason* to Richard II. and Henry IV., who deceased 1400; his monument yet remaineth, &c. &c.”

That the above term “Freemason” means something beyond mason or builder may be inferred by the second passage, as Stowe speaks then of the Mason’s Hall, and not as of *Freemason’s Hall*, to my mind, showing the two terms to have different significations.

“*Basing’s Hall Ward*. Monuments on the east side thereof, amongst divers fair houses for merchants have ye three halls of companies—namely, the *Mason’s Hall*, for the first—but of *what antiquity* that company is I have not read; the next is *Weaver’s Hall*,” &c. &c.

Some of your learned contributors will be enabled perhaps to throw some light on the foregoing.

Yours, &c.  
H. F.

## TO THE EDITOR.

SIR AND BROTHER,—I have been (as have, probably, many others) attracted by the letters of Bro. Walter, Scrutator, and others, on the Templar and Royal Orders, but must acknowledge that I have not had my doubts thereby solved; indeed, each party appears so much more desirous to oppose the other than to aid conviction, by admitting error, that I, for one, venture to request of you to enter into the subject at the earliest convenience, and to give your readers the result of your deliberate examination into the merits of the case.

ANGLO-TEMPLARIUS.

[In the present state of affairs we decline the honour; but when some difficulties shall be cleared away by mutual consent, it will give us much pleasure to offer a dispassionate view of the case.—ED.]

## TO THE EDITOR.

*Masonic Club*.—Page 68.

Allow me to suggest that it be a club for the resort of all country Masons visiting London. Instead of visiting various hotels, why not their club?

A CONSTANT READER OF REVIEW.

## TO THE EDITOR.

*The Freemason's Calendar and Pocket-Book.*

IF you have any interest with the Editorial Board of General Purposes, do I pray you exercise it in favour of our sadly-disgraced Calendar, which stands the lowest of its competitors, whether number or utility be considered. Of what value can such an abortion be to the charities, the subject of which is so flauntingly heralded in a preface of some thirty years' standing? I have addressed many letters to the Grand Secretary, but have never received a single reply. The charge for such a farrago is an imposition; but for a creditable pocket-book it would cheerfully and thankfully be paid by your obedient servant,

A GRADUATE OF OXFORD.

## POETRY.

## THE CHOICE.

WHEN first to this earth,  
 From the place of its birth,  
 Sweet Charity flew on Love's mission:  
 All nature confessed,  
 The heaven-born guest,  
 And welcomed the beautiful vision.

"I yield to thy sway,  
 The realms which obey,  
 My sceptre," cried Earth, "with zeal glowing,  
 From jewels whose beams,  
 Shame Light's golden streams,  
 My coffers are full to o'erflowing.

The depths, to where rise  
 My brows to the skies,  
 Be thine, from circumf'rence to centre.  
 Select for thy throne,  
 Whate'er I have shown,  
 And Envy perforce shall content her."

The goddess surveyed,  
 The riches displayed,  
 And gladly embraced the occasion.  
 "My choice," she exclaimed,  
 "With pride be it named,  
 Is the heart of an accepted Mason."

W. SNEWING.

## LINES

SUGGESTED AT THE GRAVE OF BROTHER ALFRED ALLEN, LATE OF  
689 AND 707.

No marble column marks the spot  
Where thy remains in peace repose ;  
But still thy memory's not forgot,  
Nor shall the grave thy history close.  
For in our hearts thou yet shall live,  
A monument thy deeds shall be,  
(Such as no artist could achieve),  
Erected in our souls to thee.  
Unknown to thee, the field of fame,  
No warrior's crown e'er stained thy brow ;  
'Twas thine to bear an honest name,  
A name more dear now thou art low.  
Though lowly is thy humble grave,  
Some living statues here around,  
To thee the last sad requiem gave  
For thee, their friend that's in this ground.

HANDSWORTH, 689 & 707.

## A FRAGMENT.

Ye beautiful ! ye holy  
Hieroglyphics bright !  
Whose mystic rays are wholly  
The birth of teeming light.  
Not Light whose rising giveth  
Its tints to rosy day,  
But light whose lustre liveth  
In Truth's eternal ray.  
I feel thy mighty teaching  
In nature's erring hour,  
All solemnly beseeching  
With silent voiceless pow'r.  
My heart with chastened feeling  
Attentive bows, while through  
Its chords, like music stealing,  
Thy language breathes anew.  
As a mother interposing  
Her form 'tween me and ill,  
Is the honied truth that flows in  
The lore thou dost instill.  
And stripped of gloom and terror,  
Appears the flow'ry way  
Whose portals lead from error  
To Wisdom's rising day.

W. SNEWING.

## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER OF ENGLAND.

#### QUARTERLY CONVOCATION, AUGUST 7.

Present—E. Comps. J. Ramsbottom, *M.P.*, — Burckhardt and Prescott, as Z. H. J., and a few other members.

There were two charters granted for Provincial Chapters.

A report of the Committee of General Purposes was approved, by which Scribe E. will be empowered to issue certificates as soon as the report shall be confirmed by the ensuing Grand Chapter. Comp. Peter Thomson made some stringent observations on the unnecessary delay caused by the want of the President's signature to the former report of the Committee. Adjourned at a quarter to nine.

### UNITED GRAND LODGE OF ENGLAND.

#### COMMITTEE OF MASTERS, AUGUST 28.

Present.—Bros. McMullen, Crucefix, Baumer, Bossy, Norris, Evans, Webb, Rule, &c.

An intimation was given from the Grand Master, that he should forward an address to the Prince of Prussia.

The report of the Board of General Purposes stated that the model statue of H. R. H. the late Grand Master, having been completed, a further instalment of 600*l.* had been paid to the artist Bro. Bailly. The Finance report was altogether satisfactory.

The business paper contained the subject of the suggestions of the Board in relation to the alteration in the constitution of the Board of Benevolence; also the motion of Dr. CRUCEFIX so long deferred, and the following notice of motion by Bro. BREWSTER.

“Whereas, in the fourteenth general regulation for the government of the Craft, it is stated, “That the Grand Lodge has the inherent power of investigating, regulating, and deciding all matters relative to the Craft.”

“And whereas, it is stated in an unanimous vote of the Grand Lodge of the 6th December, 1837, “That this Grand Lodge recommend the contemplated Asylum for the Aged and decayed Freemasons to the favourable consideration of the Craft.”

“Therefore a Committee shall be immediately appointed consisting of deputations from the Grand Lodge, from the Committee of the Asylum for Aged and Decayed Freemasons, and from the Committee of the Royal Masonic Benevolent Annuity Fund; with a view to the union of the two latter excellent institutions, under the patronage of the Grand Lodge; it being alike detrimental to the two Charities, and discreditable to Freemasonry, that any evidence of past disunion in the Craft shall be longer permitted to exist.”

The scrutineers appointed, were Bros. Imrie, 25; Klein, 198; Canstat, 223; Lazarus, 223; Daws, 227; Spurl, 237.

QUARTERLY COMMUNICATION, SEPT. 4, 1844.

Present,—R. W. the Earl Howe, D. G. M., as G. M.

Bros. J. Ramsbottom, *M.P.*, Prov. G. M. Berks, H. R. Lewis, Prov. G. M. Sumatra, J. Leander Starr, Prov. G. M., Nova Scotia (G. L. Scotland), a visitor, B. B. Cabbell, as S. G. W., — Smith, as J. G. W., Rev. — Hayes, G. Chaplain; Pollock, Hebler, Burmester, Prescott, Willett, Shadbolt, White, Crucefix, Dobie, Thomson, Baumer, M<sup>r</sup> Mul-len, Hayward, Norris, Bossy, Evans, Jennings, Chapman, T. Cooke, Rule. The Grand Stewards of the year, the Masters, Past Masters, and Wardens of the Grand Stewards' and of many other Lodges. The attendance was very numerous.\*

The minutes of the last Quarterly Communication were read and confirmed.

A communication from the Grand Master relating to an address to the Prince of Prussia, the Protector of Masonry in that kingdom, who was about to leave England, was taken into consideration, and it was proposed that an address from the Grand Lodge should be presented to His Royal Highness.

Bro. FAUDEL rose and objected, on the plea that the Grand Lodge could hardly vote the address, as the Grand Lodge in Prussia excluded the Jewish Brethren from their rites and ceremonies.

Bro. HEBELER observed that such might have been the case, but that now such exclusion was no longer practised.

Bro. BURMESTER confirmed the statement of Bro. Hebler.

Bro. FAUDEL in reply observed, that letters received in the morning did not agree with the statements of the preceding Brethren.

Bro. BREWSTER would support the address, provided a very gentle allusion to the subject was inserted therein.

Bro. CRUCEFIX observed, that as the Prussian Lodges were what is understood as St. John's or Christian Lodges, and were not based on the glorious universality of the system of the Creation, it was more the misfortune of the Prince than his fault, to persist in the mode in which he had been instructed; he (Bro. C.), therefore recommended that the address should pass unanimously. The Brethren who had so properly adverted to the subject, might be assured that sufficient had transpired to tend very materially to the restoration of the Masonic Jews to their rights and privileges.

The address was then passed unanimously.

Bro. DOBIE then addressed the Grand Lodge on the report of the Board of General Purposes submitted to the last Quarterly Communication, which report was deferred for consideration this evening.

The first article of that report was to alter the constitution of the Board of Benevolence altogether, viz.—

*"That it should consist of twenty-five members; the President and ten thereof to be nominated by the Grand Master, and the remaining fourteen by the Grand Lodge."*

He (Bro. Dobie) had arrived at the necessity of some great amendment in this law, after a service of many years on the Board of General Purposes, at which he had also officiated for three years as its Presi-

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\* The heat was greatly felt, and was no doubt productive of serious effect, from the small Temple being immediately over the kitchen of the tavern; it is only fit for the winter meeting.



dent; that the Funds of Benevolence had been improperly diverted from legitimate objects; that many Lodges made a property of the funds; and that the attendance of Masters of Lodges was not only very scanty, but they frequently retired after the disposal of their own cases, and left the country petitions to be disposed of by the few that remained. He then entered into a financial statement, by which he showed the possibility of repairing the exhausted state of the Fund of Benevolence, which he frankly stated was greatly attributable to the vote of 400*l.* per annum to the Benevolent Annuity Fund, and observed that he did not propose to tax the Craft according to a proposition about to be offered by a worthy member, but by removing all the expenses on the fund, to be charged to the Board of General Purposes; a sufficient saving would thus be made to render any additional taxation unnecessary. He observed, that he long hoped that some more experienced member would have taken up the subject, but as no one had done so, he thought it became his essential duty. He then moved the adoption of the resolution, which being seconded,

Bro. M'MULLEN entered into a very elaborate statement, detailing his views, which were diametrically opposed to those of the worthy mover, whose statement he had no doubt was drawn from sources on which he relied, but which were in all main particulars erroneous; that so far from the Funds of Benevolence being in an exhausted state, seven hundred pounds were some two or three years since bought into the public funds, and the claims on the Board were gradually reducing in number. The charge against the Masters of meeting in small number was not borne out, it could be proved that they averaged at a meeting seventeen. Bro. M'Mullen moved as an amendment—

*“ That this part of the report be referred to the Board of General Purposes for their reconsideration.”*

Bro. CRUCIFIX stated his objection to a reference to the Board to be insurmountable, for that if the Board were honest at first they would only arrive at the same conclusion (here Bro. M'Mullen observed, that the present Board was not the Board who arranged the report); that (said Bro. C.) if the Board were not identically the same, they were so nearly the same as hardly to admit the technical doubt; that if a reference were to be made, the Grand Lodge must, in December next, be needlessly occupied, and have to postpone much important business. He was himself already put to serious personal inconvenience by the delay, for a twelvemonth he had an important motion on the paper, which stood over meeting after meeting, and (pointing to the clock) that dial taught him to feel that he must still wait patiently, for that to-night there was for him no hope. He thought the worthy mover should not have alluded to his (Bro. C.'s) intended motion, but as he had done so, he begged the Grand Lodge to consider that, like a jury, they should keep their mind free from prejudice. In one essential point the worthy mover was in error, for so long back as 1835 (Bro. C.), having given notice of a motion to revise the constitutions, was commanded by the late Grand Master to attend him, when some propositions were not merely entertained but acted on, and other subjects were in progress, when events occurred not necessary to be now otherwise noticed. The Grand Lodge would bear in mind, that in 1841 the then President of the Board and four other lawyers (one since deceased) produced the revision of the laws, which they triumphantly announced as perfect! yet now, after a lapse of three years, that book is by the same junta declared to be so faulty,

as in its most important part to require the disfranchisement of all the Masters of Lodges. He had no confidence in the Board of General Purposes, and should vote that their resolution be met with a decided negative.

Bro. BIGG had intended to have voted for the amendment of Bro. McMullen, but the arguments in support of it had so signally failed, that he should vote for a decided negative. At the last communication he felt it necessary to investigate the subject, and as a Past Master he applied at the office of the Grand Secretary, to have access to such books and papers as would enable him to arrive at a proper conclusion; it would scarcely be believed that he was denied the examination or even perusal of everything necessary, so that he could only trust to such matters as might fall from the condescending admissions of the Board itself; and what resulted, but declamation without argument, and assertion without proof; and upon such data the Masters of Lodges were coolly called on to surrender their most important privileges—they, the moral trustees of the Funds of Benevolence, were, on the demand of those whom they elected on the Board, to become outcasts. He believed, firmly believed, that the Masters, Past Masters, and Wardens of the English Craft had other views than those of a suicidal character. The Masters were charged with paucity of numbers at the meetings—how were the numbers of those clothed in purple and fine linen who attended? why, about two and an eighth on an average. There were many important points connected with the subjects which he had intended to have introduced, but their place had been supplied by the total want of that clearness of statement, elucidation of facts, and above all by dealing in assumptions which only mystified doubt; no oratory, not even of one, at whose gigantic powers many trembled as he rose, could save the motion from its inevitable fate—the negative. The Grand Lodge would ponder well on the contradictory statements of the members of the Board.\*

Bro. HAYERS supported the original motion, and challenged inquiry into the details. He denounced the address of the previous speaker as vague and indefinite; also that it was personal in many respects, and disrespectful to the Board. As a proof that the abuse of the Fund of Benevolence existed to a great degree, he instanced the fact, that on the death of a candidate for the Benevolent Fund, the Lodge, consisting of only five members, actually surrendered its warrant because their best friend and supporter was no more.

Bro. STEVENS considered the report of the Board to be altogether uncalled for; it was an interference justified by no circumstance whatever. Instead of making out a case for the deliberate and considerate attention of Grand Lodge, they made out a case against themselves. It had been clearly proved that instead of limiting the exercise of charity they had abundant means to be liberal. Would it be believed that those who would emasculate charity of her brightest gem would often state to the Brethren, "You must not give much—you must be very economical; we are in debt to the treasurer," and similar language. Was this conduct to be borne? He further avowed that he had seen such behaviour to a Masonic Brother during an examination as would not take place before a board of guardians of the poor, and that with a knowledge that there was

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\* The speech of Bro. Bigg was loudly and deservedly cheered; our apology is due to him for so meagre a report of it.

funded property untouched. He ridiculed the late revival of the Constitutions, which were rendered worse by the Committee, and relied on the Grand Lodge this night to do itself justice by negating the motion.\*

Bro. WALTON supported the original motion, and denounced the opposition to it as partial, unjust, and unfair; avowed the statements of the mover to be correct to the letter, and that those of the mover of the amendment were altogether wrong. He commented on the various addresses of those who differed with him with some severity, observing that not one of them touched the merits of the case.

Bro. HILL opposed the original motion, and, as a Master of a Lodge, disclaimed the power of the Board to deal with the subject in the manner they had done. He forcibly called on the Masters generally to show, by their vote to-night, their determination to resist so unworthy an attack on their privileges; and he appealed also to the Wardens to appreciate the conduct of the Masters by supporting them in their endeavours to maintain those rights they themselves would in time be called upon to exercise.

The amendment was then put, and rejected by a great majority. The original motion was then put, and rejected by a still greater majority, not above seven or eight hands being held up in support of it.

The Grand Lodge was then closed.

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

Ne plus ultra.

(CIRCULAR.)

“SIR KNIGHT,—You are respectfully requested to attend the duties of the Grand Conclave at Freemasons’ Hall, on Monday, the 26th of August, 1844, at THREE o’clock in the afternoon *precisely*, to receive a report from the Committee appointed at the last Grand Conclave, ‘to examine into the statutes and the financial department of the Order,’ &c.; and upon other matters. A.D. 5848, A.D. 1844, A.O. 726, A.C. 530.

WILLIAM H. WHITE,  
Grand Chan. and Regist.”

Freemasons’ Hall, London, Aug 13, 1844.

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

MEETING OF THE GRAND CONCLAVE.

Aug. 26.—Present—Sir Knight J. C. Burekhardt, G. Sub Prior as G.M.  
 ” ” Spencer, G. Captain, as D. G. M.  
 ” ” J. H. Goldsworthy, as 1st Gd. Capt. †  
 ” ” Baumer, as 2nd Gd. Captain: †  
 ” ” Crucefix, as Gd. Chancellor.  
 ” ” Warriner, as 1st Gd. Expert.

\* We are equally at fault with Bro. Steven’s address as with Bro. Bigg’s, who will, we hope, also overlook our defective report.

† These Knights attend by virtue of being members of the Committee.

Sir Knts. J. Udall, Alex. Grant (Sepulchre, Calcutta), Robb, Major (Royal Naval Portsmouth), Gibbins, Dover, &c. &c.

The Grand Conclave was opened in due form and with solemn prayer.

The minutes of the Grand Conclave of the 22nd of December last were read, and confirmed unanimously.

The report of the Committee was read, and ordered to be entered on the minutes.

Resolved unanimously :

*“That the foregoing report (with some slight alterations, as now made) be adopted, and that the laws therein contained become the statutes of the Order.”*

“That the thanks of this Grand Conclave are hereby presented to the Committee for their very zealous and effective services,” (moved by Sir Knt. A. GRANT).

“That the Committee are requested to resume their meetings until the next Grand Conclave, and to report on the costume and regalia of the Order.

“That an especial Grand Conclave be convened to meet on or before the 31st of October.

“That the thanks of this Grand Conclave are due to Sir Knight Crucefix for the very efficient manner in which he has acted as Grand Chancellor during the necessary attendance of Sir Knight W. H. White on the Earl of Zetland, Grand Master of Freemasons, who has arranged to lay the foundation stone of the monument to be erected in memory of the late lamented Earl of Durham.”

Sir Knt. CRUCEFIX returned his grateful thanks for the honour conferred on him, and drew the attention of the Grand Conclave to an article in an Edinburgh paper, by which it appeared that the ring of profession, a chain, &c., as belonging to His Royal Highness the late Duke of Sussex, and worn by him as Grand Prior of England, had been presented to the Scottish Order of the Temple by its Grand Master, Sir David Milne. Sir Knt. Crucefix requested to know if the Grand Sub-Prior could explain this circumstance; on which Sir Knt. Burekhardt observed that the articles in question were unconnected with the Grand Conclave of England, nor did they relate in any way to the dignified office held by the deceased Royal Duke as Grand Prior of England, but they were worn by him as member of some French order, unconnected with Masonry, and were probably purchased by Sir David Milne, and that the designation of the late illustrious duke in connection with those articles as Grand Prior of England was incorrect. Sir Knt. Crucefix then read the following Circular issued to the Masonic Lodges in Ireland:—

“THE GRAND LODGE OF IRELAND has been officially informed that Knight Templars admitted in Scotland will not be required hereafter to be FREEMASONS, as was heretofore the case; the Lodges in Ireland will, therefore, not infer from a Knight Templar’s certificate or diploma that the bearer thereof is a Freemason, but resort to such proofs of Masonic qualification as they would have had recourse to if no such certificate had been produced.”

Whereon it was resolved unanimously, “That the Committee are requested immediately to issue a circular on the subject to the Masonic encampments under the Grand Conclave of England.”

The Grand Conclave was then solemnly adjourned.

## THE CHARITIES.

**THE BOYS' SCHOOL.**—This year the good old practice of having our excursion to the Nore, which, in the time of the Masonic Admiral Coe was so productive, was revived; but we have not received the particulars.

**THE GIRLS' SCHOOL.**—A General Court will be held at the School-house on the 10th of October for the admission of four children—there are five candidates. It may be proper to state that ONLY ONE VOTE can be given for such four candidates as may be preferred by the party voting.

**THE ASYLUM, Sept. 10.**—A Committee. Bro. Partridge in the chair. The report was generally of a pleasing nature.

**THE MASONIC BENEVOLENT ANNUITY FUND** appears to progress very satisfactorily.

## THE REPORTER.\*

**RICHMOND, SURREY, July 16.**—The Lodge of Harmony met this day to celebrate their annual festival; we missed those old friends, Bros. Sir Felix Booth, Day, Clarke, and others; but then we found the Patriarch Walton, who, in his 80th year, was hale in a green old age; his delivery of the charge to a newly initiated candidate, Brother Bowyer, was among the finest deliverances of that Masonic composition. The ceremonies of initiation passing and raising were very ably conducted by the W. Master, Bro. J. A. D. Cox, assisted by the Rev. T. T. Haverfield, who may be justly styled the presiding genius of this excellent Lodge. Bro. Haverfield was a pupil of that celebrated Mason, Dr. Hemming, whose steps he has deliberately followed; we observed, during the ceremony some remains of former practice, which, however exceptional in point of strict discipline, was effective and interesting. The social hour lost nothing of its anticipated pleasure; the Master, as chairman, proved how well the mantle of "Old Harmony" fitted him. Many excellent addresses were made by the Master, Bros. Haverfield, Walton, the newly initiated Brother, Captain M'Donald; also, by several visiting Brethren, among whom were Bro. Smith, the Junior Grand Warden, Dr. Crucefix, P. G. D., Forman, &c. &c.

**CROSS OF CHRIST ENCAMPMENT, Aug. 16.**—The imposing ceremonies of the Degrees of R. C. and N. P. U. were most ably conducted by the M. W. S. Goldsworthy, who exalted two candidates on the occasion. Sir Kn<sup>t</sup>. Crucefix afterwards addressed the Knights on the principles of the Order, and made some pertinent remarks on Masonry in general.

**Sept. 20.**—The Quarterly Meeting was held this day, when Comp. W. Shaw was installed.

**CHAPTER OF JOPPA, Aug. 14.**—This Chapter is establishing itself in a very satisfactory manner. This evening the exaltation of Companions was witnessed by Comps. P. Tomson and Rosenberg, both of whom, the latter especially, expressed themselves in terms of high admiration.

**THE MASTER MASONS' LODGE OF IMPROVEMENT** has continued its meetings without interruption, and will hold its anniversary on the 4th of October.

**THE LODGE OF INSTRUCTION at the George and Vulture, commenced the session on the 6th of this month.**

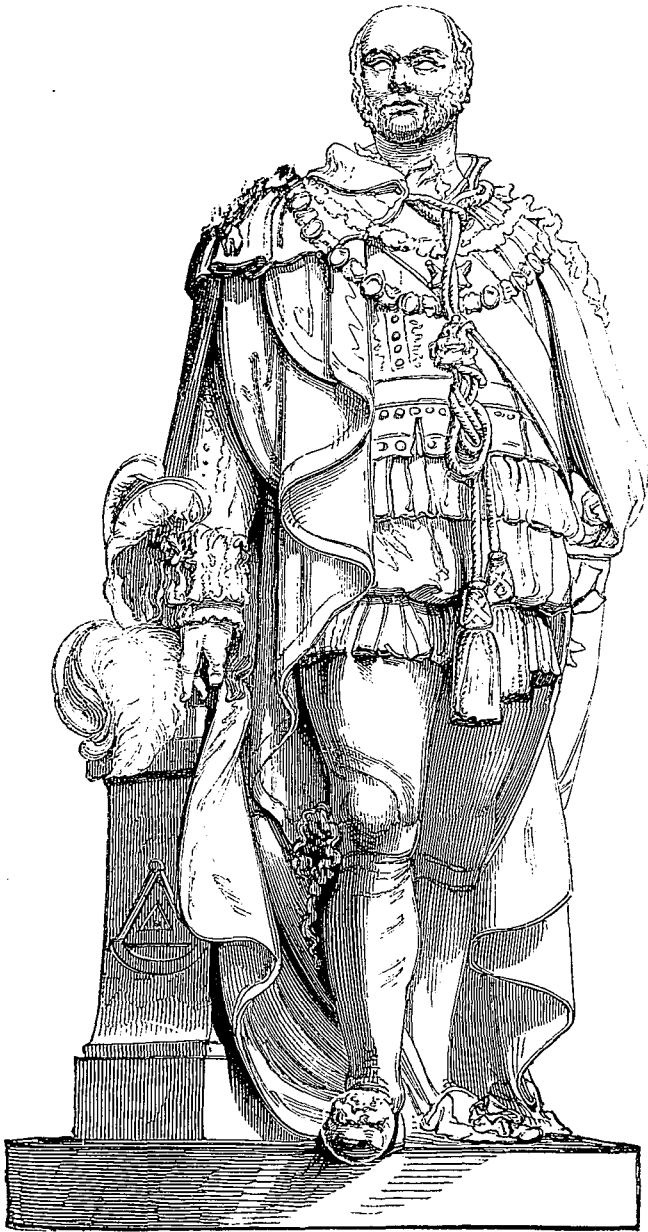
\* Our reporter being one of the great unpaid, and therefore his own master, it is no wonder that he, during the holidays, has sent in a very meagre report.

## MASONIC CHIT-CHAT.

STATUE OF THE LATE DUKE OF SUSSEX.—Mr. E. Hodges Baily, R.A., has just completed his model of the statue of his Royal Highness the late Duke of Sussex, which is to be executed in marble, according to a vote of the Grand Lodges, for Freemasons' Hall. It has been exhibited by the sculptor, and has received the highest commendation. The statue is seven feet six inches in height, and the pedestal six feet; and his Royal Highness is represented standing upright, in the action of addressing an assembly. He is habited in the robes of a Knight of the Garter, and, in addition, wears the insignia of the Guelphic order. The sculptor has been very successful in the delineation of the features, and in imparting to his work the characteristic traits of the figure of the illustrious personage it is designed to portray. Like all the statues Mr. Baily has hitherto executed in an upright posture, this is remarkable for its ease and natural aspect; and more especially for the firmness and stability with which the figure stands upon the pedestal. The robes, though gorgeous in character, are yet not frittered in detail, but present a broad and massive effect. At the side is placed a small altar, on which the Masonic emblems are figured.—*Illustrated News*, July 27, 1844.

The liberality of our contemporary, the editor of the *Illustrated London News*, has enabled us to present to the notice of our readers a very admirable woodcut, representing the model for the statue of our late illustrious Grand Master; and on the part of our readers, as well as on our own, we beg very gratefully to acknowledge so courteous a compliment, and at the same time to express our gratification at the correctness of the representation, which does the artist great credit. The pedestal which is to support the statue will be about six feet high; so that the figure, which will be colossal, may be perfectly seen at a distance, even although persons may be grouped below it while speaking or otherwise.

LITERARY NOTES OF THE DUKE OF SUSSEX.—Among the books recently sold, which formed part of the library of the late Duke of Sussex, were copies of rare books, the notes to which proved that his Royal Highness not only read them, but reflected upon their contents. There were some specimens of the Duke's notes to T. B. Browne's "History of the Laws Enacted against the Catholics," page 302: "I cannot join in the praises which this historian (Plowden) bestows on the liberal views of 'this great statesman and excellent governor' (Lord Chesterfield, Lord-Lieutenant of Ireland), because I feel persuaded that it was fear drove him, as in Mr. Plowden's own words, it 'drove Great Britain to do justice to Ireland for some months of danger.'" (The Duke thereon remarks—"I fear this to be true." Page 133, in a note on Oates's plot—"The King, who is supposed to have disbelieved the whole of the plot, never once exercised this glorious prerogative of mercy. 'It is said,' remarks the right hon. gentleman, (Fox, in his history of the reign of James II.), 'that he dared not; his throne, perhaps his life, was at stake; and history does not furnish us with an example of any monarch with whom the lives of innocent or even meritorious subjects ever appeared to be of weight, when put in balance against such considerations.'" (The Duke says—"This is a very severe remark,



STATUE OF H. R. H. THE LATE DUKE OF SUSSEX.

but I am apt to believe that the idea is formed upon fact, and not merely speculation.") Again, the author observes that when Charles I. "found it necessary to dissolve the sitting of Parliament, he had recourse to that impolitic measure of openly compounding with the Catholics for the penalties to which they were subjected." (The Duke of Sussex observes—"This was certainly a political error; the Sovereign of this country ought never to be a party man.")

**THE DUKE OF SUSSEX'S LIBRARY.**—Unusual interest was given to the fourteenth day's sale of the theological portion of the library, owing to the circumstance of the very large sum given for a Common Prayer Book, excessively rare, without date, but printed in the year 1559, two vols. in one, exquisitely beautiful copies, in old red morocco; it sold for 101*l.* The produce of the whole of the third part of the Duke of Sussex's extensive and valuable library is 2,093*l.* 12*s.* 6*d.*; that of the first (theological) part, 6,417*l.* 15*s.* 6*d.*; and that of the second part (manuscripts), 5,153*l.* 1*s.* Thus the grand total is 13,664*l.* 9*s.*

**SIR AUGUSTUS D'ESTE.**—After many sittings in the House of Lords on the claims of Sir Augustus D'Este to the honours, titles, &c. of his illustrious parent, His Royal Highness the late Duke of Sussex, their lordships finally decided that however the marriage of his Royal Highness with Lady Augusta Murray might be morally viewed, yet, in a parliamentary sense, it was not a legal marriage.

**THE KING OF SWEDEN.**—*A propose de tatouage*, it is affirmed that the King of Sweden's physicians were greatly astonished the other day, on bleeding his Majesty, to find the words "*Liberté! Egalité! ou la Mort!*" very legibly stained on his arm. They could not recover from their amazement. Charles John has been so long a king that it is forgotten that he began by being a mere hero, and he is so good a king that one cannot persuade oneself that he was formerly so good a Republican. But how strange—a king tattooed with liberty! Our whole age is exhibited in that *rapprochement*; liberty, equality or death! Yet it is with such mottoes that one reached a throne in our days.—*Madame de Girardin.*

**LOUIS PHILIPPE.**—(From the *Voss Gazette*, a Swedish journal.)—"On the 2nd of August, Vice-Consul Burk celebrated the eighty-second anniversary of his birth-day. On the same day he received a letter from the King of the French, written with his own hand, accompanying a gold medal, bearing on one side the profile of his Majesty, and on the other the following inscription:—'Given by King Louis Philippe to M. C. Burk, as a memorial of the hospitality received at Hammerfest, in August, 1795.' The letter, which was dated at Neuilly, June 6, is in these terms—'It is always agreeable to me to find that the traveller Muller has not been forgotten in a country which he visited in simple guise, and unknown; and I always recal with pleasure this journey to my mind. Among my recollections I give the first place to the hospitality so frankly and cordially granted me, a stranger, throughout Norway, and particularly in Norland and Finmark; and at this moment, when a lapse of forty-nine years since I made this journey into Norway has left me but few of my old hosts remaining, it is gratifying to me to be able to express to all, in your person, what grateful feelings I still entertain.'"



**BRO. EDWARD LEEKS.**—A testimonial is in progress, as a mark of respect to this very estimable man and Mason; we believe that the subscription list is closed, and that in a very short time the committee, of which Mr. B. B. Cabbell is the president, will appoint some early time for the presentation of the testimonial. The subscribers are by no means confined to the Masonic body, but embrace leading members of the various societies with which Mr. Leeks is connected, and by whom his zealous services are most gratefully appreciated.

**BRO. THOMAS GIBSON,** *July 10.*—A friendly party met at the City of London Coffee House, Bucklersbury, to show their regard for their Masonic friend, and enjoyed themselves, both socially and Masonically, under the presidency of Bro. Edward Brewster.

**MARRIED.**—*Aug. 8.*—Bro. Richard Dover (late of Madeira) of the St. Alban's Lodge, &c. to the only daughter of S. J. Van Butchell, Esq., Baker-street.

**BIRTHS.**—*June 28.*—The lady of Bro. the Rev. Dr. Senior, Prov. Grand Chaplain of West Yorks., of a daughter. In memory of the founder of the Wakefield Lectureship, Lady Viscountess Campden, our little sister was baptised "Elizabeth Campden" with water brought from the river Nile, in Egypt.

*Aug. 6.*—At Shepton Mallett, the lady of Bro. J. R. Ashford, R.A., of a son.

*Aug. 27.*—The lady of Bro. James Heron, Esq., banker, Dewsbury, (P. M. 251, and P. G. Steward of West Yorkshire), of a daughter.

*Sept. 2.*—The lady of Bro. Wm. Betts, of Highbury-place, Islington, of a daughter.

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### Obituary.

*June 24.*—Suddenly, Bro. JOHN BOND, Past Grand Steward and P. M. 66. The deceased was known masonically, as having derived an unenviable notoriety from the part he took as one of the informers, in instigating the unhappy dissensions in 1839-40, *requiescat in pace.*

*July 20.*—THOMAS HYATT, æt. 86, at Shepton Mallett. This zealous patriarch of Masonry was of an unpretending character; but in his time did good suit and service. He was the oldest member of the Lodge, and for many years had lost his sight, but with him there was no mental darkness. The "Light within" prevailed, and, as we hope, directed him to the path of eternal peace. His funeral was attended by his son, Brother Thomas Hyatt (a Mason well versed in the mysteries), and many thousand persons.

*July 25,* at Monmouth, Rev. GEORGE ASHE GABB, Vicar of Shirenewton, aged 63, Deputy Provincial Grand Master for Monmouthshire.

*July 31,* in her 21st year, Dora Margaret, youngest daughter of Brother James Savage, P. G. D., of 31, Essex Street, Strand.

*Aug. 12.*—BROTHER ALEXANDER DEUCHAR, æt. 70. This eminent Scottish Mason closed his labours among the Lodges of the earth. Initiated at an early age into the mysteries of the Craft, he became attracted by the interest of their hidden history and signification, exhibiting an energy and enthusiasm which never deserted him under any

discouragement, but continued to animate his life and conversation. If ever a man sacrificed his time and worldly interest in favour of the promotion of Freemasonry, that man was Alexander Deuchar. Through good report and evil report he persevered and prosecuted his object, and was as satisfied, it may be averred, with being present in communion when only two or three were gathered together as if surrounded by hundreds. He was for many years Grand Master of the Order of Knights Templars, and was the mainstay of that Order during his protectorship. His last acts as its ruler was the appointment, by patent, of his friend Dr. Crucefix, as Procurator General from the Grand Conclave of Scotland to that of England. He resigned the office shortly after. He was also a Grand First Principal of the Royal Arch, and had often presided as Master of Craft Lodges. The melancholy loss of his three sons by drowning (that of Bro. David Deuchar, who was lost in the ill-fated "President," is probably fresh in the reader's memory) had much afflicted him.

A link is broken—a light extinguished—a pillar removed.\*

BRO. JOSEPH BONAPARTE.—This individual, at one time King of Naples, and afterwards of Spain, died on the 28th ult. at Florence, after a long illness. His brothers, Louis and Jerome, were with him in his last moments. Louis is now the head of the family, but his health is also very bad, and his successor is Prince Louis Napoleon the prisoner at Ham.

DEATH OF ONE OF THE PATRIARCHS OF THE CRAFT.—In allusion to the decease of Bro. GEORGE HIRTZEL of Exeter, Bro. Eales White thus portrays this interesting character:—"His Masonic career was quietly useful and important in his own immediate sphere. For the unflinching attachment of a clear-headed and good-hearted man, whose age closely approximated to fourscore and ten, to the straightforward principles and practice of the Craft (three-fourths of which protracted and honoured life he had been a member), could not be without a great moral and physical influence on the younger portions of the fraternity. Not many months since he assisted in the festival and ceremonies attendant on the opening of the admirably appropriate new Masonic Hall, when his accurate detail of occurrences in the Craft sixty years since, enriched by singular pungency of wit and clearness of anecdote, evinced a freshness of memory and powerful mind rarely surpassed. Though a firm supporter of those in office, he refused any higher jewel than that of Senior Warden, in the Devon Provincial Lodge. He was first appointed to an important office, that of Grand Director of Ceremonies, which he held until age and infirmities interrupted his due performance of the active duties thereof; he refused to appoint a deputy, carrying out the principle which he ever advocated, viz., that no man should hold an office which he could not *efficiently* execute." The noble P. G. Master, the Earl Fortescue, who highly valued his venerable and faithful officer, immediately invested him with the purple, as J. G. Deacon, which constituted him a Grand Officer for life.

Bro. George Hirtzel was one of the *few valuable* members of the Craft, who, disregarding personal labour, and, moreover, personal annoyance, will struggle almost single handed for the honour of Masonry, and defend it from *assault*, however it may be sheathed by appearances.

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\* Having had much correspondence with the deceased, we shall refer to it, and probably give some particulars of our lamented friend and Brother.

Many Lodges are now flourishing, and numbering among members the distinguished and good of the fraternity, that would have been crushed but for the Spartan intrepidity and endurance of a mere handful of faithful ones. Above a quarter of a century since, the venerated Brother, who is now no more, re-organized a Lodge, now remarkable for its excellence and respectability, No. 129, Exeter, to which he continued a subscribing member until his removal to the Grand Lodge above. His three sons, and his much respected son-in-law, the able Past Grand Secretary for Devon, Bro. Denis Moore, are all members of that Lodge, and three out of the four have filled the chair thereof with consummate skill. Having attained the very extremity of old age, this good man, with faculties acute and unimpaired to the last, obeyed the call of the *Most High*, bequeathing to his survivors the riches contained in the character of a kind, sincere, upright, and honourable man.

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## PROVINCIAL.

GRAVESEND, *July 1.*—The Grand Provincial Masonic Festival was held here. At an early hour the Brethren of the various Lodges in the province assembled at the Town-hall, which had been granted by the Worshipful the Mayor to the Lodge of Freedom, No. 91; held at Bro. Curtis's, the Talbot Hotel, West Street, where the Lodge was opened by Bro. William Coles, the W. M. of the Lodge of Sympathy, No. 709; the W. M. of the Lodge of Freedom being engaged in receiving the D. P. G. M. J. Ashley, Esq., and the officers of the P. G. Lodges at the Talbot, where a splendid champagne breakfast was served up by the host to their distinguished visitors. At twelve o'clock the D. P. G. M. opened the Provincial Grand Lodge at the Hall; after which the large assemblage of Brethren repaired to the market-place, and were marched in order of procession to Gravesend Church, the route being to the top of High Street, along the New Road, down Bath Street. The concourse of spectators was immense, and the brilliancy of the day added to the splendour of the scene.

On entering the church, every eye was turned towards the galleries, which were filled with ladies, presenting, in beauty and elegance, one of the most fascinating scenes the imagination could possibly portray. After the evening service had been read by the Rev. Mr. Joynes, son of the respected rector, and the following hymn sung by the children of the National School:—

Peace, peace on earth, good will to men,  
Echo India's wilds again,  
As saving love descends;  
And still through paths beset with fear,  
Bursts the glad strain on mortal ear,  
Which calls you brethren, friends.

And sure if mercy's doubly blest,  
Imparting transport to the breast  
That gives and that receives,  
Then swell each heart with joy sincere,  
And humble gratitude be here  
For kindness which relieves.

Lord ! o'er the waste of waters wide,  
 Still let thy ark of mercy ride,  
 Prompt to the orphan's prayer :  
 Ope wide its sheltering gates, and win  
 By gentle love from shame and sin,  
 Those who seek refuge there.

A sermon was preached by the Rev. D. Jones, of St. Nicholas, Deptford, and Provincial Grand Chaplain to the Order. An abstract will be found at p. 274. After a most impressive discourse, the party left the church, and proceeded in the same order of procession, by Bath Street, West Street, and High Street, to the Town Hall, the band playing "The entered apprentice Freemason." After closing the Lodge, nearly 100 of the Brethren, including the Officers of the P. G. Lodge, proceeded to the Talbot Hotel (late the Puncheon) to

THE DINNER,

which was indeed a banquet deserving the occasion.

J. Ashley, Esq., D. P. G. M., presided, supported on his right by Dr. Crucefix, and on the left by the P. G. Chaplain ; and surrounded by his P. G. Officers.

After the removal of the cloth, *Non Nobis* was sung most delightfully by the professionals present, Messrs. Ransford, Lloyd, Turner, W. H. Jones, and Van Buren.

The CHAIRMAN then gave successively "the Queen," (The National Anthem was divinely sung by the vocalists, assisted by the band in chorus), "the Queen Dowager," "Prince Albert, Albert, Prince of Wales, and the rest of the royal family," all which were received with loud plaudits.

The CHAIRMAN then begged to call for bumpers to the Army, coupling with it the name of Major Kelly, commandant at Tilbury Fort, whose great assistance rendered at the late calamitous fire had entitled him to the thanks of the inhabitants. With the duties of a soldier he had blended the true principles of Freemasonry, in lending aid in the moment of peril and distress—(great cheering).

The gallant Major KELLY said he felt unable to return thanks for the honour they had done him, in coupling his name with the service to which he had the honour to be attached ; as an officer he felt it much. With respect to the services he might have rendered during the late calamity, and which the Chairman and his Brethren had been pleased so warmly to applaud, he begged to say that he had only done his duty in rendering all the assistance in his power to a neighbourhood where he had so many friendly associations. He felt honoured by the marked manner in which they had drunk the Army and himself as associated with it. He was most grateful, and drank most cordially the health of every Brother present.

"Bro. Hallowes and the Navy, with three times three."

Bro. HALLOWES briefly returned thanks.

"The Right Worshipful the Earl of Zetland, the Grand Master of England," was drank with three times three.

The CHAIRMAN next gave, "The D. G. M., Earl Howe."

"Bro. Crucefix and the Officers of the Grand Lodge," with three times three.

Bro. CRUCEFIX responded to the compliment paid him with his accustomed eloquence, lauding the Craft for its universal promulgation of virtue and benevolence. Every Freemason, (said he,) practices its divine

precepts, not because he believes them to be good, but because he knows them to be so; the inspiration of Freemasonry springs from the Heart of hearts. We should never meet but in the practice of every charitable virtue. The principles of the art had been forcibly depicted by their esteemed Chaplain in his eloquent sermon that day in the true religious and Masonic feelings of the science." The worthy Brother dwelt upon the great benefit to religion and morality derived by the dissemination of the principles of Freemasonry, and concluded by proposing "the health of the D. P. G. Master, J. Ashley, Esq., the President at their festive board," with three times three.

The D. P. G. M. returned thanks expressive of his gratitude for the honour done him. Masonry, said he, powerfully develops the best feelings of the heart; it is the only neutral ground on which men can meet to disseminate the true principles of morality, when the darkness of bigotry is dispelled by the bright rays of religious truth.

The CHAIRMAN next gave, "Bros. Hallows and Jones, the Senior and Junior Provincial Grand Wardens."

Bro. HALLOWES returned thanks in an eloquent speech.

"The D. G. Chaplain, and thanks to him for his very excellent sermon," was drank enthusiastically with three times three.

The Rev. Gentleman returned thanks in a speech of much interest expressive of the great moral worth of the Order, and concluded by hoping that the Brethren would live in plenty and die in peace.

The health of the Mayor and Corporation was next given with grateful thanks to the Mayor for the use of the Hall.

Mr. Alderman SADDINGTON briefly returned thanks, during which, some rockets which were discharged from the Gen as it passed the windows of the room, in honour of the festival, caused some little interruption, for which the worthy alderman facetiously observed, he felt most thankful, as it relieved him from making a long speech, the *feu de joie* being a better substitute.

The health of Bro. Jeffreys, P. C. S., and the other officers of the P. G. Lodge, was received with much applause, to which Bro. Jeffreys very briefly responded.

The health of the W. M. and members of the Lodge of Freedom, No. 91, and thanks to them for their hospitality.

The W. M. Bro. W. H. CARLIN, returned thanks.

Song, Bro. Ransford—"My home is on the deep blue sea," which the rich and full toned voice of this gentleman gave full power to.

The Lodge of Sympathy, No. 709, was given with usual honours.

Bro. COLES the W. M. returned thanks.

The CHAIRMAN then gave "speedy relief to all poor and distressed Masons throughout the globe," which was drank with a fervency befitting all of the Brethren.

The hilarity of the evening was proceeded with to a late hour, the company departing full of warm expressions of the enjoyment.

To the vocalists, Bros. Ransford, W. H. Jones, Lloyd, Turner, and Van Buren, the highest praise is due for their splendid talent, so much enhancing the pleasures of the evening. All honour to Bro. W. H. Carlin who, as P. G. Director of Ceremonies, set an example worthy of imitation.

BIRMINGHAM.—LODGE OF LIGHT, 689.—This Lodge will in future hold its meetings on the *third Tuesday* in the month, instead of the third Wednesday, at Bro. Dee's, Royal Hotel.

HANDSWORTH.—THE ST. JAMES'S LODGE 707, July 29.—About twenty-five "*good men and true*," from Birmingham, Wolverhampton, Shrewsbury, London, &c., honoured the Lodge with their presence. The Board of installed Masters having been formed, consisting of Bros. William Lloyd (the installing and retiring Master), Wm. Broomhead; J. Taylor, of the Grand Master's Lodge No. 1; S. Wood, W. M. of the Salopian Lodge No. 328; Dr. Bell Fletcher, W. M. of the Lodge of Light 639; and Perkins, W. M. of the Faithful Lodge, No. 696. The new Master, Bro. Broomhead, was regularly installed, saluted, and proclaimed, according to ancient custom. The following are the officers appointed for the ensuing year—viz., W. Tayler, S. W.; Dee (Royal Hotel, Birmingham), J. W.; Westley, Treasurer; J. M. G. Underhill, Secretary; J. L. Brierley, S. D.; Russell (Wednesbury), J. D.; Lowe and Woodward, Directors of Ceremonies; and Buckle, I. G. The Lodge having been called from labour to refreshment, the Brethren *ruralised* for a short time upon the splendid bowling-green adjoining the banquet-room. From this green is seen certainly one of the most extensive and picturesque views in England, comprising Bar Beacon, the newly erected Roman Catholic College at Oscot; that ancient mansion, Aston Hall, where Charles I. was entertained for two nights shortly previous to the battle of Edge Hill, now the residence of James Watt, Esq.; the far-famed Soho, and the town of Birmingham; while to the right the beautiful villas at Edgbaston, and in the distance Bromsgrove, Lickey, &c., present themselves to view. Dinner having been announced, the W. Master took the chair, and evinced throughout the evening his usual tact, ability, and courteous demeanour. He was supported on the right by Bros. Sam. Wood, and G. Jones, of the Salopian Lodge; and on the left by Bros. Lloyd and Dr. Bell Fletcher. Bro. Tayler officiated in the west, and Bro. Dee in the south guided the social spirit around him, and promoted the happiness of the meeting by his "*righte merrie*" powers. The cloth having been removed, the usual loyal and Masonic toasts were given from the chair. Dr. Oliver's celebrated Lincolnshire fire was introduced with the mention of his name. The admirable and scientific singing of Bros. Baker, Dee, &c. elicited a commensurate share of applause. Towards the close of the evening we were much pleased with a sight of Bro. Lloyd's splendid silver Hebe cup (presented to him by the members of the Lodge of Light 639, Birmingham) wending its way between East and West, teeming with some of Mr. Crockett's primest claret. The Brethren separated at an early hour, highly delighted with the day's proceedings, and with cordial good wishes for the next happy meeting.

WOLVERHAMPTON.—A Grand Lodge for the province of Staffordshire will be held at the Assembly Rooms on the 26th of September, at which the P. G. M. Colonel the Hon. G. Anson intends to preside. The Grand Lodge will be opened at one, and the banquet will take place at four o'clock. It is expected to be a GALA day; but we much regret that our time of publication will scarcely permit the hope of giving any particulars.

LOGNOR, June 24.—The Brethren of 143 met to celebrate the anniversary of St. John at their Lodge Rooms. After obeying the Junior Warden's call, passing from labour to refreshment, they spent a most delightful and intellectual evening, the W. M. R. B. Manclarke, Esq.,

presiding with his accustomed ability ; but what gave a peculiar zest to the evening's enjoyment was a most eloquent and impressive address from their highly esteemed Brother, Dr. W. B. M'Eyan, redundant as it was with oratorical fire, beautiful metaphor, and true Masonic charity ; proving to conviction the incalculable advantages derivable from Masonic institutions. Masonry is in a very flourishing state in this district ; our Lodge well attended, though many of the Brethren have from seven or eight miles to come to labour. All this has been in a great measure owing to the untiring zeal of Bro. J. Milward, who is ever ready to diffuse light to his Brethren, and lend his powerful aid in teaching them the truths of our beautiful system. The following officers were elected for the ensuing year :—W. M. Bro. Johnson, of Stendale ; S. W. Bro. Melville Attwood, Eaton Mine ; J. W. Bro. Dr. W. B. M'Eyan, of Alstonfield ; Treasurer Bro. John Milward, Lognor.

GATESHEAD, Aug. 6.—A Provincial Grand Lodge was held in the Town Hall, Oakwellgate, Gateshead, after which the Brethren, to the number of sixty-five, dined together in the large refreshment room of the new station, belonging to the Darlington Railway Company, the directors having kindly granted permission for the occasion. The chair was filled by Sir Cuthbert Sharp, P. G. M., who was ably supported by the stewards of the different Lodges. The chairman, during the course of the evening, informed the Brethren that the Earl of Zetland, Grand Master of England, was expected to lay the foundation stone of the Earl of Durham's monument, at Pensher Hill, on Wednesday, the 28th inst.

PENSHER HILL.—MONUMENT TO THE LATE EARL OF DURHAM, PROV. GRAND MASTER.—Aug. 28.—The foundation stone of the monument to be erected on Pensher Hill, in the county of Durham, to the memory of the late Earl of Durham, was this day laid with Masonic honours, amidst an immense concourse of spectators assembled from all parts of the adjoining district. Pensher Hill is the western extremity of a long range of lofty mountains, running, in a direction nearly east and west from the sea-coast, a considerable distance into the county of Durham, and the elevation of it is such as to command an extensive view of the adjacent country. At the foot of this lofty mountain range the river Wear pursues its meandering course to the German Ocean, which is also visible from Pensher Hill. The locality of the monument is on the estate of the late earl, in a neighbourhood full of romantic associations, and a more suitable spot for the erection of a monument to the late lamented earl could not have been selected.

In order to render every facility to those desirous of visiting the spot on this interesting occasion, the Great North of England Railway Company, whose line passes little more than a mile from the hill, arranged that special trains, at reduced fares, should start simultaneously from Durham, Sunderland, South Shields, and Newcastle, and arrived shortly before the ceremony commenced. Many hundreds availed themselves of these arrangements, and, the day being fine, a more animated and picturesque scene was perhaps never witnessed in this part of the country.

In a field on the south side of the hill a large pavilion was erected for the accommodation of the Masons, and here a Provincial Grand Lodge was opened by the Earl of Zetland, the Most Worshipful Grand Master. The entrance of the pavilion was tastefully ornamented with evergreens, amongst which the laurel, the yew, and the cypress were conspicuously visible.

After the usual ceremonies the Masonic Brethren formed into procession, with a band of music in front, and proceeded by a winding path to the summit of the hill.

On reaching the place where the interesting ceremony was to be performed, and which was protected from intrusion by a wooden barricade, guarded by a detachment of rural police, the Brethren divided right and left, facing inwards, and forming an avenue for the Most Worshipful Grand Master to pass through, preceded by his banner, and followed by the Ionic light, the Deputy Grand Master, and grand officers, who took up their respective stations on a platform, which had been erected for the purpose. The scene at this moment was exceedingly attractive. The gorgeous insignia of the Masonic Brethren brilliantly reflected the rays of an almost vertical sun, the various banners fluttering in the gentle breeze, the gay dresses of the ladies, and the vast assemblage of spectators on every side, formed altogether a magnificent spectacle. All having been arranged, the foundation stone was elevated a little by means of a winch placed for the purpose, and the lower half (it being divided into two) having been adjusted, the Grand Secretary read aloud the inscription, engraven on a brass plate, intended to enclose a cavity which had been formed in the stone, as follows :—

“This stone was laid by the Earl of Zetland, Grand Master of the Free and Accepted Masons of England, assisted by the Brethren of the provinces of Durham and Northumberland, on the 28th of August, 1844, being the foundation stone of a monument to be erected to the memory of John George, Earl of Durham, who, after representing the county of Durham in Parliament for fifteen years, was raised to the peerage, and subsequently held the offices of Lord Privy Seal, Ambassador Extraordinary and Minister at St. Petersburg, and Governor-General of Canada. He died on the 28th of July, 1840, in the forty-ninth year of his age. This monument is erected by the private subscriptions of his fellow-countrymen, admirers of his public principles and exemplary private virtues.”

The Grand Treasurer then placed a plial, containing a number of coins of the present reign, in the cavity, and the brass plate having been placed thereon, the Grand Master proceeded to adjust the same, and spread the mortar with a silver trowel handed to him for that purpose. The trowel bore the following inscription :—“This trowel was used by the Right Hon. the Earl of Zetland, Grand Master of the United Lodge of Freemasons of England, in laying the foundation stone of the monument erected to the memory of the late Earl of Durham, *G. C. B.*, Provincial Grand Master of Durham and Northumberland, the 28th of August, 1844. John and Benjamin Green, architects.”

The Grand Master then proceeded to adjust the position and form of the stone by the plummet, level, and square, which were delivered to him by the Deputy Grand Master. Being satisfied in regard to these particulars, he gave the stone three knocks with the mallet. The cornucopia containing the corn, and the ewers with the wine and oil, were then handed to the Grand Master, who strewed the corn, and poured the wine and oil over the stone, with the accustomed ceremonies, in performing which he said impressively :—

“As we have now laid this stone, may the Great Governor of the universe in His kind providence enable us to carry on and finish what we have begun : may He guard this place, and this country in general, and preserve it from ruin and decay to the latest posterity. I strew



this corn as the emblem of plenty ; I pour this wine as the emblem of cheerfulness ; I pour this oil as the emblem of comfort and consolation ; and may the All-bounteous Author of nature bless this place and the kingdom at large with abundance of corn, and wine, and oil, and all the necessaries, comforts, and conveniences of life.

*“And may the same Almighty power preserve the inhabitants in peace and unity and brotherly love, towards which great objects no one during his earthly career exerted himself more zealously and more successfully than that nobleman whose memory we are assembled to commemorate.”*

The Rev. R. GREEN, of Newcastle, the Provincial Grand Chaplain, then offered up an appropriate prayer, with which the interesting proceedings were closed.

The Earl of Zetland and others present examined the plans of the proposed erection, which were submitted to them by Mr. J. Green, after which the procession was re-formed, and the Masonic Brethren returned to the pavilion. A great number of ladies and gentlemen, comprising many of the principal county families, were present during the ceremony, and capacious galleries were erected for their accommodation on each side of the place, so as to command an excellent view of the whole proceedings.

The proposed monument is already in a very forward state, the works having been in operation some months, so that the spectators could form a pretty accurate conception of what it will be when completed. The form approximates to that of the Temple of Theseus, with a rectangular basis of solid masonry a hundred feet long by fifty-four feet in width. The foundation rests on the solid lime stone rock, twenty feet below the surface of the soil, and the base rises ten feet above the platform of the hill. At the sides of this rectangle stand eighteen lofty open equidistant columns, thirty feet in height and six and a half in diameter, supporting at each end a magnificent pediment, and at each side a deep entablature, which will serve as a promenade when the building is complete. The promenade will be reached by spiral stairs to be formed within one of the pillars. From the ground to the upper point of the pediment will be about seventy feet. The structure stands nearly due east and west, and will form a prominent object to travellers on the line of the Great North of England Railway between Darlington and Newcastle, and will soon become a place of resort for parties of pleasure.

The stone for this magnificent edifice was presented to the building committee by the Marquis of Londonderry, and was obtained from his lordship's quarries at the village of New Penser, distant about a mile from the top of the hill. The lime is from the Earl of Durham's kilns at Newbottle, about the same distance ; and the sand from an excellent bed at the foot of the hill. The materials are conveyed up the hill by a temporary winding railway, the bed of which will form a permanent carriage drive when the building is complete.

The Most Worshipful Grand Master was attended by the Grand Secretary, Grand Director of Ceremonies, and the Grand Tyler. The other officers of the Grand Lodge were filled, *ad interim*, by some Provincial Grand Officers.

The Provincial Grand Officers and Brethren of Durham and Northumberland mustered in great numbers under their respective banners, headed by their Deputy Grand Masters, Bros. Sir Cuthbert Sharp and

— Lorraine, Esq., exceeding three hundred. Among the public were many persons of rank, and gentlemen distinguished in science.

It was pleasant to observe in the procession the two old silk banners used in 1820, during the struggles of J. G. Lambton, Esq., to win and secure the electoral independence of the county. The inscription on one of them appears emphatically to embody the guiding principles of Lord Durham's career as a public man—"Loyalty to the King, and protection for the People." The other bore the words, "The flag of liberty."

There were several dinner parties at Monkwearmouth, Sunderland, and other places; but as these were not of a Masonic character, it is only necessary to state that the memory of the lamented nobleman was drank in solemn silence, that of the present youthful earl with hopeful enthusiasm, and the Earl of Zetland and the Freemasons with great respect.

We regret most sincerely the necessity that compelled our absence from the thrilling scene. The memory of the living virtues of one of the noblest of England's sons was not, however, lost on our heart, and although absent from Pensher Hill, we breathed a requiem, which we trust was accepted by the spirit of a departed patron, friend, and Brother.

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RUGBY.—We are contemplating the establishment of a Lodge in this town. Several influential gentlemen have been initiated in the Shakspeare Lodge at Warwick, preparatory to the occasion.

LEAMINGTON.—The Provincial Grand Master for Warwickshire, the Earl Howe, it is expected, will hold his first meeting in this town in the ensuing month. His lordship will be welcomed with the liveliest enthusiasm.

KIDDERMINSTER.—Our noviciate Lodge is following the good example set them by some excellent Brethren, which they are emulous to profit by; the meetings are well attended, and some additions to our number have taken place. Some surprise has been felt at the very brief notice taken of our proceedings on the 12th of June last, which was the less expected, from an especial invitation having been forwarded to the Editor of the *Freemasons' Quarterly Review*; we were most anxious that the addresses of the several Brethren should have been given at some length, more especially those of Dr. Roden and the Rev. Dr. Slade. We hope, however, that on some future occasion we may be more fortunate.\*

WORCESTER, June 27.—On Thursday the Brethren celebrated the festival of St. John. The Lodge was opened in due form at half-past four, and the business of the meeting having been transacted, the Brethren were summoned to the banquet at half-past five. About sixty gentlemen, including several visitors, sat down to dinner, the W. M., Bro. Joseph Bennett, presiding, assisted by his Wardens, Bros. Knight and Rising. The banquet would have done no discredit to the civic majesty of London, had it been served in the Egyptian Hall at the Mansion-house, and had the *convivés* been nobles or ministers of state,

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\* It is due to ourselves to observe that there must be some mistake—we have no recollection of an invitation, and our memory is pretty good; nor did we receive any newspaper in time to extract sufficiently *ad longum*; indeed, we had some difficulty in arranging to give the brief report we did, at page 224, and having done so much at the time, however little it may appear, we are altogether prevented, after so long an interval, from inserting the very excellent addresses alluded to, in consequence of a very press of Irish intelligence, and the recent arrival of the overland mail from India.—Ed.

even during the reign of Humphrey the magnificent. The usual Masonic toasts were given from the chair, and the Brethren, ever bearing in mind the injunctions of the ancient charge of carefully avoiding excess, separated at an early hour.

BRIDGEWATER, *August 30.*—The Grand Lodge, Bridgewater, was numerously attended. The Grand Jury-room was kindly lent for the occasion. The W. M. of the Lodge of Perpetual Friendship, Bridgewater, Bro. Down, opened that Lodge at eleven, to which all the Lodges were admitted, and the assembly received their Grand Master and his Grand Lodge with full honours at high twelve.

Nearly every Lodge in the province was represented. The P. G. Master addressed the Brethren at considerable length, and eloquently detailed the benefits which had been extended by the operation of Masonry, and enjoined the Craft to persevere in those wholesome regulations which tend to elevate the Order, and gratify themselves by the exercise of brotherly love. Officers for the present year were appointed, and the affairs and accounts of the province were presented by the highly-esteemed Treasurer, Bro. Stradling, and declared to be highly satisfactory, and many grants to make glad the heart of the Mason's widow, and the poor and distressed, closed and blessed the business of the day. The office of Provincial Grand Secretary was kindly undertaken and carried through by Bro. Eales White, P. P. Grand Warden, with his accustomed ability, Bro. Maher, the actual Grand Secretary, having been absent at Cork, from whence his son and Brother, Bro. Charles Lennox Maher, embarks for India. Among the newly-invested officers with the "purple," we were glad to notice Bros. May and Henderson, of Taunton.

About sixty Brethren sat down to banquet at four, to which the P. G. Master had presented a fat buck. The Right W. P. G. Master presided, and his S. G. Warden, Bro. Procter, occupied the chair of Vice-president; toasts and addresses emanated from the Chairman with peculiar force, and on the health of the Prov. G. Master being proposed, the *manner* of its reception well proved the sincere esteem in which he is held—the healths of the D. P. G. Master. Bro. Randolph; Bro. Tucker, G. Warden; Bro. Milborne Tynte, the newly-appointed Grand Registrar; Bro. Stradley, Treasurer; Bro. Muttlebury, P. G. W.; and Bro. Eales White, were severally proposed from the chair (except that of the Grand Registrar, Bro. Milborne Tynte, which was given by Bro. Randolph), and were received with cordial greetings, and acknowledged by those distinguished Brethren. The evening was additionally enlivened by some delightful vocal music, from Bros. Randolph, Eales White, G. Knight, and Down. (*Verb: Sap:*—Would it not be as well if the D. C. would appoint each Grand Officer, past and acting, to a place at the banquet?)

CARMARTHEN—(ST. JOHN'S DAY.)—The Brethren of St. Peter's Lodge, 699, dined together at their hall to celebrate this festival, and the day passed most pleasantly. Bro. Ribbans, Past Grand Steward, for 21, and Past Provincial Senior Grand Deacon for Warwickshire, was a guest, and spoke most favourably, feelingly, and fervently of the Asylum for Worthy Aged and Decayed Freemasons and the other Masonic Charities.

NEATH, GLAMORGANSHIRE, *July 16.*—The readers of the *Review* need not be told that Freemasonry is not only founded upon, but takes

every fitting opportunity for inculcating the purest principles of piety and virtue, benevolence and charity.

A report has reached us of a meeting lately held of the Cambrian Lodge, No. 472, at Neath, a short account of which may perhaps be interesting. We have not the means of referring to the date of the formation of the Lodge, which was formerly called the "Gnoll Lodge," but it is known to have been in existence for more than sixty years,\* and to have contained in its list of members some Brethren of rank and the greatest respectability. The meetings of the Lodge were held up to the year 1833, when they were discontinued, in consequence of the number of members having dwindled, from death, removal, altered circumstances, and other causes, down to three or four. In the beginning of the year 1843, the present W. M. of the Lodge thought there was a reasonable probability that it might be successfully re-established, and the event has proved that he had formed a correct opinion. With the assistance of three or four other zealous Brethren the Lodge was reorganized, and held its first regular meeting in June, 1843, with as long a list of members as could have been reasonably expected. Neath is a very small town, and the neighbourhood but thinly populated; and it is therefore more pleasing to be able to say, that, since the re-opening, the number of members has doubled, and is increasing every month. Bro. Savours, the worthy landlord of the Castle hotel, having built a commodious room for the use of the Lodge, it was determined to celebrate that event; and the re-organization of the Lodge, by a dinner, to which the Brethren from the neighbouring Lodges should be invited. This event took place on the 16th July last. The Lodge was opened at one o'clock, when there was much gratifying discussion of subjects interesting to the Craft, and then closed. The dinner was served up at five o'clock, the W. M., George Evans Aubrey, presiding. It is sufficient to say, that there was not one dull moment, at either the morning or evening meetings; and it is believed that every Brother left entirely satisfied with having passed a rational and gratifying day; and the members of the Cambrian Lodge hope that the visiting Brethren felt the pleasing consciousness of having served a cause, which every Mason *ought* to have at heart. The visiting Brethren consisted of a few members of the Indefatigable and Beaufort Lodge, Swansea; the acting W. M. and a deputation from the Loyal Cambrian Lodge, at Merthyr; and the W. M. and about a dozen members of the Silurian Lodge, at Newport. The last-mentioned deserve especial praise for their attendance, as they could have been influenced only by zeal in the cause, not a member of the Silurian Lodge having the slightest acquaintance with any member of the Cambrian, and their avocations requiring that they should post the whole distance to and from Neath, the two towns being fifty miles apart.

ST. AUSTELL, July 6.—The opening of a new Lodge at St. Austell took place this day.

The morning was ushered in by the firing of cannon, and the officers and members from all parts of the county were welcomed by the ringing of the fine harmonious parish bells. At ten o'clock the Presiding Officer was announced in the chair for opening the Lodge by blast of trumpet, and at half-past ten it was close tiled. The preliminary busi-

\* There is some mi-take here, by the calendar the Lodge was established in 1821.—Ed.  
VOL. II. U U

ness being over, the grand pursuivant arranged the Brethren in order of procession for church. The sacred edifice was thronged, and the service was performed in a solemn and impressive manner by the Rev. Vicar and Brother Fortescue Todd, after which an admirable sermon was preached by the Provincial Grand Chaplain of Cornwall, Brother the Rev. Henry Grylls, *A. M.*, vicar of St. Neot's, from the 47th to the 50th v., 4 chapter of Acts, "But Solomon built him an house," &c.

The procession returned from church, in the same order, to the Lodge-room, when the presiding Officer, Bro. Ellis of Falmouth, performed the ancient ceremony of constituting the New Lodge and installing the various Officers, in a manner highly gratifying to the large and respectable assembly of the Brotherhood,—and which, from its unusual occurrence, and the ancient forms being so *rigidly observed*, excited considerable interest.

The Brethren then went in procession from the Lodge-room to the spacious Town Hall, which forms the front of a commodious new market-house lately erected by the spirited inhabitants. Here a splendid repast was laid out at the Queen's Head.

On the removal of the cloth the D. P. G. M. ELLIS gave the usual loyal and Masonic toasts, and stated his regret that Sir C. Lemon, Bart, *M. P.*, whom he eulogised as the patron of every scientific institution of the county, was detained by parliamentary duties, being appointed on the secret committee on the letter opening question, &c. On proposing the health of P. V. Robinson, Esq., D. P. G. M., he read a letter from that gentleman, who was prevented from being present by unavoidable circumstances.

The ladies were then introduced, and never but on one occasion of the kind were so great a number present at a Cornwall Masonic meeting, the spacious apartment affording opportunity for the accommodation of, it is said, at least from three to four hundred. The chairman proposed their health in terms of which we could give no idea, unless he were to transmit to us the highly wrought language he employed.

The acting D. P. G. M. Bro. Pearce of Penzance, returned thanks for the ladies, and in conclusion proposed the health of the Chairman in terms of eulogy peculiar to himself, which was responded to by the whole assembly with nine times nine and the musical hips. The W. Bro. ELLIS replied by tendering his thanks for the honour, and begging the Brothers' forbearance for not giving a lengthened speech, the unexpected position he occupied having so engaged his attention for several hours, as to bear down his energies. The health of Bro. R. Pearce, of Penzance, acting D. P. G. M. was warmly cheered.

Bro. PEARCE replied, and introduced the subject of his visit to France, where he had the pleasure of witnessing the introduction of two ladies—and really charmed the fair who were present with this speech, in which he was repeatedly cheered.

The P. G. Chaplain's health, and that of the Rev. Vicar were given, with thanks to the former for his sermon, and to the latter for his kindness in lending the church, and performing duty. They replied in appropriate terms.

Several visitors were present from the neighbouring county of Devon, whose healths were drunk.

The ladies then retired, and the Brethren resumed their duties. The whole terminated in the most happy and orderly manner.

Dr. Pearce, one of the St. Austell Stewards, gave a gala at his resi-

dence in the evening, at which from forty to fifty ladies and gentlemen were entertained in the most elegant and hospitable manner. Music and singing made up part of the fete, and refreshments, in a style of fancy and beauty seldom surpassed, were plentifully dispersed.

AXMINSTER.—MASONIC KNIGHT TEMPLARS, June 27.—A numerous body of these distinguished professors of the Royal Craft met at Coryton Park, Devon, the mansion of Sir Knight William Tucker, on Thursday last, for the purpose of receiving several pilgrims into the Order, who were anxious for the honour of being knighted in the famed “Coryton Encampment of the Holy Cross.” The encampment was held in the chapel of the mansion, which has just received some additional paintings of the first masters in Florence; indeed, the elaborate paraphernalia was superb and extensive, a quantity of plate worked in exquisite taste, enriched the assemblage of materials required for the various ceremonies attendant on the reception of the candidates for the supreme degrees of Knight of Malta, Knight Templar, and the *ne plus ultra*, while the costumes as well as every arrangement were most complete, bearing gratifying testimony to the singular proficiency of the eminent and excellent Commander of this distinguished Encampment, Sir Knight Tucker, who is also its founder, and who conducted the interesting and solemn ceremonies of the day with much effect, assisted by Major Still, as first Captain, Eales White, second Captain, P. Hayman, Equerry, East, and other experienced members of the Orders. Companions, Rev. T. Walker, T. Pickering, and R. Newberry, were severally installed, after the ancient manners, into the exalted degrees before mentioned. On the breaking up of the Encampment, the sir Knights were all invited to partake of a splendid banquet, by the estimable professor of the Coryton, which was served in the spacious library of the mansion, with all the elegance and state with which the hospitalities of the fine old mansion are enriched. The M. E. Commander desired that the 18th June should be considered as an anniversary of the formation of the “Coryton Encampment of the Holy Cross,” and that the sir Knights be summoned to attend to celebrate it accordingly; swords were raised in token of approbation, and at a discreet hour the company separated, each Brother being much impressed with the observances consequent on the important duties which are now expected of him.

WAREHAM, Aug. 28.—The Provincial Grand Lodge of Dorsetshire was holden in this town; it created a lively interest, as it is many years since a similar meeting was holden. A large concourse of people assembled to witness the procession. The town Hall was tastefully decorated by the Lodge of Unity, who kindly admitted many persons to see it. At ten o'clock the R. W. P. G. Master, Wm. Elliot, Esq., attended by the W. D. P. G. M., and the Officers of the Provincial Lodge, proceeded to the Town Hall, where the Brethren and visitors were assembled, and the Grand Lodge was opened in ample form with solemn prayer. The Brethren being in due order arranged, proceeded as usual, before the transaction of the business of the Province, to church to attend divine service, and supplicate a blessing on their Masonic labours. The rector, the Rev. R. Capel, read prayers in a most impressive manner, and the Provincial Grand Chaplain, the Rev. W. J. Percy, preached an admirable sermon from the first chapter of Genesis, the 1st, 2nd, and 3rd verses; which, from its learning, eloquence, and truly scriptural exposition, rivetted for an hour the deepest attention of

the Brethren, as well as of the large congregation assembled. After returning to the Town Hall, the business of the Provincial Grand Lodge commenced by passing votes of thanks to the worthy rector, for the grant of his church, and his great kindness in reading prayers—to the P. G. Chaplain for his eloquent and truly scriptural sermon—to the churchwardens for their kind services in providing such excellent accommodation—and to the Mayor and corporation for the use of the Town Hall. The general business of the province was then transacted, after which the P. G. Lodge was closed in ample form. The Brethren then proceeded to the Red Lion Inn, to partake of the banquet. The evening was spent in brotherly love and harmony. There was no Chapter of the Royal Arch Masons holden on this occasion, but the G. V. announced his intention of holding it at Sherborne, on the 23rd of October next.

SOUTHAMPTON.—The annual meeting of the Provincial Grand Lodge of Hampshire took place on the 12th August. The Brothers attended Divine service at the parish church of All Saints, where the Chaplain to the Prov. Grand Lodge, Brother T. T. Haverfield, rector of Goddington, preached the sermon. The Brethren then returned in procession to the Royal Victoria Assembly Rooms, and the Masonic business of the province proceeded. C. E. Deacon, Esq., of Lansdowne House, presided as Provincial Grand Master in the absence of Admiral Sir Lucius Curtis, Bart., who is at Malta, and Brother George Stebbing, the Senior P. M. of the province, acted as deputy. The appointment of Officers was made for the ensuing year. In the evening 120 of the Brethren sat down to a superb banquet, and by the gallantry of C. E. Deacon, Esq., D. P. G. M., a gallery was erected, which was occupied by nearly 100 ladies, for whom every delicacy in the way of refreshment was provided; and the evening harmoniously passed with eloquent speeches, professional singing, music, &c. The meeting next year will be held at Gosport.

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## SCOTLAND.

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### TO SEVERAL CORRESPONDENTS.

We are not in the secret as to the delay in Bro. Lawrie's revival of his father's "History of Freemasonry," and recommend application to the worthy Brother himself. Respecting the "Scottish Order of the Temple," we reserve ourselves for time and circumstance.

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### *To the Editor of the Freemasons' Quarterly Review.*

SIR, AND BROTHER.—In the June number of your periodical I have perused with interest the letter bearing the signature of "Brother Walter," relating to the Order of the Temple. In now addressing you upon the same subject, it is not my intention to interfere with or throw unnecessary obstacles in the way of those exertions which Bro. Walter states he understands are "now making in London to revive the Grand Conclave" of the *Masonic*, religious, and military order—I merely wish to offer a few remarks in reply to what is incidentally stated in the course of the letter upon "THE ORDER," which now exists and holds its chief

seat in Scotland, the members of which are erroneously designated by Bro. Walter as the *Scottish Templars*;" and in doing this, I may be held to touch upon what appears to me to be the proper method of restoring the Order in England.

Before entering upon these remarks, however, let me bear testimony to the general accuracy of the statements in Bro. Walter's letter, which evince much knowledge of the history of the Order as it flourished in the days of chivalry; although in regard to its existence and preservation in Scotland subsequent to the death of De Molay, Bro. Walter does not seem to be quite so well informed.

Differing as I do from that Brother, with respect to the connexion between the Order of the Temple and Masonic fraternities, I cannot see that any necessity exists for debarring from admission into a chivalric order all gentlemen except such as belong to a fraternity of Freemasons. Indeed, I conceive that so long as such a connection is maintained, the Order of the Temple will never be considered either by the uninitiated—nay, I may add, by many of the initiated—as anything but a degree in Masonry, and as an important step in the Masonic ladder. Such a connexion has been partially dissolved by the Chivalrous Order, at the head of which is placed the gallant and venerable Sir David Milne, G.C.B.

No one who did not belong to the Order—the head quarters of which are at present, though not necessarily, in Scotland—and at the same time take an active part in the proceedings from the year 1825 downwards, or be otherwise conversant with its proceedings, is well qualified to form a judgment upon the expediency of innovations which have since then been introduced into an ancient institution for the purpose of purifying the Order, and restoring it to its pristine position. Such innovations may easily be avoided in forming a new society, such as that contemplated in London;\* but in correcting the workings of an old and established order, new regulations could alone have availed for carrying out the objects which the chivalry of the Temple had in view. As a duly admitted Knight, I have no hesitation in so far agreeing with what Bro. Walter has advanced as that the Commanders and Grand Crosses may be innovations upon ancient simplicity. At the same time, the Knights of Malta certainly had such gradations; and considering the low state into which the Order had fallen during the half century that had elapsed since an amalgamation between it and the Masonic or irregular *Templars* took place in Scotland, without the introduction of some such degrees, and the adoption of a distinguishing costume, gentlemen of rank and station could not be expected to join it, and the Order would not now have attained the high position which it has again been able to resume throughout the Christian world. Should it continue to progress, as I sincerely hope it may do, and be exclusively composed, as in former days, of members holding nearly the same rank in civil society, then the distinctions of Commander and Grand Cross may very properly be done away with, the three primitive classes restored, and alone acknowledged in the Order.

There has been no "Grand Prelate" in the Order since March last—a committee appointed on the subject having reported, that in a *cosmopolitan* Christian Order such an appointment might involve religious questions. They, therefore, recommended that the office should be

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\* Jacobus is in error; there is no new society forming in London, nor does there appear to be any such required.—Ed.



discontinued, which has been agreed to, and Fra Aytoun is now Preceptor of the *whole* Order and Grand Prior of *Scotland*; so that the anomaly complained of by Bro. Walter, of having a layman acting as Grand Prelate or Chaplain, no longer exists.

That there is historical authority for giving the title of *Master*, Grand Prior, or Grand Preceptor of England, to persons in England *previous to 1313*, I freely admit. But the style of "*Grand Master of the Order*" never was given, and never belonged to any of the Masters, or rather Priors, resident in London. It is quite well known that the Order was annihilated in England, and in most other countries where Priors or Preceptories had existed, early in the fourteenth century, Scotland being a solitary exception to this general suppression. Till comparatively lately—certainly not till some years after the reformation of religion in Scotland, and the passing of the Act 1560, prohibiting all allegiance to the Papal See, in consequence of which both Hospitallers and Templars ceased to be a *military* body, strictly so called; indeed, scarcely before the commencement of the seventeenth century—no attempt was made to revive the Order in England, and that attempt was in a form purely Masonic, in which state only has the Order since existed in England and in Ireland. With regard to Scotland again, not only has the Masonic degree existed from the end of the sixteenth century, but from the days of De Molay down to the present period the Chivalric Order has been perpetuated, and the Chiefs or Masters of the Temple have since then generally belonged to this country. France also claims to have continued the Order since the suppression by Pope Clement V. and Philip the Fair, and presents to notice a formidable list of Grand Masters. His late Royal Highness the Duke of Sussex was Grand Prior of England under the French Grand Master,\* but this claim being unsupported by historical evidence, and most of the documents founded thereon being now allowed to be forgeries, little credit is due to the legend. Nevertheless, the French, as well as the Scotch, have had their Grand Masters; and as both are understood to be purely chivalric, their amalgamation might be beneficial. But no intercourse is at present maintained between them—the Order, as existing in Scotland, having, it is said, been excommunicated by Joannes Larminius, the *imaginary* successor of Jacques de Molay, in a Bull containing these words:—"Ego deniquæ, &c. Scotos Templarios Ordinis desertores dominiorum militiæ spoliatores (quibus apud Deum misericordia), extra gyrum Templi nunc et in futurum volo dico et jubeo."—Statutes of the Order, Historical Notice, p. IV. This pretended excommunication is still acted upon by the spurious branch in France, although the members of the Order recognised in Scotland and elsewhere, would gladly hail the advent of a better feeling on the part of their French Brethren. It is allowed by all that there can be but one Grand Master of the Order at the same time in the whole world, as has been already stated in your periodical for March last, p. 41. England claims only to elect one for that country, which proves at once that the degree *there* practised is not the Cosmopolite or true Chivalric Order, but a Masonic imitation of it. The claim for the real Grand Mastership remains in dispute alone between the Knights belonging to the Order as existing in France, or holding under French sway, and those of the Order ex-

\* This may be true, but it is as true that his late Royal Highness was actually the Grand Prior of Masonic Knights Templar of England. We have seen his signature as such, and he so used it when voting by proxy at the Masonic charities.—ED.

isting in Scotland, or holding under Scottish authority. Any other Order now starting into being, calling itself the Order of the Temple, and claiming the right of electing a Grand Master, may do so *Masonically*, or as a modern chivalric institution, but it will no more be the Ancient Religious and Military Order of the Temple, which has existed for more than seven hundred years, and is now represented by Sir David Milne, than would a society of individuals forming themselves into an Order as Knights of the Garter be deemed by the Sovereign or by the world at large the genuine members of that most noble Order. It is preposterous, therefore, to say that the English modern Masonic Knights Templars can form themselves into a Priory of the ancient Order, and appoint either Grand Masters or Grand Priors thereof; but, as in consequence of past Masonic connexion, every facility would be afforded by the members of the genuine Order for receiving English and Irish Masonic Templars of a certain station in society into the Chivalric Body, so it is conceived that by that union alone can genuine Priories of the ancient Order be established out of Scotland. In forming such a union, articles might be proposed and acceded to, giving nearly as great powers to Grand Priories as the Grand Encampments or Conclaves of England and Ireland now claim; but the whole Order would still require to be governed by one set of regulations, one Conclave, and one Grand Master. The members of such new Priories would of course have votes on the elections of Grand Masters and other Grand Office Bearers—the qualifications for which elevated positions rest neither upon place of nativity, nor upon the residence of Knights in particular countries.

I am, Sir and Brother,

Your most obedient servant,  
FRA JACOBUS, Miles Templi.\*

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EDINBURGH, *July 29.*—The propriety of celebrating, by a grand procession, the ceremony of laying the foundation-stone of the public baths for the working classes, about to be erected in this city, having been concurred in by the Lord Provost, Magistrates, and Council, was promptly recognized by the various bodies whose co-operation was requisite to give full effect to the proceeding, including the trades.

The various bodies, with their several bands playing lively airs, proceeded from the head of the Links to the entrance of the University. At this point the procession received an accession by which its picturesque effect was in a very considerable degree heightened, in the Grand Lodge, headed by the Right Hon. Lord Glenlyon, Grand Master for Scotland. The various office-bearers carried the insignia of the Lodge, and were preceded by the superb band of the Scots Greys, which greatly contributed to the exhilarating effect of the pageant. A party of the same regiment also escorted the procession, and lined the streets for some distance during the performance of the ceremony. At the bottom of Leith-street, the Lord Provost, Magistrates, and Town Council, in their robes, joined the procession, accompanied by the High Constables as a body-guard, the constables of Portsburgh, Easter and Wester, and those of Canongate and Carlton were stationed at different points in the progress of the line.

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\* We must, in justice to our vocation, remind correspondents of the necessity of timely notice. In the present case there is no excuse; and we have actually cancelled some general matter in type to comply with the present request.

*The Ceremony.*—The site of the baths is a spacious area in the Low Carlton, lately occupied by some old tenements, immediately behind the range of lofty buildings which form the south frontage of Waterloo Place. A slight excavation had been here made for the foundation-stone, on the side of which was a raised bench, covered with green and crimson, for the accommodation of the Grand Lodge. Opposite to this erection was a commodious platform, which was assigned to the Lord Provost, Magistrates, and Town Council.

The approach of the procession to the site was announced by the inspiring notes of the Freemasons' march, performed in excellent style by the band of the Greys. The various bodies were arrayed in the stations appropriated to them without the slightest confusion taking place. The Grand Lodge was represented by the Right Hon. Lord Glenlyon, M. W. G. Master Mason of Scotland, and his office-bearers. On the bench before the Grand Lodge were the cornucopia, and silver vases containing wine and oil. The effect of the entire scene at this point of the proceedings, owing to the accumulation of civic and Masonic splendour which it displayed, and the eager curiosity manifested by thousands of spectators on the ground, perched in windows, and on the roofs of the adjoining houses, was in the highest degree striking and picturesque.

All being arranged, the ceremonial was commenced with the offering up of an impressive and appropriate prayer, by the Rev. Bro. Boyle, of the Episcopal Church, Portobello, Chaplain to the Grand Lodge. The stone having been lowered, the different parts of the Masonic ceremonial, which need not be here detailed, were gone through in due form. The Grand Master then descended, and took his station beside the stone with the mallet in his hands. Having satisfied himself, by inspection and inquiry, that everything had been executed in due Masonic order, his lordship (addressing his Masonic Brethren) said—“Having perfect confidence in your skill, it now only remains to me to finish this ceremony.” Then, striking the stone three several blows, he said—“May it support the work during all future generations,” a sentiment which was greeted with immense applause. His lordship then ascended to his place on the platform, and addressed the Lord Provost, the gentlemen, and originators of the institution, and concluded in the following words:—“I beg again to congratulate you upon this occasion, and my earnest prayer is, that what we have this day begun may be continued in prosperity, and be attended with benefit to the working-classes of Edinburgh.”—(Renewed cheers).

The Lord Provost, in reply, said—“Right Worshipful Grand Master, I congratulate your lordship on being privileged to lay the foundation of this structure. Your predecessors have laid the foundation-stones of gorgeous palaces and solemn temples, and unlying monuments, which have been planned with most exquisite taste, and finished with the most perfect skill, at a cost which has often drained the treasuries of kingdoms. These were generally raised to gratify the self-love of vain-glorious mortals; but the structure which we have now commenced, though comparatively humble, has an importance which few of those magnificent edifices could pretend to.”—(Loud cheers).

The Rev. Bro. BOYLE, after alluding with (he said) singular satisfaction to what had been said by the Grand Master and Lord Provost, pronounced the parting benediction.

The immense assemblage then dispersed with the same quietness and order which had characterized the entire proceedings.

*The Soirée*.—In the evening a fruit and cake *soirée*, in honour of the occasion of laying the foundation-stone of the baths, took place in the Music Hall, George-street. Lord Dunfermline was in the chair supported on the right and left by the Lord Provost, Sheriff Spiers, Lord Mackenzie, Professor Christison, Bishop Gillis, Duncan Maclaren, Esq., Councillors Russell, Miller, Neil, Mr. William Chambers, &c. &c.

The Noble CHAIRMAN, the Lord Provost, Lord Mackenzie, and other gentlemen severally addressed the meeting.

The testimonial to Mr. Simpson, consisting of a massive and elegant ornamental device in silver, representing a fountain, supported by male and female figures, was then presented to that gentleman, in an address by Mr. Andrew Orr, letter-carrier. The testimonial, which was furnished by Mr. Howden, silversmith, was much admired.

Mr. Simpson having replied, the meeting shortly after broke up.

ORDER OF THE TEMPLE.—The Grand Council of this Ancient Chivalric Order met 19th July, when the Registrar, in terms of a letter which he had received from the Grand Master, Admiral Sir David Milne, *G. C. B.*, presented to the Order, in name of his Eminence, the massive gold ornaments formerly belonging to and worn by his late Royal Highness the Duke of Sussex, as Grand Prior of England. These valuable decorations consist of the Ring of Profession, charged with an enamelled red cross; a chain of 178 links, with two crosses attached to a ring, pendant from a chain. All the articles are of the purest gold. The cordial thanks of the Council were, on the motion of Francis Gordon of Cairnbulg, which was unanimously agreed to, tendered to the Grand Master, for his very handsome donation. It is gratifying to think that these intrinsically valuable articles are now possessed by the successors of those gallant Knights of the Temple who fought in Palestine; and their value is enhanced to their custodiers, not merely by reason of the exalted station of their royal proprietor, whether within or without the pale of the Temple—but still more because of the channel through which they have been conveyed to and become the property of the Order—viz. by the kindness of its present Grand Master, the chivalrous Sir David Milne, Commander-in-Chief of her Majesty's Naval Forces at Plymouth.—*Edinburgh Paper.*

The Lodge Edinburgh St. James' has enrolled the Right Hon. the Earl of Zetland a full Member of their Lodge. A deputation from the Lodge has since waited on his Lordship, and presented him with the diploma of membership.

GREENOCK ST. JOHN'S LODGE, No. 176.—The Brethren assembled in their Hall, to celebrate the anniversary of St. John the Baptist. After the Lodge was constituted in due form by the Right Worshipful Master and Wardens, the Brethren, as well as several other Brethren from distant Lodges who were present, enjoyed themselves in "this social feast of mirth and song," with more than ordinary hilarity, and separated in proper Masonic time. It is possible many of our readers may not be aware that, of the many Lodges for disseminating the principle of Freemasonry instituted in Greenock, this is the only one surviving "in good working order;" for, while others seem sleeping, careless of existence, she has ever been foremost in lending a helping hand to poor and distressed Brethren, and has at this moment on the pension-roll upwards of seventy pensioners who receive an annual payment from the

funds of the Lodge; and, besides this system of charity, it will not have escaped the recollection of some of our readers that the Greenock Infirmary has more than once received very handsome donations from her funds.

THE BURNS FESTIVAL,\* August 6.—This great fête was celebrated this day; the joint presidency of the festive board was entrusted by the active and influential committee to the Earl of Eglintoun and Professor Wilson, in a field of some twenty acres in extent, beautifully situate on the banks of the Don, and distant but a few yards from the monument erected to Burns's memory in 1820, in the sloping vale immediately below the cottage of his birth; it had the additional charm of being in the very centre of the scene of *Tam o' Shanter*, and within view of Alloway's "auld haunted kirk," where the revels of the unearthly legion were held. The pavilion, calculated to hold over 2000 persons, was lined with cloth of various colours.

The town and neighbourhood of Ayr literally swarmed on the occasion; the residence, celebrated by Burns as that of "honest men and bonnie lasses." It was a living panorama—puir auld Scotland never exhibited a more animated sight.

By eleven o'clock all was ready for the grand movement, a regimental band led the van, then followed a large party of "Freemasons," in their several orders; the "Ancient Foresters" were headed by a remarkably fine young fellow, in a suit of Lincoln green; various trades succeeded; then a company of archers; but the most interesting scene was the concluding procession of shepherds; a huge bunch of thistles brought up the rear.

The procession halted before the cottage of Burns, and as it reached the kirk of Alloway, and neared the platform where the visitors were assembled, in the front of whom were conspicuously placed the three sons of Burns, the procession as it passed them uncovered to a man, hat and bonnet were doffed in memory of the deceased poet, and in respect to his living sons. The band played several airs adapted to Burns's songs, which created a stirring sensation.

On reaching the pavilion the procession separated, and the business of the festival commenced.

The Chairman, the Earl of Eglintoun, was supported by Mr. Robert Burns, eldest son of the poet; Major Burns and Colonel Burns; Mrs. Begg, sister of the poet; Sir John M'Neil, Bart.; the Lord Justice General; the Countess of Eglintoun, and other ladies and gentlemen. Professor Wilson, as croupier, was supported by Mr. A. Alison, Col. Muir, Mr. A. Hastie, *M. P.*, Mr. J. Oswald, *M. P.*, Sir J. Campbell, &c.

The Noble CHAIRMAN'S opening address, although pithy and condensed, was yet sufficiently conclusive and comprehensive, delivered in a calm and impressive manner, and with a chivalrous zeal, which showed how the mind and heart were interested in the issue—there was an expression that told a home truth, it was this, that the occasion exhibited the feelings of "*repentant*" Scotland. †

\* A graphic account by an intelligent Freemason has been accidentally mislaid, the reader will please to accept the best substitute in our power, by a liberal use of the "Illustrated London News;" but we make some amends by giving an account of the meeting of the "Farbolton Lodge," of which Burns was a member.

† How truthful! yet it may be inquired, how came it that the deserted neglected sister of Burns, Mrs. Begg, was rescued by the exertions of the noble-hearted Robert Chambers, who, though present, was not alluded to, either by the noble Chairman, the learned Croupier, or even by the sons of Burns? Robert Chambers, friend of humanity, thou art rewarded here in thine own sweetness of purpose—hereafter mayst thou be blessed!

The learned CROUPIER (Professor Wilson) introduced the toast, "Welcome to the Sons of Burns," and spoke to the subject for upwards of an hour. Enthusiasm was excited to the highest degree—the effect of his eloquence was enhanced by the "forceful" style of his delivery—augmented by the "picturesque" appearance of the speaker, his manly form, expressive features, intellectual head, and deep-toned musical voice.

ROBERT BURNS replied for the sons of Burns to the generous welcome in a brief address, during which he observed, "we have no claim to attention individually, we are all aware that genius, and more particularly poetic genius, is not hereditary, and in this case 'Elijah's mantle has not descended upon Elisha'."

Sir JOHN McNEILL proposed the health of "Wordsworth and the poets of England."

HARRY GLASFORD BELL, Esq. (Sheriff Substitute of Glasgow) gave "Thomas Moore and the poets of Ireland." During his address he also introduced the names of Sheridan Knowles and Mrs. S. C. Hall, which were received with such enthusiastic cheers as almost overcame Mrs. Hall, who was present.

ARCHIBALD ALISON (the historian) proposed the "Memories of Scott, Campbell, and Byron."

W. AYTOUN, Esq. (the distinguished advocate) proposed the "Memories of James Hogg and Allan Cunningham."

Sir D. H. BLAIR having proposed "the Ladies"—Col. MUIR "the Peasantry of Scotland"—the LORD JUSTICE GENERAL "the health of the noble Chairman"—and the Earl of EGLINTOUN that of "Professor Wilson"—some other complimentary toasts followed, and the proceedings terminated.

It is worthy of remark, that those who addressed this meeting (Professor Wilson included) were nearly to a man Brethren of the "mystic tie."

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A few words, neither in sorrow nor in anger. How came it that at a festival in honour of Burns, such insufficient arrangements were made for the comfort of tens of thousands of the countrymen of the poet, whose heart-whole sympathies were enlisted in the spirit to do honour to his memory—was there any endeavour to maintain for them the honour of the day—were there roasted oxen or flowing bowls—did Burns' "*quaich*" circulate among them?—ah no.—While all within the "pavilion" were amply regaled, and the glass circulated, the shepherd countrymen of Burns, many of whom walked perhaps upwards of seventy miles, did the best they could to hallow the memory of one of their own class. We cannot close our remarks without protesting also against the indifference of the higher order of Scotchmen to this occasion, which left to a single peer, and some twenty Scotsmen of the true breed, the honours of the day.—Is this the way to win the hearts of their "puir fellow-subjects," who on this occasion, at least, proved themselves the better men?

FRATERNAL FETE TO THE SONS OF BURNS AT TARBOLTON.—One beneficial result to Masonry accruing from the late celebration of the memory of Robert Burns has been the revivification of several Lodges, more particularly of his mother Lodge, the St. James, Tarbolton, a body which we confess to have thought, if not altogether defunct, at

least in a deeply dormant condition,—having failed in eliciting any acknowledgment from either Master or Secretary, of repeated inquiries which we had fraternally addressed to them, when preparing the Masonic notice of the bard some time since. We are happy, however, to state that, on the occasion of the great procession in honour of Burns, the Lodge in which the poet first saw the light made a sufficiently prominent and respectable appearance, and, when it passed the platform where stood the sons of Burns, its banner attracted particular observation. For thereon were inscribed the well-known words,

“ One round, I ask it with a tear,  
To him, the bard that’s far awa’ ”

A round, a glorious round was given to the appeal, a shout that made the welkin ring, led by the distinguished Brethren, Professor Wilson, Wm. E. Aytoun (Past Master of the Canongate, Kilwinning), H. G. Bell (also of the Canongate, Kilwinning), the sub-sheriff of Glasgow, Mr. Sheriff Alison, seconded by the whole multitude—for every man there claimed to be one of the Brethren of Burns, in a wide and national sense.

Three days after this grand public jubilee, the members of the Lodge of St. James, Tarbolton, met to receive and welcome within their walls, the sons of their immortal Master,—he who had there made his first profession of the Masonic faith, and had shown himself true to the last in his fealty and affection by passing there almost the last moments which he thought he should have to spend before quitting for ever his native hearth, and the friends of his soul. To pay all honour to their expected guests the Brethren went in full Masonic dress to meet the sons of Burns on their entering the village, and escorted them in joyful procession to the threshold of the Lodge-room. There they were with all ceremony and courtesy received as honorary members of the Lodge. The Right Worshipful Brother, Dugald Hamilton, Esq., son of one of Burns’s very earliest patrons and friends, presided on the occasion, and some there were there present old men and old Masons, who had sat in the same place, at the same board, with him, the master-spirit, the mighty genius, whose burdly form and lofty brow and lustrous eyes they yet well remembered as if he were still before them. At such a scene as this, in such an hour, who would not have rejoiced to have been present? and it is only to be regretted that the event was not made sufficiently public previously, to have enabled the reporter for this Review to have attended.

The proceedings of the evening we understand, were conducted with all becoming propriety and tact; and what added to the interest of the meeting was, Major Burns singing his father’s inimitable song, the “ Farewell to the Brethren of the Tarbolton Lodge.” Spirit of the immortal bard, couldst thou have witnessed it, the scene of that night in thine own lowly but favoured haunt, hallowed to all the kindly and noble feelings of humanity, might have yet more delighted thee even than the proud and public preparations and displays of that broad-day jubilee which men of all ranks and classes celebrated for thy sake!

IRELAND.

TO CORRESPONDENTS.

A MASON is in error; the party incurred the censure of the Grand Encampment, and would have been suspended for two years had he not made a timely apology for his un-Masonic conduct. We decline to insert the letter.

A QUEEN'S OFFICER.—You may safely and honourably join the Grand Chapter.  
 TO ONE OF THE BEST, IF NOT THE BEST OF MASONS IN IRELAND.—“Everything is possible to a man of courage and activity; but to him who is timid and hesitating every thing is impossible, because it seems so.”

A REFORMER.—Do not talk, but act. Reform abuses; regulate dues; have a “court of conscience”; establish charities; cease to be slanderers; love one another; observe the conduct of the P.G.M. for North Munster, and a very few others, whom you alarm but do not convince, and thus lose the aid of those who possess both “the will and the power.”

A CORN MASON, on the “apron and breeches,” is inadmissible.

“Such apparatus  
 Was meant for nobler uses than belong  
 To a mere private feud. But I have fought  
 A battle for high principle, and taught  
 Convention, when it dares to tread down man,  
 Man shall arise in turn and tread it down.”

THE MASONIC DIFFERENCE.

It is with deep regret we announce that the advances to reconciliation have not been successful. We have all along refrained from animadverting with severity on the conduct of either party, and shall leave to our readers a perusal of the various reports which are presented to them. In our next we shall, if the same obstinacy exists on the part of those who have thus pertinaciously refused justice, feel ourselves called upon to attempt to treat this “moral ulcer;” it may be by seemingly sharp practice, but which in such case will have been rendered necessary by the un-Masonic departure from the high principles of the Order.

GRAND LODGE OF IRELAND.

(CIRCULAR.)

“THE GRAND LODGE OF IRELAND has been officially informed that Knights Templars admitted in Scotland will not be required hereafter to be FREEMASONS, as was heretofore the case; the Lodges in Ireland will therefore not infer, from a Knight Templar's certificate or diploma, that the bearer thereof is a Freemason, but resort to such proofs of Masonic qualification as they would have had recourse to if no such certificate had been produced.”

July 4.—Present—Right Worshipful Bro. Geo. Hoyte, D.G.M. as G.M.  
 ” ” Norman, as D.G.M.  
 ” ” M. Furnell, as S.G.W.

Bros. Thos. Wright, M. B. O’Ryan, — Brownrigg, Creighton, Alex. Grant, Burnside, and about sixty Masters, Past Masters, and Wardens.

After the usual business had been transacted, the letter of Bro. —, dated June 22, 1843, was read; also his letter of February 9, 1844, inculcating the conduct of the Master of a Lodge, as working a Lodge



after the English ritual ; — also read a letter of such Master, dated May 15, and addressed to the Grand Lodge.\*

Bro. ——— addressed the Grand Lodge in support of the charges in a rambling and inconclusive manner.

The Master accused replied at considerable length, in a most lucid explanation, that rivetted the attention, he recapitulated the contents of his letter of explanation to the Board, stating his active Masonic exertions in India and elsewhere. He anticipated not merely an acquittal, but an honourable testimony of the Grand Lodge in his favour : and concluded his admirable address by agreeing that, as the best means of promoting peace, it would be better to revive Masonry in Ireland by all prudent means in preserving its Landmarks.

A Provincial Grand Master of high standing, and others, warmly supported the Master.

A Brother, differing in opinion, moved a vote of thanks to the accuser !—which motion met with the derision it deserved. After a scene *à la* ———, the affair terminated in the adoption of the Master's suggestion, to promote peace if possible.

SUPREME GRAND ENCAMPMENT OF H. K. T. OF IRELAND. — July 17. — Resolved unanimously, "That this Grand Encampment does not recognise, and refuses to acquiesce, in the order of the Grand Lodge of Ireland of the 1st of February last, relative to Masonic meetings, because such order, if acted upon, would be an acknowledgment of the right of the Grand Lodge of Ireland (constituted for the management and government of the Blue or Craft degree *only*), to interfere with the privileges and restrict the independence of this Grand Encampment and its subordinate Encampments."

ROYAL ALBERT LODGE (100), Aug. 26. — ANNIVERSARY MEETING. — The Lodge was opened by Bro. Dr. Whistler, P. M., in the absence of Bro. Major, W. M. The attendance of the members and visitors was very numerous.

A loyal address to the illustrious patron of the Lodge, Prince Albert, elegantly printed in gold letters on blue satin, was unanimously agreed to. Captain Chatsworth was then initiated, after which the Lodge adjourned to banquet. The bill of fare was unusually elaborate, and after the contents had been duly discussed, and the cloth removed, the customary loyal and Masonic toasts were given by the chairman, and received by the company in the most enthusiastic manner.

The Master in the chair was particularly happy in his addresses, but in none more so than when alluding to the Grand Master of Ireland, the Duke of Leinster, whose protection of the Order, when it was endangered by the Unlawful Oaths' Bill, deserved its lasting gratitude.

Bro. Captain CHATSWORTH returned thanks, on the proposition of his health, in very neat terms.

Bro. FRENCH, of Lodge 167, in returning thanks for a similar compliment, eulogised the working of the Lodge, and the character of its members, particularly as Prince Masons ; and afterwards, in the course of the evening, proposed the health of Dr. Whistler, the Master present in the chair, which was drank with acclamation.

Bro. Dr. WHISTLER replied in a very excellent address.

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\* An excellent letter by the Master, in reply to the charge, although acted on by the Board of General Purposes, was not read in Grand Lodge.

Bro. M'CORMACK, of the Celtic Lodge, Edinburgh, whose health had been drank to, observed, in reply, that the Irish Brethren were always justly received with the most cordial welcome in Scotland, and none more so than such Prince Masons as Bro. M'Dona, by whom he had been brought to "light."

The CHAIRMAN gave the health of Prince Mason Henry M'Dona, P. W. S. of the Grand Chapter of Ireland and P. M. of the Royal Albert Lodge.

Bro. M'DONA briefly returned his best thanks.

Bro. MURPHY proposed the health of Bro. Geo. M'Dona, M. W. S. of No. 2, under the Grand Chapter of Ireland.

Bro. GEO. M'DONA, in return, replied at some length, and during his address took a rapid glance at the origin and effects of the dissension that still unhappily divided the Masonic community of Dublin, but which the Grand Chapter had, to their honour, done all they could to put an end to.

Other toasts followed, and the evening was enlivened by some excellent singing.

### DUBLIN WAGGERIES.

#### TO THE EDITOR.

SIR AND BROTHER,—There is a stirring rumour in the present stagnation, (nothing else flourishes here just now), of a Royal Road to conquest—but I must defer the particulars until my next letter. The news-market is unusually dull. I might perhaps send a notice to the Masonic Mark Lane that Proselytism is *lively*, Councils of Rites (or wrongs, query), beginning "*to look up*," and Grand Chapters rather flat. Some *Coy's* business is said to be rather *light*, which has not however produced a corresponding depression, but on the whole a favourable turn is expected in the market. I think there is no danger of a fall of "invoice," and above all Crucifixes (excuse the pun), are in *great demand*. I may add that in consequence of the unsettled appearance of the atmosphere the most experienced "Fowler" has grossly missed his aim in allowing himself to be seduced into a correspondence with the most courteous (!) and accomplished (!!) descendant of that singular Freemason O'Connor (King of Kerry !!!)

#### TO THE EDITOR.

PERMIT me to solicit your attention to the resolution\* passed on the 17th of July in the S. Grand Encampment of High K. T. in Ireland.

By the second rule of the Constitutions of that body, the Grand Master of the Craft Degrees is declared to be *virtute officii*, as such, the most excellent and S. Grand Master, (upon being properly qualified).

Now, by that resolution, the Duke of Leinster, G. M. of the Blue Degree, must accordingly be as strictly bound as by the resolution passed upon the 1st of February in the Grand Lodge, which the present resolution condemns;—he is equally an assenting party to each, and is as responsible for either as its opposite.

Is not this a lamentable state of facts? And must there not be some-

\* Vide p. 236.

thing which requires "radical reform" in the circumstances which have given rise to such incongruity? The Grand Lodge declares that certain Masonic Bodies are illegal, to wit, all Bodies, Chapters, Conclaves, &c. which meet in Ireland, of, or in, any degree of Masonry whatsoever, not holding certain warrants and so forth.

The Supreme Governing Body of the H. K. T. immediately come forward and declare that the matters insisted upon by the Grand Lodge, are wholly unnecessary, and *insinuates*—more than *INSINUATES*—that the Grand Lodge, in the passing of *its* resolution, neither understood the subjects with which it professed to deal, nor was competent to take such matters into its cognizance. And the Duke of Leinster is obliged to approve of both!

I believe there can be no doubt upon the mind of any person who for a moment considers the respective rights of these two jurisdictions, that the Grand Encampment, at the head of which is the Duke of Leinster, has taken the correct view; and that the Grand Lodge, at the head of which also the same nobleman presides, has outstepped its proper bounds, and fallen into an error. But *this is not* the precise point of my argument—what I think is best and fittest (because least offensive) to be inferred, is, that there must be something radically vicious in the state of things which can admit of such inconsistencies, and of such unseemly contests and dissensions in the Free-Masonic Order. And if this be true, it is equally evident that the root of all the mischief lies in the contending claims of the Grand Chapter of Ireland, and of the Council of Rites, concerning which bodies both of these resolutions have reference. To the settlement therefore of these claims, on strictly just and proper terms, to that, and to that *alone*, must we look for the remedy. The Duke of Leinster owes it to his high character as the representative of the most illustrious and oldest branch of the aristocracy of his country, to insist upon a just and impartial settlement of these disputes, which are now no longer confined to the city of Dublin, but have filled the United Kingdoms, and, (as I understand that a history of these matters is now in progress of translation into the French language) threaten, ere long, to spread over all Europe.

His Grace, perhaps, may not have had the subject heretofore represented to him in this light, and as I would have no excuse for addressing him upon it, I can only hope that the expression of public Masonic opinion (through the medium of your pages, as its recognized and influential organ;) may reach his ears, and recommend these important subjects to his attention. Trusting that you will kindly take into consideration the above remarks, I remain, Brother,

Your obliged and faithful Servant and Brother,

OUTIS.

### THE ROSICRUCIAN CRUSADE.

BY AN EYE-WITNESS.

It must be admitted by all that there is one function which a Masonic periodical is eminently bound to discharge, and by which it may at all times render itself pre-eminently useful, and that is by calling the attention of all wise, experienced, and moderate Masons to any dangerous wounds or divisions which may from time to time occur in the great Masonic body—by appealing to their wisdom and experience for

remedies, and thus preventing discord and dissension from permanently establishing their sway.

Never in the annals of Masonry was there a time when the exercise of this function was more required than the present—never was there a dissention more angry—never was there a discord more dark and threatening than that which is now rending asunder the Masonic Order in Ireland, and which we have above denominated "*The Rosicrucian Crusade.*"

We shall briefly relate the origin of this Masonic disunion, and the events which have lately tended to embitter and extend the feud, events which at present threaten to carry the dissension across the Irish Channel to the peaceful shores of England; and we shall conclude with a series of questions and an earnest appeal to the learned and experienced of our Order for full and explicit answers.

A body of Prince Masons known and styled as the "Grand Chapter of Prince Masons of Ireland," has for many years held its meetings in Dublin. This Chapter lays claim to very high antiquity, and its members especially pride themselves upon the fact that their sovereign derives his authority directly from Bros. John Peree and John Boardman, who presided over the Grand Chapter towards the end of the last century, and who are universally acknowledged to have been amongst the most accomplished and highly instructed Prince Masons ever known in Ireland, or probably in the world.

Some question having been lately raised as to these claims of the Grand Chapter, and more especially as to its regular and unbroken descent from the great lights of Masonry; all doubts upon these subjects were completely set at rest in the spring of the present year in a manner, and by a process which presents a pleasing contrast to the other episodes in this crusade, and which we are delighted to have an opportunity of recording here.

Bro. Archdeacon Mant, Provincial Grand Master of Carey and Dunluce feeling that an exact knowledge of the truth was the only sure basis on which the Temple of Peace could be erected, called upon Bro. Snowe; the able Secretary of the Grand Chapter, and requested that Bro. Snowe would allow him to examine its records.

Bro. Mant is a member of the body of Prince Masons, which acknowledges the sovereignty of the "Council of Rites." Yet so perfect was the confidence reposed by all in the honour and intentions of Bro. Mant, that Bro. Snowe unhesitatingly laid before him all the records and muniments of the Grand Chapter, and after a careful perusal of these documents, Bro. Mant at once declared that the claim of the Grand Chapter to an unbroken descent from these worthies was undeniable.

The opposing party in this most unfortunate and unseemly contest is called "the Grand Council of Rites of Ireland."

The history of the Council of Rites is extremely short and simple. In the year 1804 Bro. John Fowler formed in the city of Dublin a Prince Mason Chapter under the name of "the Original Chapter of Prince Masons." Bro. Fowler formed this Chapter by virtue of an authorization received by him in the year 1802, from a person of the name of Emmanuel Zimmerman, who had been expelled from the Grand Chapter in the year 1800.\*

\* Bro. Fowler would at the present day be as well able as in any former part of his life to refute these statements were they untrue.

“The Original Chapter” thus formed continued working as a private Chapter of Prince Masons till the year 1838, when it attempted to form itself into a supreme governing body without the adhesion or permission of any other Chapter of Prince Masons, and denounced the Grand Chapter as irregular because it did not hold a warrant from it.

Such is the *casus belli*!—such the cause and origin of this Crusade.

We extract in a very condensed form an account of some of the skirmishes which ensued after the formal declaration of the crusade from a book published last year, entitled “*A few Words upon the Degree of Prince Grand Rose Croix.*”

The author of this book is a member of the Irish Bar, and a gentleman well known in the literary world. His estimable character is a sufficient voucher for the truths contained in the pamphlet.

“The Order of Templars in Dublin was only a few years since enrolled as a Grand Encampment. At the time there was no Council of Rites; such a *soi-disant* body arose self-constituted, and its first act was one of Masonic violation, by the issuing of hand-bills and advertisements in the newspapers, denouncing the “Grand Chapter,” and assuming the supremacy of the Order.

“From the first moment of its existence the Council of Rites has continued to assail the Ancient Chapters of Ireland by open attacks as well as by secret insinuation, and by passing a resolution that none but those whose certificates were signed by their President, the Duke of Leinster, were duly authorised as Prince Masons. This resolution was published by them in a hand-bill at the funeral of a Mason, and circulated as a letter over the United Kingdom.

“The Council of Rites thus set the example of adopting the press as a Masonic weapon. But the Grand Chapter did not retaliate until all hope by mild remonstrance and amicable interposition was lost; in fact, until the attempt to remove dissention by the meeting of a committee from each body had failed in its object.

“The views of the two bodies presented a singular contrast—the one praying for mutual and effective examination into their records, the other declining to show whatever proofs they had of any existence, arising probably from the conviction of their defective title. The convention, if such a term can be given to the meetings, broke off.

“In August 1840, the Marquis of Kildare, who had previously been admitted into the Order of Masonic Knights Templar in the Cross of Christ Encampment, London, was received into that of the Pelican and Eagle and Rose Croix by the same authority; and on the occasion Bro. Hercules Ellis was introduced as a visitor. An announcement of these circumstances appeared in the Dublin papers.

“Two months after such publication the Grand Council of Rites issued a paper (*dated Aug. 22*), stating that the name ‘Hercules Ellis’ did not appear on their registering books, and denying that such a body as ‘the Grand Chapter’ existed!—and such paper bears the approval of the Duke of Leinster, under date September 20, at Paris, where his Grace was at the time.

“Bro. Hercules Ellis replied to this attack in a very elaborate explanation of material facts, which drew from the ‘official’ of the Council of Rites a vulgar and gross missive in the form of a ‘Caution to Freemasons.’

“On this Bro. H. Ellis published another letter, ‘Addressed to the

Prince Masons of Ireland,' in which he very severely commented on the 'official,' and most effectually turned the tables on the Council of Rites, and the Grand Chapter, in a subsequent manifesto, supported his declaration."\*

It will be seen, then, that Bro. Hercules Ellis, the Sovereign of the Grand Chapter, visited the Chapter of the Cross of Christ in the year 1840. To this distinguished body of English Rosicrucians Bro. Ellis was introduced in the usual form and with the usual preliminaries by Bro. Dr. Crucefix. This introduction of a person who did not acknowledge the lately assumed sovereignty of the Council of Rites was deeply resented by that body, and led to four most important results, which we subjoin in their chronological order.

*First.* The alleged expulsion of Bro. Dr. Crucefix from all the higher degrees of Masonry.

*Second.* The suspension of Bro. Hercules Ellis for two years.

*Third.* The declaration of the illegality of all British Chapters † of the degree of P.G.R.C.

*Fourth.* The assumption ‡ by the Grand Lodge of Ireland of power over the higher degrees of Masonry.

With respect to the first of these results—namely, the expulsion of Bro. Dr. Crucefix—we can only give the declarations of members of the Council of Rites upon the subject, and we do not pledge ourselves to the accuracy of this fact, as we do unreservedly to that of all our other statements.

In every Masonic meeting in Dublin it was stated by members of the Council of Rites that Bro. Crucefix had been expelled from Prince Masonry and from all higher degrees as a punishment for having introduced to an English Chapter a person who denied the supremacy of the Grand Council of Rites of Ireland.

This statement, which was announced in terms of much discourtesy towards Bro. Crucefix, deeply affected the Masonic mind in Dublin. The long and faithful services rendered by that Brother to the Craft, of which he is one of the brightest ornaments, his establishment and support of the *Masonic Review*, the glorious success of his efforts in behalf of aged and decayed Masons; his noble and gallant struggles in behalf of Masonic privileges; all crowded on the memory of the hearers, and almost induced a belief that some deep error must have been committed by that most eminent, respected, and accomplished Mason.§

The second result—namely, the suspension of Bro. Hercules Ellis—was effected in the following manner.

The manifesto of the Council of Rites, dated August 22, 1840, and set out above, stated that there was not any Chapter in Ireland entitled the Grand Chapter of Knights of the Eagle and Pelican Princes Grand Rose Croix of Ireland, and that the name Hercules Ellis did not appear on the Masonic Register books of Knights of the Eagle and Pelican Princes Grand Rose Croix in Ireland. Both these statements, as has been above mentioned, are now admitted by competent authorities to have been incorrect.

\* We regret the necessity, owing to want of time and space, of still further condensing our extracts from the pamphlet, but no other alternative was left us unless to have postponed the article altogether.—Ed.

† This does not clearly appear.—Ed.

‡ The Grand Lodge of Ireland, by the constitutions, appear to have such power.—Ed.

§ We never understood that Bro. Crucefix was expelled by the Council of Rites; in fact, they had no power to expel him.—Ed.

Bro. Ellis, in his letter of the 6th of October, 1840, contradicted these statements; and for this letter he was arraigned before the Grand Lodge of Ireland on a memorial presented to that body by the *Secretary of the Council of Rites!*

Bro. Ellis attended in his place in the Grand Lodge of Ireland in the month of December 1840, prepared, as he alleged, to disprove every charge brought against him; but he was not allowed to utter a word in his own defence.

For, before the charge preferred against him was proceeded with, Bro. Ellis was ordered, by a vote of the Grand Lodge, to leave the Lodge room, and to remain in the porch. In that position he was able to hear the accusations, but was unable to reply to them.

Three several times Bro. Ellis demanded, through the Grand Pursuivant, admission to his place in the Grand Lodge, and permission to defend himself, alleging that he was perfectly able to refute every charge: but the Duke of Leinster, who on that night occupied the chair, did not accede to this demand.

Bro. Richard Martin moved the Grand Lodge that Bro. Ellis should be allowed to defend himself, but in vain.

The late excellent Brother John Mitchell went up to the chair, and called upon the Duke of Leinster to admit Bro. Ellis to his place in the Grand Lodge, and to grant him a hearing, according to the usual practice, but his grace declined to do so.

It was then moved, that Bro. Ellis should be suspended for two years. And an amendment was proposed by Bro. John Norman, the Vice-president of the Council of Rites, that Bro. Ellis should be suspended during pleasure. The Duke of Leinster proceeded to put the question in the following manner:—“*Those who are of opinion that Bro. Ellis should be suspended for two years will please to go to the right—those who are of opinion that he should be suspended during pleasure will please to go to the left.*”

Bro. Martin resisted this mode of putting the question, and showed that there was no place where those who were opposed to the infliction of all punishment could stand, and that by adopting this mode, all possibility of escape was denied to the accused; but his resistance was unavailing, and the punishment of suspension for two years was inflicted upon Bro. Ellis; most of his friends voting for this sentence from a belief that it would prove the lightest, and being prevented, by the form in which the question was put, from voting against all punishment, and according to their inclinations.

With respect to the third result to which we desire to draw the attention of the Craft, namely, *the declaration of the illegality of all British Chapters of the degree of S. P. K. C.* We shall insert an extract from the work alluded to, containing the letter of the Duke of Leinster, which announced this decision of the Council of Rites.

“London, 14th May, 1842.

“SIR—I have received your letter of the 12th of May, and am happy to find I may be the means of promoting peace, love, and harmony.

“Will you kindly send me the names of those Brethren you state to be Prince Masons, and an assurance that no more will be made until my proposals are accepted or rejected—viz. ‘That the old books you state belong to your Chapter be handed to me; that you will take a warrant from me, and conform to all the usages and customs thereof;’

that you will make again the members according to our forms, and no charge to be made.' I assure you I have no motive in proposing this but the welfare of the Order. Lord Kildare was made in England, in a Chapter not duly authorised, and before I would admit him as a Prince Mason he consented to be made again. By agreeing to these propositions you will find the Prince Masons in Ireland will be most respectable, and a credit to the Craft.

" I have the honour to be, &c. &c.

" LEINSTER."

In this letter the Duke of Leinster says, " Lord Kildare was made in England, in a Chapter *not duly authorised*; and, before I would admit him as a Prince Mason, he consented to be made again."

This most unwarrantable act—which is attested by the evidence of the Duke himself, under his own hand, in a letter now in the possession of the Grand Chapter—is neither more nor less than a solemn public disavowal of the rights of almost every Prince Mason Chapter in the United Kingdoms;—an act sanctioned, as it seems, by the Grand Master of the Freemasons of Ireland;—and by him deliberately stated, under no terms of secrecy, or confidence, to the Grand Chapter.

The fourth event in the Rosicrucian crusade to which we desire to draw the attention of experienced Masons, is the assumption by the Grand Lodge of Ireland of power over the higher degrees of Masonry.

This event occurred in the course of last spring, and was effected by a vote of the Grand Lodge, declaring all Masonic bodies illegal except those recognized by itself, or by those governing bodies in union with it.

Having thus rapidly traced some of the leading events of this unfortunate dissension, we respectfully but earnestly call upon all experienced, independent, and impartial Masons to assist in putting an end to it, and for the purpose of effecting this desirable result, we request, through the columns of this "Review," answers to the following questions, a solution of which will remove the causes of this long protracted and unfortunate dispute:—

1st. Can an expelled Mason confer, or assist in conferring degrees in the Order from which he has been expelled?

2nd. Can a single Lodge, by any Masonic process, constitute itself a governing body in Masonry, and by so doing render illegal the other properly constituted Lodges of the same degree?

3rd. It being admitted that the Grand Chapter of Prince Masons in Ireland was, up to the time of the formation of the Council of Rites, a regular and properly constituted body of Prince Masons, have its members lost their rights by the assumption of authority on the part of the Council of Rites?

4th. Was the introduction of Bro. Ellis (he being at the time sovereign of the Grand Chapter) to the Chapter of the Cross of Christ, a proper and legal act, notwithstanding his refusal to acknowledge the supremacy of the Council of Rites?

5th. Was Bro. Crucefix expelled, or otherwise censured, for such introduction?

6th. Was the denial of right to speak in his own defence, and the mode in which the question as to his suspension was put, in the case of Bro. Ellis, conformable to the laws and customs of Masonry, or to any practised method of debate?

7th. Is the declaration, that the Chapter of the Cross of Christ is a Chapter *not duly authorised*, true?



Sth. Can a Lodge of an inferior degree exercise any jurisdiction over a superior degree, or decide as to its legality or regularity?

If these questions were clearly answered and settled, the causes of the Rosicrucian crusade would be removed. An anxious desire for this happy consummation urges us to press most earnestly for full, speedy, and decided answers, in the name of peace, love, and harmony.

As Bro. Crucefix's name has been mentioned, and his alleged expulsion stated in this article, a copy of it has been sent to him. If that most eminent Mason would in person reply, and afford the Masonic public the benefit of his great experience and enlightened advice, the advantage would indeed be great; for in addition to his general knowledge, experience, and capacity, we are aware that on this subject Bro. Crucefix has peculiar means of information, and that, amongst other sources, all the books and documents of "the Grand Chapter" have been submitted to his perusal and examination.

AN EYE WITNESS.

FROM BROTHER CRUCEFIX.

"Having received what is stated to be a duplicate paper, entitled "The Rosicrucian Crusade," in which, among other points of reference, I am called upon to deliver an opinion, I venture to claim the indulgence of the readers of the *Freemasons' Quarterly Review*, on the very delicate position in which I am thereby placed. Implicitly to comply might compromise strict propriety, to refuse altogether would certainly compromise good taste and feeling; nor do I feel that "in medio tutissimus ibis" is altogether a safe course, the rather I may evidence the Latin adage "Incidit in Scyllam qui vult vitare Charybdim."

*Imprimis.* With regard to my *alleged* expulsion from the higher degrees of Masonry, the best answer is, that I have never been expelled from any degree whatever. As to the silly declaration of any person or persons in the affirmative, they must have been misunderstood. No honest Mason could have been so base as to give currency to a falsehood. It is, however, true, that, because I had introduced Bro. Ellis to the Cross of Christ Encampment, the "Council of Rites" desired me to return a diploma, which, when I thought they had time to reflect on the course they had chosen, I of course complied with.\*

*Secundo.* On the suspension of Bro. Ellis I can hardly express an opinion; inasmuch as, from all I have heard of the circumstances attending his trial, there appeared to have been an absence of justice. She not only took the scales with her, but also enwrapped the Grand Lodge altogether in such mental darkness, as to have covered it with the confusion of tongues. He expiated a crime, against which, *Scottico*, even his enemies, might have been returned a verdict of "not-proven."

*Tertio.* As to the declaration of the illegality of all Rose Croix British Chapters, this is only made out by inference. The Duke of Leinster, whose *original* letter I have seen, certainly charges the Encampment of the Cross of Christ with being *illegal*; whereas, from that very Encampment, its Commander (myself), and two of its Past Commanders (Goldsworthy and Baumer), have been elected on the Committee of Management of the Laws and Regulations for the Supreme Grand Conclave of England. I have heard, from an authority not likely to be

\* It would take up too much space to give even an outline of the mistakes on the part of Council of Rites on this particular point.—R. F. C.

doubted, that the Grand Council of Rites were self-elected. The contrast is remarkable.

*Quarto.* With regard to the assumption of power by the Grand Lodge of Ireland, over the higher degrees of Masonry, there is something so ridiculously absurd in this system, that the sooner it is corrected the better. Suppose a ladder of many steps, a man on each, what would be thought of him who, on the lowest step, should have the foolishness to describe and explain what could be only visible to those above him? But what must be thought of him who, on the topmost step, could see and describe an horizon of illimitable extent, yet would seek for information from him whose sight was naturally limited to a circumscribed space?

*Quinto.* The declaration of the Council of Rites, that there was no such chapter as the "Grand Chapter," was unbecoming and impolitic—unbecoming, because masonic courtesy should have prevailed—impolitic, because, if there really had been no "Grand Chapter," the Council of Rites itself, which de facto (but irregularly) grew out of it, must declare itself non-existent as a Council of Rites.

*Sexto.* A Mason expelled from a Lodge or Chapter, certainly loses his moral caste, until he makes due reparation; but he can hardly be prevented from exercising his mental power. It was a serious fault in Zimmerman to act as he did towards the Grand Chapter. It was a still greater in those who aided, abetted, and afterwards associated with him for the purposes they did. It proves, that what commences badly can hardly work well; and that the Council of Rites, wanting a sound basis, was obliged to seek from the Grand Lodge a confirmation of their own self-constitution.

*Septimo.*—Excepting in Ireland, the Grand Lodge of the Craft cannot controul the higher degrees; but, until repealed, the act of the Grand Lodge, however militating against good sense, is the law. In England it is otherwise, each degree has its jurisdictional power.

*Octavo.* The Grand Chapter can hardly have lost its rights, unless it was summoned as such, by the Grand Lodge, to the consideration of that proposition of the Council of Rites which endangered its privileges. If the Grand Chapter was summoned, and its members attended as such, they became parties to their own disfranchisement.

*Nono.* For the introduction of Bro. Ellis to the Cross of Christ Encampment, I was responsible. I obligated him at the time; Lord Kildare expressed himself pleased with his company; I was hardly aware then of the differences in opinion between the Grand Chapter and the Council; but I have since most carefully examined the books, papers, and other muniments, of the Grand Chapter; and I give my opinion most unhesitatingly, that they equal in correctness the transactions of any Masonic Community that I know.

I had intended to have given a history of all the circumstances, compiled from documents in my possession; but I deferred this until the public mind should be prepared to receive it. Your former correspondent VERAX appears to have had a similar intention; but is said to have also deferred it, from respect to a Venerable Brother, whose exertions to conciliate have, like my own, failed. I reserve, however, to myself the right to publish my statement at a future period, merely pledging myself to support my proof by correspondence where possible, (and it is both extensive and interesting); and by all reasonable statements, where correspondence cannot be supplied."

**ATHLONE, June 24.**—Lord Clonbrock was admitted a member of St. John's Lodge this day.

**LIMERICK, June 24.**—The Brethren of Eden Lodge 73, met at high noon, in their rooms for the installation of officers, when Bro. W. Smith was duly installed Worshipful Master, Bro. W. Myles, Senior Warden, and Bro. Joseph Fogerty, Junior Warden. The ceremony was conducted by M. Furnell, Esq., the Right Worshipful Provincial Grand Master of North Munster, in his usual impressive manner, and to whose zeal for the Order, 73 is largely indebted. After the usual routine of business, the Worshipful Master presented Bro. Joseph Myles (late W.M.) with a splendid Past Master's jewel, bearing the following inscription:—"Presented by Eden Lodge, 73, to Bro. Joseph Myles, unanimously voted in full Lodge, in testimony of his zealous and fraternal care, as Master.—1844." The new Master and Wardens then attended their places in Pro. Grand Lodge, and at half-past six o'clock, with their own Lodge and several visitors, sat down to an elegant dinner, when, after the cloth was removed, the usual loyal and Masonic toasts were happily introduced, and the Brethren separated, after enjoying an evening in true Masonic harmony.

No. 13 Encampment met on the 31st of July at high noon, and conferred the Knight of the Sword, East and West, Knight Templar, and Masonic Knight of Malta, on Wm. Ponsonby Barker, of Kilcooly Abbey, High Sheriff of the County of Tipperary.

**ENNIS.**—The ancient Masonic Lodge 60, Ennis, met at their rooms at high noon, for the installation of officers, when Bro. Luke Brady was inducted into the chair of the Worshipful Master, and Bros. Johnstone and O'Brien were installed Senior and Junior Wardens, Bros. Crowe and Arthur, Senior and Junior Deacons. In the evening the Brethren celebrated the festival of St. John, the Worshipful Master presiding, who pronounced a glowing eulogium upon his predecessor in office, Bro. John D'Arcy, and presented him with a Past Master's jewel, voted by the Lodge as a testimony to his high Masonic character.

**TRALEE.**—Lodges 66 and 379 dined together at Blenner's Hotel, Tralee, to celebrate the festival of St. John. The chair was taken by Bro. Robert Rae, Master of 66, supported by Bros. John Weekes and Richard Blennerhasset, P.M. The vice chair was filled by Bro. Jerome Quill, Master of 379, supported by Bros. Robert Thomson, and Thomas Quill, S. W. A select band was in attendance.

**CHARLEVILLE.**—The Brethren of Emerald Lodge 139, assembled at Mountmellick, in conformity with ancient custom, to celebrate the festival of St. John. The officers of last year were re-installed, and the Brethren dined together, many visiting members from other Lodges having attended. We are happy to find that this Lodge is in a flourishing condition, and promises to vie in respectability and character with the most distinguished Lodges in the kingdom. The prosperity of this ancient and honourable Order still provokes occasional attacks from the unenlightened and envious. A triumphant vindication of the society, by Milo Burke O'Ryan, Master of Lodge 296, Dublin, and dedicated to M. Furnell, D.L., Grand Master of North Munster, has just issued from the press. This noble defence by a zealous and talented Brother must effectually overwhelm the enemies, lay or clerical, who yet persist in their attempts to injure the "Ancient and Honourable Society of Free and Accepted Masons."

**CORK.**—The Masonic Lodges in this city met at their respective Lodge rooms on Monday evening to celebrate the festival of St. John the Baptist. Altogether six assembled, viz., Nos. 1, 3, 8, 67, 71, 95. As is usual on such occasions, an interchange of visits took place, when assurances were given of Brotherly kindness and harmony existing between all. The First Lodge of Ireland dined in their spacious room at the Imperial Clarence Hotel, and about thirty members sat down to an excellent dinner, served up in exquisite style by M'Dowell. The chair was occupied by Bro. George Newenham, of Summer Hill, Worshipful Master; the vice chair was efficiently filled by Bro. Edward Deane Freeman, of Castlecor, Deputy Provincial Grand Master of Munster, Acting Senior Warden, and Bro. Walter Nugent, Junior Warden. The other officers present were, the Rev. James Pratt, Chaplain, P.G., R.C.; Henry Hewitt, Treasurer; John Osburne, Secretary; Robert Gregg, Senior Deacon; John Thomas Hodder, Junior Deacon. The usual routine toasts were given from the chair, and introduced by the Worshipful Master in happy and appropriate language. On proposing prosperity to the "Masonic Female Orphan Asylum of Munster," the worthy Brother, Thomas Hewitt, P.M. P.G.R.C., was called on to return thanks, and he did so in a forcible and effective manner, clearly demonstrating the advantage of such an institution in connection with the Order, and dwelling with evident satisfaction on the proud position occupied by Cork over all other parts of Ireland, in educating and supporting, by local exertions, so many orphans of deceased and distressed Brethren. He urged, with peculiar emphasis, the obligation of every Mason, possessing the means, and connected with any Lodge in this county or city, ought to feel to contribute to so necessary, useful, and deserving a charity: the speaker concluded his remarks amidst general applause. The following members were amongst those present:—Richard Kenah Exham, P.M., William Rogers, J. C. Atkins, F. C. M'Carty, M.D., Q. Kennedy, C. R. Munro, Bro. Clements, No. 5. Waterford: Bro. Roberts, No. 9, Hayti; Charles Creed, &c. Bros. Moeran and Gillespie presided at the piano, and some excellent songs were given during the evening, and the meeting was remarkable for the hilarity and enjoyment that existed from the commencement to the end.

**BANAGHER.**—The Worshipful Master and Brethren, 306, met at high-noon, on St. John's day, to celebrate the festival of their patron saint, and to elect the officers for the Lodge. The following Brethren were re-elected—viz., J. J. Bird, W.M.; H. Sheane, S.W.; T. Fleetwood, J.W.; P. Langford, S.D.; E. Mann, J.D.; W. Smith, Treasurer, and Frederick Hall, Secretary. At six o'clock the Brethren again met, and dined at Bro. Mann's hotel. The toasts generally given on this occasion were drunk with all the honours of Masonry. At ten o'clock the Brethren departed in peace, love, and harmony.

**TOOME.**—*Masonic Procession near Toome Bridge—Riot.*—Monday, the 24th June, being the anniversary of St. John, or "St. John's Day," as it is called, a number of Lodges of the Masonic Brethren walked in procession, according to ancient custom, in the neighbourhood of Ballyscullion Grange, near Toome. On the same day, a match of cockfighting was held on a hill, a short distance from the Cross-Keys, and on the leading road to Portglenone. This barbarous rendezvous was got up, it is presumed, in order to gather together kindred

spirits for the purpose of assaulting and annoying the Freemasons when passing that way. Hamilton Jones, Esq., *J. P.* of Moneyglass, a young magistrate, to whom much praise is due for his timely interference, had arrived at the cocker's rendezvous, with a small party of police, a short time before the Masons came up; and, had it not been for this circumstance, doubtless much blood must have been shed. The Masons, however, got passing with much difficulty, and Mr. Jones's presence put a stop to the cock-matches, though the concourse of people remained stationary for some time. By and by, numbers of the cockers stepped off—changed the scene of action, for the purpose of dogging and assaulting the Masons elsewhere, in the absence of the police. They met the Masons between the Cross-keys and Grange Mill-town. They immediately commenced a scuffle; by and by, the action became general, and, in the *melee*, missiles of every description were flying in all directions. By this time Mr. Jones came forward with the police, and succeeded in arresting nine or ten of the combatants. Several individuals were severely beaten. One man, named Dunlop, got his skull fractured, and both he and his wife are dangerously ill at present. The authorities of the land should put a stop to that most cruel and barbarous sport of cock-fighting; it is a disgrace to the district of country in which it is practised, and totally incompatible with a civilized state of society. Too much praise cannot be given to Mr. Jones for the prompt and energetic manner in which he interposed his authority for the purpose of keeping the peace and dispersing the rioters; and the inhabitants of Grange are delighted with the idea, that they have in their local magistrate a young gentleman possessing every qualification necessary to that very important office.

CAIRNCASTLE.—Monday the 24th, being the anniversary of St. John's, the Masonic Lodge in the neighbourhood of Cairncastle, went for the purpose of hearing a sermon preached in their parish church, by the Rev. Benjamin Matturin, who took his text from the 4th and 5th verses of the second chapter of the First Epistle of Peter, which portion of Scripture, the Rev. Gentleman expatiated in a manner to the satisfaction of a large and respectable audience.

COMBER.—June 24 being St. John's Day, was set apart for the laying of the foundation stone of the monument to be erected at Comber to the memory of General Rollo Gillespie, who was a native of that town. The different Lodges of Freemasons in the neighbourhood, to the number of thirty-five, walked in procession on the occasion, many of them having come several miles in order to be present. The monument is to be erected in the Market Square. The foundation-stone was to have been laid by the Most Noble the Marquis of Londonderry, but that nobleman was prevented by unavoidable circumstances from attending, and Lieut.-Colonel Cairnes, K. H., of Portstewart, officiated in his stead. The monument is from an improved design by Mr. Johnston, of Great Patrick Street, Belfast. A temporary platform in the Market Place was erected, on which, amongst other gentlemen, we observed the following:—Colonel Cairnes, Major Houghton, the Rev. F. Jex Blake, William Kirk, Esq., Captain Powell, *J. P.*, John Andrews, Esq., *J. P.*, Wm. G. Andrews, Esq., John Miller, Esq., Henry T. Higginson, Esq., John Fraser, Esq., County Surveyor, &c. &c.

The Brethren having formed into order, Henry T. Higginson, Esq., introduced Colonel Cairnes.

Colonel Cairnes, on coming forward, was received with loud cheers. He went on to say that he felt very highly honoured by the position which he then occupied. They had called on him to lay the first stone of a monument to as brave a Freemason as ever lived—(loud cheers)—an honour which he would never forget—(cheers). Scotland has reason to be proud of the heroes whom she has sent forth. She has given to the world her Moore, and the three brothers Napier. England may well be proud of her Nelson and her Howe; but if these have reason to glory in their heroes, Ireland has reason to be proud of her illustrious names also. She has given a Wellington, who is, undoubtedly, the greatest man of the age—(cheers). He is the man who, after gaining immortal honours in the field, is now enlivening the councils of his sovereign by his advice—(loud cheers). He was proud to say that he then stood on the spot that had given birth to General Gillespie, and he was proud to see so many friends around him, among whom he might mention Percy Boyd, Esq., a nephew of the gallant general; Major Houghton, and John Andrews, Esq. He was happy to see a number of the gallant regiment present (the 8th Hussars), which General Gillespie at one time commanded, and whose deeds, while under his command, as well recorded on the page of history, and will stand so long as military honour keeps its place in the world. The gallant Colonel concluded amidst loud cheering.

Percy Boyd, Esq., Barrister-at-law, next addressed the assemblage in eloquent and appropriate terms. Major Houghton followed. The Rev. Jex Blake, and John Andrews, Esq., joint treasurers to the fund, severally addressed the meeting, after which the ceremony of laying the foundation-stone was proceeded with. Colonel Cairnes having deposited a bottle, hermetically sealed, in the cavity of the stone, which contained the Belfast newspapers of the past week, the *Commercial Chronicle* of the day, Belfast Almanack for the present year, a parchment scroll, with the names of the subscribers, and the current coins of the realm, the stone was then lowered into its place, amidst great cheering from the Brethren. The ceremony was concluded by those assembled giving three hearty cheers for the Queen, the Marquis of Londonderry, and Colonel Cairnes.

LONDONDERRY, Sept. 16.—Hiram Lodge (93). The officers of the 85th depôt are almost to a man, Masons, many were present in Lodge, and expressed themselves delighted with the work.

The Rev. Dr. Oliver and Dr. Crucefix were unanimously elected honorary members; and it was also unanimously resolved that the compliment should be communicated to those eminent worthies in the name of the Lodge by the Worshipful Master, Brother A. Grant, which direction we need hardly observe, has been complied with; these Masonic expressions having lost nothing of their import by passing through Bro. Grant's medium. We only regret that time will not permit us to give the resolutions themselves—the letters of the Worshipful Master, nor the replies of the two Masons who have been thus honoured by their Irish Brethren.

*Address to Alexander Grant, Esq., Master of Lodge 93, and Past Grand Secretary of Bengal, &c.*—The following address, signed by the Junior Grand Warden of Ireland, the Wardens, and members of Lodge 93, was presented to Alexander Grant, Esq., in open Lodge, in this city, on Monday, the 24th instant, (St. John's Day):—

Worshipful Sir and Brother,—We, the undersigned, members of

Hiram Lodge, Londonderry, the Presidential Chair of which you have so honourably filled, deem it incumbent on us, on this occasion, to express our unqualified approbation, and sincere thanks, for the able and fraternal manner in which you have presided over us for the last twelve months, and also for the varied and valuable instruction you have on different occasions so willingly bestowed on us. To your activity, knowledge, and zeal, the Hiram Lodge owes its revival; and we rejoice in the hope, Worshipful Sir, and dear Brother, that, under your fostering auspices, it will exist for years to come, that at the termination of the century, when every eye in our assembly shall be closed in death, when every pulse shall have ceased to beat, and the green sod be laid over our mouldering remains, the members of that period may offer up a silent memento, to the honour of one whose talent, as a Mason, was only equalled by his virtue as a man, and whose perseverance and Masonic tact had entitled him, while living, to the esteem of every worthy Mason.—With Christian and fraternal affection, we remain, Worshipful Sir, and dear Brother.

(Here follow the signatures.)

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## FOREIGN.

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FRANCE, *Paris*.—A powerfully written article appeared in “the Globe,” upon the non-admission of Hebrews to the Masonic Lodges in Prussia, declaring Freemasonry to be more intolerant and unenlightened than any other society in Christendom; and calling upon the Prussian Masons to reconcile such conduct with the assurance that religion and politics are the excluded (subjects of conversation or) objects of Masonry.

Bro. Morand, who had visited London by desire of the Grand Orient of France, to bring about a unity of purpose and correspondence with the Grand Lodge of England, has made known, that, although received with much kindness and condescension by His late Royal Highness the Most Worshipful the late Grand Master, received, as a reply to his application, that the Grand Lodge of England would *never* enter into correspondence with any Grand Lodge, that entertained degrees, or granted them, beyond those of Master.—See Clavel’s *History of Freemasonry*.

As perhaps not much is known in England of the persecution in France, of those enlightened and highly talented Brethren, Ragon and Clavel, it will not be out of place, if we allude to it shortly here. Bro. Ragon has published a work, entitled “Cours Philosophique et Interpretatif des Imitations Anciennes et Modernes; and Bro. Clavel, “The Histoire Pittoresque de la Franc Maçonnerie.” In consequence of the publicity given to these books, the respective authors were requested to attend before the Council of the Grand Orient, to explain and answer to a charge that had been brought against them. It will be necessary here to remind the readers, that the Lodge of Trinosophes notified to the Grand Orient, on the 8th of November, 1839, that Bro. Ragon, who was a member of Grand Orient, had, at the meetings of their Lodge,

delivered a series of Lectures, "On the Ancient and Modern Initiations," which evinced so much erudition, and were likewise so instructive and amusing, that the Lodge wished for permission from the Grand Orient to publish the same, for the enlightenment and instruction of the Craft. On the following 7th of July, the Grand Secretary communicated to Bro. Ragon the desire of the Grand Orient to see the Lectures in print, and notified the intention of Grand Orient to assist all such praiseworthy efforts of talented writers, on the subject of Freemasonry, accompanying the same with his own testimonial in favour of the book. This same work was, in the year 1843, *prohibited*, and declared to be interdicted, *bad in the extreme*. The case against Bro. Clavel is somewhat similar, although by far more laughable: he is accused of publishing without permission, and made known, the secrets and ceremonies of the Order, &c.; and the charge concludes with the ludicrous announcement, that the complaining parties "had, however, never had time to read the book they seek to have prohibited, from want of time; and had, in fact, *not seen it at all*." Bro. C., in reply to these charges, answers, that the Grand Orient are not the censors of the press, and have no right to interfere; and that he finds it strange, that a society, formed for the good and enlightenment of mankind, should seek to crush his efforts to disseminate his ideas. In consequence, the Grand Orient assembled on the 29th February, 1843, to enter on these important questions. In the absence of Bro. Clavel, Bro. Bailleul, of the Lodge Clemente Amité, was announced as his representative; but he declined acting, "as he did not think it came within the duty of Grand Orient to entertain the complaint at all." Upon this, a second nomination and election took place, when Bro. Grodequin was appointed. The Lodge then adjourned to 20th October, 1843. The debates on this subject have been stormy in the extreme. The sentence, however, is suspension for two months, and a fine, amount of which is not yet stated. The Grand Orient has decided to hold quarterly communities on certain days, similar to those of England, Ireland, &c.

*On dit.*—"The Prince de Joinville has yielded to the solicitation of the Duke Decazes, and will accept the office of Grand Master of the Grand Orient and the Supreme Council, which, however, are not to be united."

It is reported from Toulon, that the Lodges are daily inundated with applications from poor Brothers from Africa. The Lodges that exist in the French possessions in Africa are said to be almost numberless.

The Grand Orient has issued warrants for the establishment of Lodges, to be named "The Perfect Unions," at Rheims; for the "Foresight," at Belleville; for the "Primitive Antipodiens," at Akawa, New South Wales; and for the "Saint John of Uloa," at Vera Cruz.

*Avignon.*—It is reported that some irregular Lodges exist here, composed of persons expelled from the Craft. These, together with their friends, meet at low public houses, and are bringing much discredit on the Order.

*Bordeaux.*—Unfortunate differences have taken place here between the Lodges, owing to the Lodge "La Candeur" having improperly admitted unworthy men to the mysteries of Freemasonry. Due notices and protests were, in regular order, transmitted to those Lodges, without producing the necessary caution. The Grand Orient being informed thereof, deputed a commission to investigate. The result has unhappily caused greater dissensions than originally existed.



*Marseilles*.—The objects of the Lodges here seem to be, to procure money for initiations. Neither working nor lectures are given; newly made Brethren are consequently disgusted at the very threshold of the building. Comments upon such doings would be useless.

*Lions*.—Enquiries, from certain high and mighty quarters, have been made, respecting Freemasonry, similar to those at the time of the Restoration. The answers were, that the Lodges were well known to the government, and regularly constituted by the Grand Orient, to which all answers would be sent upon the questions they might think proper to ask. Whispers are, however, abroad, that the Grand Orient is endeavouring to lessen the number of Lodges in France.

On the 30th of April, 1843, the Lyonese celebrated the fête of "the Order," to commemorate the Union of the following Lodges:—The Perfect Silence; the Sincere Friendship; the Candour; the Union and Confidence; the Children of Hiram; Square and Compasses; and Constant Simplicity. The attendance of strangers was very great. Brother Virier presided, and addressed the company at considerable length.

GERMANY,\* *Brunswick*.—The Lodge of "Charles," at the crowned columns, has had a medal struck, in honour of the W. M. Bro. Jacob, of Langerfeldt, who completed, on the 24th of June, 1843, the twenty-fifth year of his occupying the Master's Chair.

The 11th and 12th of February, 1844, were appointed for celebrating the close of the one hundred years of the existence of the Charles Lodge, of the Crowned Columns, and the commencement of a new term. As this is the tenth event of the sort that has been celebrated in Germany, it created a great sensation; congratulatory letters were received from all quarters, many Lodges sent theirs by representatives, or by means of members of the Lodge, accompanied with presents. A medal to commemorate the event was distributed. The banquet, which was attended by all the vocal strength of the opera, took place each day at five o'clock, in the gardens of the Botanical Society.

*Coburg*.—In consequence of not having a suitable meeting-place, the Lodge of "Truth, Friendship, and Right," in this city, had suspended its meetings; but, on the 24th of August last, recommenced its sittings. The Master is Councillor Bro. Bergner, the same to whom the warrant was directed in 1816.

*Goldap*.—The "Royal York Lodge of Friendship," of Berlin, has granted a warrant to establish a new Lodge here, on the 22nd March, 1843, to be named True to Union.

*Grandenz*.—The Lodge of Victoria, at the Three Crowned Steeples, distributed clothing and means for education to a number of orphans, at Christmas last. Many ladies were very active in the cause.

*Halle*.—A large assembly, not fewer than four hundred, of the Brethren met here on the 14th of December, to celebrate the centenary of the Lodge called the Three Swords. A grand procession was formed, and a number of foreign Lodges were therein represented by deputations from various parts. The Grand Officers from Prussia, Saxony, &c. were present. The Grand Lodge of Hamburgh congratulated by letter. A variety of presents, such as a silver charity box, silver com-

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\* We are mainly indebted to our contemporary "Latomia," for the German and French intelligence.

passes, &c., were received. Among other gifts, the first number of a Masonic Periodical, dedicated to this Lodge, was presented; it is called "Masonic Hall for 1844." The presentations, ceremonies, and speeches lasted two days.\*

*Konisberg.*—The number of subscribing members having increased from year to year, it has been found necessary to add a hall to the meeting-house, which was opened 10th September, 1842, being the anniversary of the amalgamation of the Lodges.

*Rustock.*—On the 9th of June, 1843, we were deprived by death of our much esteemed and highly valued Bro. Von Nettlebladt, Doctor of Law, and a Grand Officer of Mecklenberg. His loss will be felt by the fraternity.

*Berlin.*—A periodical, supported by the clergy, has attacked Freemasonry, for being Anti-Christian, and everything that is improper and dishonourable. We should consider it too ridiculous to notice, if our Brethren in Berlin had not taken the matter up seriously. It appears to us to be rather a satire upon the system, for no enlightened Protestant clergyman, of the present day, can be so ignorant of our Order as to condemn, much less abuse it, if he knows it; if he does not, the earlier he joins, the sooner he will become a better man, unless he thinks—

"Where ignorance is bliss, 'tis folly to be wise."

*Greifswald.*—A new Masonic Hall has been built here, and an establishment commenced for widows and orphans. It is to be named after the much respected Master; Bro. Gustav. V. Möller having fulfilled the duties of venerable twenty-five years.

*Luxemburg.*—The wife of a poor soldier named Millem, who had been Tyler of a Lodge many years, presented herself, the other day, before the Bishop of Chersones, to be consecrated (Millem being a rigid Catholic, and twice previously married); but the *enlightened* bishop refused unless and until Millem seceded from the Masonic Fraternity: this Millem declined. As both parties remained firm, the question came before the king, but Millem's cause was not bettered. The members of the Craft are extremely enraged, and vent their spleen in epigrams. The worst wines in Holland, since this affair, are called Chersones wine.

*WEST INDIES, Jamaica.*—*Farewell Dinner to John Nunes, Esq., Master of the Royal Lodge, Kingston, Jamaica.*—The above took place at Mason's Hall, Port-Royal-street, 19th of June.—At a few minutes past seven o'clock, the Chairman, P. J. Ferron, Esq., accompanied by the guest of the evening, the Worshipful John Nunes, and the members of the committee, entered the banquetting room, and took their seats. Grace having been said by the Chairman, and the good things, which had been provided for the occasion, freely discussed, the Chairman gave the health of her Most Gracious Majesty the Queen, God bless her; and afterwards, of Prince Albert, the Prince of Wales, and the rest of the Royal Family, and the Army and Navy.

The CHAIRMAN said, he now rose to propose health and long life to our esteemed guest.—The toast was received with immense cheering. Silence having been restored, the Chairman proceeded—"I ask you, my Brethren, to join me in wishing health and happiness to our esteemed

\* As a full account of the proceedings has reached us, we may, at a future time, be induced to publish it.

guest, the Worshipful John Nunes. I assure you I feel that there is much sincerity in those heartfelt cheers you have so repeatedly given him here, and that it would be presumption in me, by any lengthened observation, to hope I could induce you to do additional honour to the toast I now propose. I cannot deprive myself of the gratification of assuring our distinguished guest that our esteem and respect for him are not confined within these walls, but that they will be carried without, and accompany us wherever we go. I am satisfied nothing I may urge can strengthen or increase the feelings you entertain towards our friend and Brother; I shall therefore conclude by saying, that in honouring the Worshipful John Nunes, you do honour to yourselves, and testify your love for Masonry, which I believe is uppermost in the bosoms of us all. As he is shortly to leave us (only for a while) and to cross the Atlantic, may the Great Architect of the Universe watch over, protect, and preserve him and his family. Cordially do we bid him farewell, but most cordially will we hail his safe return among us. I have now to propose health and long life to our esteemed guest, the Worshipful John Nunes."

The Worshipful JOHN NUNES rose and said, he felt overpowered by the kindness which had been shown to him. Such a testimonial of affection from the fraternity was unprecedented. "How ardent, my Brethren, must be your love—how steady and deep must be your desire to see our institution prosper! What have I done to merit so distinguished a mark of your esteem, is a question I have asked myself. The answer is, nothing that I know of. Whilst among you, I have done nothing more than my duty. This I certainly have endeavoured to perform to the best of my abilities. In those endeavours I have received your cordial co-operation. I assure you, in the sincerity of my heart, that you have convinced me of the existence of a degree of brotherly love which I was quite unprepared for. The reception I have met with this evening will never be obliterated from my memory—the feeling of gratitude it has produced will only be extinguished with my life.—(Great cheering.)—I thank you sincerely for the compliment you have paid me, and as sincerely pray that God may bless and prosper you all." Bro. Nunes sat down amidst great cheering.

The CHAIRMAN proposed the Grand Master, the Earl of Zetland.

The VICE-PRESIDENT then gave the Sister Lodges.

The Worshipful J. TRIMMER returned thanks in a neat and appropriate speech.

The Masters of the Sister Lodges, the Chairman, Vice-president, the Ladies, and some other toasts, were then given. Some fine songs were sung, and the party broke up about midnight, quite delighted.

*Burbados, June 24.*—The Brethren of the Scotia Lodge have much to be proud of in every instance connected with the Order, of which they are prominent members, and manifest a desire to please, and to do good to the Craft; this truly Masonic feeling appears visible to all who have had the pleasure of visiting their Lodge-room, from the worthy Master and his Wardens to the junior officer in the Lodge; and no one who has been a spectator will contradict the assertion that "brotherly love" prevails, and is the motto most suitable to the "Scotia."

The Brethren of this Lodge held their first jubilee at Massiah's hotel, in celebration of the festival of St. John the Baptist.

At six o'clock dinner having been announced, the Lodge was opened, and the Brethren proceeded in procession to a splendid banquet. The

Right Worshipful Master presided, supported by his Officers, and surrounded by many Brethren attached and unattached. After dinner was concluded, the Right Worshipful Master rose and gave the usual loyal and Masonic toasts, amidst loud and continued cheering; he then proposed the Most Worshipful Grand Master and Grand Lodge of Scotland, and expressed himself highly gratified that the Brethren present had this day assembled under its auspices—which was cordially responded to with three times three cheers.

The Worshipful Senior Warden then rose, and requested that every Brother would fill a bumper to the toast, which he was sure would be received by the Brethren of the "Scotia" with every demonstration of fraternal love, and concluded a very appropriate and impressive address by proposing the Right Worshipful Provincial Grand Master, the Hon. William Stephenson, Provincial Grand Master of Masonry in the West Indies, under the Scotch roll, and the Right Worshipful Provincial Grand Lodge at Grenada—which was received with hearty and deafening applause.

The Worshipful Junior Warden then addressed the Brethren in a becoming and neat speech, and proposed the Most Worshipful Grand Master and Grand Lodge of England.

The Secretary proposed success and prosperity to the Most Worshipful Grand Master and Grand Lodge of Ireland.

Various other toasts were proposed and drunk with equal enthusiasm—amongst them the Right Worshipful Master of the "Scotia," the Right Worshipful Provincial Grand Master and the Sister Lodges of Barbados, the Caledonia Lodge, the Governor and Legislature of the Island, the Lord Bishop and Clergy of the Diocese, and the Ladies of Barbados; in introducing these toasts some excellent speeches were made. The Right Worshipful Master proposed, as a parting toast, the Brethren of the Committee, who have so ably and satisfactorily discharged their duty, in the choice selection of their wines, &c. &c., and expressed the general approbation of the Lodge in flattering terms towards them. The senior member of the committee returned thanks.

Several excellent songs were introduced between the toasts.

The pleasures of the evening having ended, the Brethren returned in the same order, and closed the Lodge; the evening passed off with that brotherly love and harmony for which the "Scotia" Lodge is proverbial, and which should always characterize good and true Masons.

BAHAMAS.—After much saying, there has been a little doing also. A general meeting of Masons has been held, and a scheme for raising a fund to provide suitable accommodation for the fraternity was laid before the Brethren, which was approved of. A subscription list was immediately opened; several Brethren came forward liberally with their voluntary contributions, and many more are expected to do likewise. The funds raised from time to time are to be deposited in the public bank on interest, by the trustees appointed for that purpose, who are authorised to build or purchase a suitable building so soon as they shall have sufficient funds at their disposal. The Lodges have bound themselves to contribute towards this laudable undertaking all their surplus funds; some considerable time, however, must elapse ere a sufficient amount can be raised by voluntary subscription, unless some would come forward with large sums. It is said that Bro. Dr. Clutsam, P.M., is to take a deep interest in the premises, and that he is about getting up

a play to be performed in the private theatre, the proceeds of which are to be appropriated in aid of the building fund. We have been at length gratified by the arrival, among other books, of the *Freemasons' Review* for 1843; would we could receive each number as it appears.

On Wednesday, June 26, a deputation of the fraternity of Freemasons, consisting of Bros. C. G. Anderson (Attorney-General), P.G.M. (England); J. F. Cooke, P.G.M. (Scotland); G. O. Smith, W.M., Victoria Lodge (England); J. Jarrett, W.M., Union Lodge (Scotland), waited on his Excellency the Governor, at the Government House, and presented the following address:—

*“To his Excellency George Benvenuto Mathew, Esq., Governor and Commander-in-Chief in and over her Majesty's Bahama Islands, Chancellor, Vice Admiral, and Ordinary of the same.*

*“May it please your Excellency,*

*“We, her Majesty's dutiful and loyal subjects, the Provincial Grand Masters, Deputy Grand Masters, with other Grand Officers and Brethren, who constitute the Provincial Grand Lodges of Free and Accepted Masons for the Bahama Islands, holding under the respective registries of England and Scotland, in accordance with that feeling of loyalty which has been ever a distinguished characteristic of the British Freemason, and of that dutiful respect to our superiors, and that love of social order which is imperiously inculcated by the principles of our venerable institution, beg leave to approach your Excellency, and to offer our sincere and hearty congratulations on your arrival in this colony, and your assumption of its government, as the representative of our young and beloved Queen.*

*“While thus addressing your Excellency as the representative of our Gracious Sovereign, we must be allowed at the same time to express the gratification which we feel at finding that your Excellency not only belongs to our ancient and venerable Order, but that your Excellency has risen to that high rank in the Grand Lodge of England which can only be attained by those who are proficient in the Royal Art.*

*“We ardently hope that your Excellency, Mrs. Mathew, and your young family, may, during your sojourn in this colony, enjoy the blessings of health and domestic happiness, that success may attend your Excellency's administration, and that the Almighty Architect and Ruler of the universe may at all times, in all seasons, and in all places, be mercifully pleased, in the plenitude of his goodness, to take you and yours under his Divine protection, and to extend to you his choicest blessings. Given under our hands at Nassau, this twenty-fourth day of June, A.D. 1844.*

*G. C. ANDERSON, P.G.M., under the Registry of England,*

*JOHN F. COOKE, P.G.M. under the Registry of Scotland.”*

*His Excellency's Reply.*

*“I receive with real gratification from the Grand Masters, Officers, and Brethren of the Provincial Grand Lodges of the Bahama Islands, this address so expressive of those feelings of loyalty and of respectful obedience to the authorities and laws of our country, which it has ever been the successful aim of Masonry to inculcate.\**

\* His Excellency will, we trust, not feel offended by our reminding him of what took place in the Grand Lodge of England in December and March last, and to express our hope that he may, as a Governor, never have to encounter the difficulty of indiscipline, nor the unkindness of discourtesy.—E.D.

"I acknowledge, with heartfelt thankfulness, the sentiments of personal feeling towards myself and my family which you have been pleased to profess with a warmth and cordiality that demand my sincere gratitude.

"Ere long, I intend myself the pleasure of seeing the working of your Lodges, and I trust, that under the blessing of the Great Architect of the universe, our ancient and venerable institution will ever flourish in these islands, extending in its onward progress the hand of brotherhood to mankind, and encouraging the cultivation of every moral and social virtue.

GEORGE B. MATHEW."

His Excellency and lady received their friends on Saturday night, the 29th of June (for the first time publicly), at Government House. It would be easier to say who were not than who were there; and nothing could possibly be more apparent than their pleasure and gratification in seeing so many around them, and their united desire to welcome, and by every possible means entertain their guests.

We regret, however, that there were several attended who had no right there, and although their annoyance could not be perceived to have been noticed by his Excellency and lady, it was no doubt deeply felt by them, as it was by all others, and we trust on any future occasion something will be done to prevent its occurrence.

A more gross imposition on kind hospitality and good nature we have never witnessed, and certainly could not have supposed it possible to have been borne as it was; and in saying this we express, we are confident, the sentiments of all who witnessed the intrusion.

In consequence of the weather, the inhabitants were prevented, on Thursday, June 27, from accepting the kind tender of the Government House grounds by his Excellency as a public promenade. It however was accepted yesterday afternoon, and we were glad to find well attended. His Excellency and lady joined in the promenade, which continued until even after the hour named for its termination.

The band of the Third West India Regiment played at intervals, and really from the short time they have been under tuition reflect great credit on their instructor Mr. Macdonald; indeed, their performance exceeded the possible expectation of all present, and this more especially as not one of the band had ever seen or perhaps heard of the instruments on which they played previous to Mr. Macdonald's arrival, now not more than eight weeks ago.

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HALIFAX, NOVA SCOTIA.—In this district we have two Provincial Grand Masters—viz., Bro. Keith, under the Grand Lodge of England, and Bro. J. Leander Starr (member of her Majesty's Council), under the Grand Lodge of Scotland. The latter Brother is most zealous and indefatigable, and has exemplified much forbearance in some differences between himself and his English colleague. Bro. Starr is now absent in Europe about his private affairs, and will, it is hoped, have some personal explanations with the Masonic authorities in London which may tend to prevent any dissension among us. Bro. Starr has the good wishes of all Masons here.

## SOUTH AUSTRALIA.

ADELAIDE.—We are pleased to learn that a new Masonic Lodge has just been formed in the town of Adelaide, South Australia. It is founded on the principles of the Scottish Lodges, and application has been, or is about to be, made to the Grand Lodge of Scotland for a charter. Its title is the *Adelaide St. John's Lodge*. The meetings are held at present in the large room at the Old Port Lincoln Hotel. We are informed that the applications for initiation are very numerous. The number of admissions in one week was twelve, and the week after an equal number were added to the Brotherhood. A friendly or benefit society is also to be formed in conjunction with the Lodge. We wish it every success, as the objects the members have in view are of a most praiseworthy character. The following are the present office-bearers and founders of the Lodge: J. F. Bennett, Master Mason of the Stirling Ancient Lodge, No. 13; Andrew Birrell, Royal Arch, of the Canongate and Leith Lodge, No. 6; David Spence, Past Master of the Melrose Ancient Lodge; R. A. M'Euen, Master Mason of the Greenock St. John's Lodge, No. 176; Robert Hamilton, Master Mason of the St. John's Lodge, Paris.

Feb. 6.—The ceremony of laying the foundation of the new Scotch Church in Grenfell Street, took place amid the rejoicings of the general community. The duties devolved on the members of the Masonic Order, who acquitted themselves with great credit. Bro. the Rev. R. Haining, minister of the Scotch Church, offered up prayer; after which, an address on the principles of the Order was delivered. The Brethren afterwards dined at Paine's Hotel. The "Observer" has thought fit to pass some sneering remarks on this occasion, which, however, have had no other effect than to show the contrast between a ribald jest and a moral precept.

HOBART TOWN.—*Tasmanian Masonic Benevolent Fund*.—A general meeting of the members of the above institution was held at Mezger's Hotel, on Tuesday the 12th March, at seven o'clock precisely, for the purpose of receiving the report of the Committee of Management, confirming the rules and regulations for the government of the Institution, and for transacting other business. The attendance of members of the Institution, and also Brethren and friends disposed to assist in this benevolent object was respectable.

It was resolved that the subscribers be requested to pay the amount of their subscriptions to the Treasurer, Brother Mezger, or to C. Toby, Secretary to the Committee of Management.

## AMERICA, (UNITED STATES).

*The fraternity, and especially that of England, is cautioned against an impostor who has various aliases:—in Boston he is William Bird—in New York, Roseberry—in Paris, Rosenberg.\* He is about 55 years of age, by birth a Prussian. Beware of him.*

[We trust our highly esteemed contemporary, the Editor of the *Freemasons' Monthly Magazine*, published at Boston, U. S., will pardon our referring to the article "Foreign Matters," at p. 232, vol. iii., where he observes, in relation to our remarks on "Secrecy," by Thomas, and on an Address by Bro. Dean, that an American writer rarely elicits a compliment from any of the foreign periodicals. We can only state, on our own part, that whenever American publications reach us, we consider it to be a bounden duty to examine them with great care, and to notify to our readers the general tenor and character of each work. That our opportunities of doing this are but few, is not our fault. There are American agents (booksellers) in London, through whom books for review might be transmitted in general parcels.]

Our correspondence from our trans-Atlantic friends is generally of a very pleasing nature. A spirit of emulation in the several Grand Lodges is maturing, and the effects of the "convention" are developing themselves.

The question of uniting all the State Grand Lodges under one governing body is not finally decided, opinion on the subject being divided; the greatest objection lies in the great distance of the city of Washington from the other States; and where else could such a Grand Lodge be held than in the capital? Some entertain a wish that a septennial Grand Lodge should be held at Washington, to confirm as edicts the proceedings of all the State Grand Lodges.

The hope of a delegation to the Grand Lodges of Europe remains still a question more of promise than expectation.

A Masonic free school has been established at Natchez, in which forty scholars have been admitted. It is well observed by the Editor of the *Freemasons' Monthly Magazine* (Boston, U. S.), "Exhaust the treasury of the Lodge, and it matters not; there is a treasury which is always free—the benevolent Masonic heart—its discounts are certain, if the drafts be accepted."

The exclusion of the Jews from the Prussian Lodges has created a great sensation among the Brethren of the United States, who justly view such unmasonic conduct as a violation of our precepts, and a desecration of our Order.

*Condensed Extracts from the Freemasons' Monthly Magazine for June, July, and August.*

The report by the Grand Master of Boston is without a parallel.

Iowa.—A new Grand Lodge has been organized in this territory; the Constitution and By-laws are admirable; among them, and particularly so, are the power of the Grand Lodge to constitute new Lodges, to ensure uniformity in work, and a power of visitation to lecture and

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\* Our readers are requested not to confound this impostor with our excellent Brother D. Rosenberg of Paris.



instruct. The Grand Lodge also pays a merited compliment to the Freemasons' Magazine.

A correspondence between a committee appointed by a Grand Lodge of Michigan, and that of New York, of a very interesting but controversial nature, relating to the former Anti-Masonic excitement and some of its consequences does not promise well, unless the Committee of Michigan adopt the course suggested; viz., that of an honourable retreat from their present position.

A new Provincial Grand Lodge under the Scottish Constitution, has been opened at Halifax, comprising Nova Scotia and New Brunswick. The Hon. J. Leander Starr is the P. G. M.

Some very trite and important observations are given as to the authority and prerogatives of the Grand Lodges—the conferring of degrees, and on the Trestle-Board; also, a concise history of Masonry in Iowa, with proceedings of the new Grand Lodge of Wisconsin. A chapter on Masonic Jurisprudence is highly interesting, as is a Danish address, by Bro. Rahbeck (translated). The “persecutions of Freemasons” is a valuable condensation of the very important circumstances ranging from 1425 to 1798. The letter from Bro. Teulon on the working of the degrees, &c. is sound and practical in its objects. Some observations the triple Tau are interesting.

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Altogether, the “Masonic Intelligence” is a compendium of valuable information, and we congratulate our contemporary on the justice of the State Grand Lodges, which appreciate as they ought, his great services by their public approbation while here—but no matter. The following quotation from the August number is significant.—“OUR OWN AFFAIRS.” *The result has been attained at great labour and expence, and both are still necessary to maintain it. The labour rests with us—the expence must be defrayed from the proceeds of the work. This can only be done by a large subscription list and punctual payment.*” So that Brother Jonathan and ourselves are pretty much in the same position—both enterprising and hopeful.

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## INDIA.

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

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### TO CORRESPONDENTS.

FRATER is most welcome; we court his correspondence.  
 DR. BURNES—We are requested to offer Dr. Crucefix, thanks for his kind remembrances.  
 A FRIEND TO THE REVIEW.—We have not heard from Capt. T. for a great length of time.

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CALCUTTA.—“We are, it is gratifying to report, in a state of improved regularity, and are therefore looking up; but the army movements have so generally affected our system, that some time must elapse ere we shall

be able to report fully; but we shall take care to maintain the glorious cause in the far East to the best of our power. We have at length received our warrants, certificates, &c., and trust to our esteemed Brother, Alexander Grant, to continue his invaluable services in our behalf with the authorities at home. We are anxiously awaiting the return of our Prov. Grand Master—and then won't we have a holy-day?"

Such are the feelings of the Masons in Calcutta, anxiously, hopefully, and merrily too, anticipating the return of their Grand Master to his Masonic jurisdiction—they are worthy of each other—but they must yet wait a wee-bit, the Grand Master finds it needful, to the perfect restoration of his health, to delay his return till after the winter. The Bengal Masons will be gratified to know that their esteemed associate and agent, Bro. Alexander Grant, has not only set a bright example to the Masons of Londonderry, but has also been indefatigable in his exertions in the cause of Anglo-Indian Masonry; he attended the last Grand Lodge of England, and took an active part also at the last meeting of the Grand Conclave of England.

Accounts from the provinces state that the Deputy Grand Master, Bro. Robert Neave, continues at work with all the zeal and enterprise that characterizes him. In a district where all was arid and without promise new Lodges have been constituted; at *Futteghurh* there is the "Pilgrim" Lodge, at *Bareilly* the "Rohilla Star," not forgetting the "Faith, Hope, and Charity," at *Agra*. We hear, likewise, that this estimable Brother has granted a dispensation for "St. John's Lodge" at *Ghazepoor*, which he intends to consecrate as soon as the weather will admit of locomotion. The officers nominated are Bro. Kneebone (*H. M. reg. 29th foot*) *W. M.*; Bro. Milne, *S. W.*; Bro. Le Marchant, *J. W.*

Natives (*Mussulmans*) are applying eagerly to be initiated, but it is considered that great caution is needed, as the majority of them are by no means eligible.

**BOMBAY, June 19.**—*The Royal Arch.*—A spirit of life and vigour has been imparted to this degree of Masonry, and its workings are now carried on in the manner promulgated by the G. C., the Irish method having been practised until its late revival; all the chairs are ably filled, the indefatigable P. G. M. being pleased, for the advancement of the Craft, to occupy that of H., that of J. being also occupied by a P. Z.

The martial notes of an Encampment may yet be heard for the first time on the shores of Western India.

**June 24.**—The Brethren mustered very strong at their Lodge rooms, Mazagon, to celebrate the anniversary of their patron saint. Previously to the meeting of the Grand Lodge of Western India, Lodge Perseverance met for ordinary purposes, and after it had closed its labours, about seven o'clock, the Right Worshipful Bro. Burnes, P. G. M., attended by the Grand Wardens and other officers of the Grand Lodge, visited Lodge Perseverance, when the chairs being vacated in favour of the Grand Officers, as is customary on such occasions, the Masonic business of the evening was entered upon and transacted. About nine o'clock the assembled Brethren retired for refreshment, when the tables were filled in a double sense—there being scarcely room for the Brethren, who had assembled in greater force than was calculated upon. The Right Worshipful Past Grand Master occupied the Master's chair at the centre of the table: over the chair floated a Masonic banner, and throughout the hall were scattered several appropriate emblems and decorations.

The chair opposite to that of the Right Worshipful Past Grand Master was filled by Right Worshipful Bro. Le Geypt; Right Worshipful Bro. Wm. Crawford and Right Worshipful Bro. Mullaly filled the chairs of Senior and Junior Grand Wardens at either end of the line of tables.

Right Worshipful Bro. Burnes discharged the duties of the chair with his usual ability and efficiency, and in the course of the evening delivered what has been since pronounced by competent judges to be his best speech—no mean praise, if we remember the celebrity attained by our gifted Past Grand Master at Calcutta and elsewhere. Several other speeches followed, full of true Masonic feeling, amongst which we must not omit to notice very able addresses from Right Worshipful Brothers Le Geypt and Mullaly, and a striking and appropriate speech from Worshipful Bro. Larkworthy, the Master of Lodge Perseverance. Right Worshipful Bros. Harry Carr and Crawford made some modest observations on their healths being drunk, and Bro. Manockjee Cursetjee wound up the speeches of the night with great point and fluency.

The interest of the evening was greatly enhanced by the presence at Lodge, and afterwards at refreshment, of eight Native Brethren—Parsees and Mahomedans. Nothing could exceed the propriety of their demeanour; and their presence at the festive board was a novelty to their European brethren of the most agreeable nature. Nothing could better illustrate the beauties of the system than this Brotherly association of the most discordant elements—opposed to each other in religion, yet still harmonizing—taught to speak different languages from their youth, now holding converse together in the universal language of the Craft. The disciple of Zoroaster, the follower of the Prophet, and the Christian here met together as children of the same Father, bound indissolubly by that unbroken and imperishable tie that unites the Brethren.

Shortly before twelve o'clock each Brother betook himself to his own home, highly gratified at the progress Masonry is making in Bombay, under zealous and competent Masters.—*Courier*.

*Masonry and Misrepresentation.*—We are proud to say that the press of India, "licentious" though it be, so far as our experience carries us has never merited the imputation of lending itself to wilful and malignant misrepresentation. This remark applies to the European press exclusively; how far a portion of the native press of the country is entitled to respect may be gathered from the following gross and wilful perversion of facts by the *Bombay Chabook* newspaper.

In our issue following the festival of St. John we gave a short description of the meeting of the Masonic Brethren on the 24th of June. We made allusion to the appearance of Native Brethren.

With reference to the above quoted remarks, the *Bombay Chabook* of the 29th ult. (as appears in the *Gentleman's Gazette* of the 6th inst.) contained an article which we print, and to which we would invite attention, observing that the writer in the *Chabook*, whoever he may be, had neither the courage nor candour to *translate* the article from the *Courier*, but meanly and contemptibly imposes upon his readers what he terms "an abstract" of that article, but which, as will sufficiently appear, is a wilful perversion of truth and fact from the beginning to the end.

*Translation from the Chabook.*—"In our last publication we made an allusion to the Parsee Freemasons. Since then the notice of the celebration of St. John's day at the Masonic House, Mazagon, has been published in last Friday's *Courier*, an *abstract* of which we publish below

*in such a manner as to render it intelligible to our countrymen.* Our contemporary says that on this occasion there were eight Parsees and Mahometan Brethren present, who afterwards, with their European Brethren, *partook of their meals*; and the circumstance afforded them more than ordinary gratification that evening, and no less surprise, to witness the propriety with which they (the Parsees and Mahometans) conducted themselves at the ceremony of this pious festival and at the festive board, and that nothing can be more satisfactory than to observe such new order of things *when the Parsees and Mahometans joined in partaking of a meal with their Christian Brethren* on the occasion of this distinguished festival. Although they fight against each other on the score of religion, yet on the occasion of this St. John's festival they cheerfully united as one; although they were brought up from their infancy in different languages, yet now they are acquainted with and converse with each other in that of Freemasonry. The holy disciples of Zoroaster, the true believers of Mahomet, and the Christians, severally of a different creed, but united by indissoluble and everlasting ties, as if sons of one Father, met together on the day of St. John's festival.

*"We have not translated the language of our Brother of the 'Courier' verbatim, as such translation would be unintelligible; we have consequently given, we hope, the figuratively correct version of our Brother's article.*

*"On a careful examination it appears that the ostensible object of our Brother in stating this, was to show that he has been actuated by nothing but impulse of affection and regard—at the same time to notify that, though the Parsees have been, and are, so hostile to Christianity, they have done honour to a Christian festival; joined a Christian assembly, and ate and drank with freedom and without prejudice, with their European Brethren, from their glasses and on their plates. Another motive which has actuated our said Brother was to tell the world at large, and the people of Europe in particular, where the Parsee religion has been so eminently praised, and where people are so well conversant with rites and ceremonies of the Mazdesnian religion, which have excited no small curiosity, and to acquaint those who live so far off, and who believe that a Parsee will neither give water to others to drink, nor drink that which others give, (except their own tribe), that the Parsees think it no disgrace thus to join with Christians with a strong tie, on such occasion.*

*"Those natives who are acquainted with the English language will not be at a loss to make out on reading the 'Bombay Courier' of Friday, the 29th June, 1844, that between the Parsee Freemasons and Christians their exists no difference.*

*"Previous to the publication of the aforesaid article in the 'Courier,' and when there appeared a notice in the English newspapers inviting Masons to celebrate St. John's festival, we declared that the Parsees who have become Freemasons, and the Parsees who had received baptismal water and become Christians, are alike, we reckon, no Parsees, because it is nowhere written, and nowhere enjoined in, or by the Parsee religion for the Parsees to join any assembly celebrating a Christian festival, or to join with them in taking their meals. Some say that the ceremony of this festival was made by Freemasons—we ask them on what account was it made? It was on account of the St. John, nothing but St. John's festival, and those who can worship St. John must once, an hundred*

and thousand times over and over, be considered as having separated themselves from the Parsee Tribe.

“ Our prophecies have often been fulfilled, and those Parsees who formerly heeded not our hints, have often had cause to repent. We throw out now only a hint, that as Freemasonry has begun to attract the special attention of the Parsees, if a stop is not devised to be put to it, we are persuaded that in five or seven years the Parsee religion will be more and more enfeebled, and that of Christ abundantly spread in its stead.

“ Had any poor Parsee, even mistakingly committed such an act, our Brother of the Jami-Jamsed would have girded his loins with all the twelve weapons; flashed like lightning, growled like thunder, and deluged him with rain; (but different has been the case), *here sons of setts are eating dirt by way of amusement*, and our brother (the Jami-Jamsed) being one of the elected buffoons of their table, he has hidden himself under clouds like the moon in the monsoon !”

From perusal of the above, it will abundantly appear that the *Chabook* has written untruly in using the words “ *partook of their meals*,” and again in repeating that “ *Parsees and Mahomedans joined in partaking of a meal with their Christian brethren*.” Also in the following passage: “ they have done honour to a Christian festival; joined a Christian assembly; and *ate and drank with freedom* and without prejudice, with their European brethren, *from their glasses and on their plates*.”

Not a word of all this will be found in the “ *Courier*,” of which it professes to be an intelligible “ abstract.” It is all fabricated with the object apparently of creating a prejudice against Masonry in the minds of the native population, and also of attacking the highly respectable families of those Parsees who are *classically* described by the “ *Chabook*,” as “ sons of setts *eating dirt* by way of amusement.”

The knowledge possessed by the writer in the “ *Chabook*,” of the Christian religion, is clearly demonstrated by his attributing to Christian Freemasons the “ *worship* of St. John,” but—we apologise to our readers for the length of observations, which we have been induced to make, solely with a desire to relieve our Parsee and Mahomedan friends from the annoyance of uncontradicted misstatements.

The writer in the “ *Chabook*” exhibits a wonderful degree of ignorance also as to the progress made by Europeans in the art of cookery;—of the perfection to which his sect may have brought the gastronomic science we have no means of judging, not being admitted to their feasts, but as to the cleanliness and wholesomeness of the good things provided on St. John’s Day last, we feel some degree of confidence in pronouncing them good and nutritious, and if the Parsee brethren had joined in their demolition, there would have been no danger of “ the sons of setts eating dirt by way of amusement,”—that being one of the pastimes prohibited by Freemasonry. This we mention in confidence.

[All works well—the Parsees and Mahomedans in India are being enlightened; the Prince of Prussia, too, may take a lesson from the “ *Chabook*,” and timely step forward to do justice to his Jewish Brethren, who may safely bide their time.—ED. F. Q. R.]

*To the Editor of the Freemasons' Quarterly Review.*

Sir,—“May this foundation-stone prove the superstructure of a building that shall endure for all ages.” Such is the concluding remark of a brief sketch you have given of the Lodge “Rising Star” of Western India, in No. 5 of your Review, dated March 31, 1844; and in it you are most cordially joined by the whole fraternity of that distant province, and no doubt by all the Brethren scattered throughout the globe. Personally I have not the honour of your acquaintance, of your predecessor I had; him I knew to be zealous, and have no reason to doubt but that you are the same; consequently I suspect it will give you, as well as no few of your readers, pleasure to hear a little of the progress of Rising Star; and being myself fond of masonic chit-chat, I will, if you will allow me, tell you what we have been doing, and how we have been doing it.

You are perhaps aware that the island of Bombay can boast of a greater number of languages, religions, and nations amongst its inhabitants than almost any other place in the known world; for, besides considerable numbers of every Christian sect, it contains indefinite numbers of Musselmans, Hindoos, and Parsees, neither are Jews, Chinese, and more or less of every neighbouring nation wanting, including in its 300,000 souls some of almost every European as well as Asiatic country, America being not altogether unrepresented. Be it remembered too, that the vernacular language of each of these parties is still in use at Bombay; although, to some little extent, the English is known to most. The Romanist still uses the Portuguese; the Musselman Arabic, Persian or Hindustanee, according to the country from whence he is derived; the Parsee clings with cherished fondness to his adopted language, the Guzrattee, whilst the Hindoo of Bombay is colloquial in his native Mahrattée.

But to a person unaccustomed to India, what idea can be given of the prejudices of caste, or of the impassible barrier it opposes, not only between the various nations, but the different families of the same nation? Amongst all of them, certain foods are religiously forbidden; and no two of them will together participate of the same meal, the Christian alone being above the prejudice, and freely using all God's creatures; each sect looking upon another with no little jealousy, and some dread; the Hindoo and Parsee still recollecting the horror and persecution of the Mahomedan invasions, and all feeling the present supremacy of the British power. With people then of these different habits and feelings is the great society of Bombay composed; but it will not be necessary for me further to particularize their peculiarities, as I wish to tell you why, and on what principle, the native Lodge has been founded. You will recollect, that, about the beginning of the year 1843, the foundation stone of the Jamestjee Fejeeboy Hospital was laid in Bombay, with Masonic honours, in the presence of the founder and the Honourable the Governor; and nothing of the sort having been witnessed there before that impressive ceremony, which was beautifully performed by the R. W. P. G. M. of Western India, and a large assemblage of Brethren, it made a considerable impression upon the wondering natives; and nothing more so than by observing the high and wealthy of the Residency in such close communion with their more humble brethren; and constant and earnest were the after-enquiries, respecting the mystic tie, that could bind them so intimately together. To the inquiring mind the Craft have ever been ready and willing to explain to the uninitiated the grand

principles upon which our Order is founded; nor were the Bombay Brethren to be the first exception, and the result was, that many became eager for the privilege of wearing the badge of innocence, and to be received into the fraternity, some of whom were men of well known talent, enterprise, and honour.

This feeling being observed and examined, some of the leading Brethren in Bombay, after mature consideration, determined to gratify their laudable inclinations; but now appeared the difficulty, for, on more than one occasion, the only lodge in work in Bombay had negatived the admission of any native, even as a joining member; therefore there could be no hope in that quarter, the opinion of the Lodge having been so decidedly given. But however we may admire the sincerity of its members, we may certainly doubt their judgment in the decision come to; and hope that, by the future culture of Masonic principle, and observation of the fruit produced by "Rising Star," the opinion acted upon may be proved to be erroneous.

The only plan then that could be adopted was to found a new Lodge for the purpose of the admission of native gentlemen, which was accordingly done, in the manner you have described in your former number, doubly guarding each of the grand landmarks of our Order; every responsible office being filled by tried men and true, till others shall be found to be worthy. One thing, however, admits of but little doubt, that "Rising Star" will, before many years shall have passed away, have gained such altitude in the heavenly science, that it will shed a brilliancy over the whole of Western India, returning in tenfold degree the light it is now borrowing from the European Brotherhood; for Lodges in India generally have not been able long to sustain a character they have, for the most part, ephemerally or accidentally acquired; for in India most men are but mere birds of passage, here to-day, and gone to-morrow; and although a Lodge may have been ably and zealously presided over for a time, the Master, even before his term has expired, has perhaps been ordered off to a distant station, where he may possibly be the only brother. On the contrary, the greater number of the Brethren belonging to a Lodge in England are permanent residents, who can not only fill the various junior offices in the Lodge; but after they have received command, can remain to teach the principles and doctrines they have learned, and ever afterwards to watch over the well-being of the Craft in their immediate neighbourhoods. In this way too may we hope to see the Lodge "Rising Star," in after years; the majority of its members being residents, it will remain as a depository for the Masonic lore of Western India; and by the correctness of its ceremonial, and accuracy of its working, become a means of permanent instruction, that has been but too seldom available in this distant land.

Our ancient charges having particularly guarded us against admitting any one to a participation of our secrets, who we have not good ground for believing will ultimately reflect honour on the Craft, would of course induce an attentive listening to all the dangers and inconveniences attending the admission of the native of India into our Lodges, that were made by some anxious and zealous Brethren; and every precaution that foresight and knowledge could take have been adopted to sustain the purity of the sanctuary; and, consequently, two or three deviations from the usual customs have been adopted, for instance, the declaration commences, "I . . . . in the fear and belief of the only one true and living God, of a state of reward and punishment after life, for deeds done in the flesh, and of the nature and import of a solemn obligation."

Then follows the usual one, p. 85, par. 3 of the Constitutions, which is not only signed in the English, but the vernacular of the candidate, after a *vivâ voce* examination by a brother in whom confidence can be placed. Again, an examination is entered into regarding the nature and import of the serious promise before it is made a solemn obligation; so that no part of it may be by possibility misunderstood, or rashly entered into, but impressed with all the solemnity that part of the ceremony is so peculiarly capable of receiving; but the great point, the obligation, how is that administered? In every respect in the usual way; but again with an addition, for each is re-obligated on what he considers as most binding on his conscience; for instance, the Mahomedan, although he believes in the Old Testament, does not believe in the divinity of Christ; therefore, any obligation taken by him on the Gospels would not be binding on his conscience, as is the case with an obligation taken on the Koran; therefore, he is re-obligated upon that book, in the same way as the Jew is re-obligated on the Pentateuch. As Masons, the Bible is ever open before us, it is our great light—the light of the Law and the Prophets; but as Christians we have also the light of Revelation attached to it, to guide us in our pilgrimage of life, and which is necessary for the obligation of a Christian Mason, as no other would be binding on a Christian's conscience, but which would not be so either on the Musselman or the Hebrew, the one in his faith stopping short, and the other going beyond it. These deviations, or rather additions, were considered necessary and proper; and to afford a sufficient additional safeguard for the keeping inviolate our sacred mysteries; and were determined on by those who have taken the responsibility of the Native Lodge upon their shoulders, and who will not leave their Native Brethren with a bare initiation into the ceremonial mysteries of our Order, but who can and will carefully instruct them in the principles, and in the working out of the grand end and aim of the institution, to shew them that there is at least one place here on earth, where men of every denomination may meet on terms of brotherhood and equality, whatever may be his colour, or whatever may be his creed, so long as he believes in the one true and living God, looks forward hereafter for reward or punishment for deeds done in the flesh, and lives an honest and upright life before his God, and with his neighbour; and to prove to them, that although their different prejudices will not allow them to eat together, they may advantageously join together in the performance of good works, and in the cultivation of every virtue; that brotherly love may be encouraged, relief practised, and truth be triumphant; that they may be taught to despise the littleness of sectarian prejudices, and to view in every son of Adam, a brother of the dust.

At the first regular meeting of the Lodge, two initiations took place; one a Parsee, the other a Mahomedan, both of them of the most respectable amongst their own people; the former a particularly intelligent and clever man, a F. R. S., and possessing considerable scientific acquirements; but unfortunately those who are nearest and dearest to him are not quite so enlightened as himself, and cannot be brought to look with complacency on the step he has taken; and consequently he has been subjected to considerable annoyance, so much so that others have shrunk from encountering it. But this is nothing more than Freemasonry has been accustomed to in all ages, from the powerful ignorant, and the bigot; and what is not even discontinued by the enlightened (!) European in our own day, as so recently exhibited to the world at large



in the Malta Pastoral ; therefore, it is not to be expected that its course can be more smooth and even among a new people, with manners and habits so different from European nations. Nor are we astonished or surprised, at finding some of the old but most influential native gentlemen, putting, as far as they can do so, a direct veto on those over whom they have influence from entering into the Order, whilst the only reason assigned is, that it will bring them into too near a contact with Europeans ; and that they may be led to eat and drink with them ; and most Indian families being still conducted on the patriarchal principle, and all branches of it generally residing under one roof, this check has had some influence, especially amongst the Parsees. Still, however, there have been already eight initiations of native gentlemen into our Order ; and others have gone through preliminaries that will enable them to be introduced at subsequent meetings ; and their conduct and example will no doubt ultimately soften down, if not entirely do away with, existing prejudices, which a want of knowledge alone has given birth to ; for the bright light of truth must one day clear away the dark and dismal clouds of calumny, superstition, and ignorance.

Nevertheless, the Bombay Brethren do not look forward to, or wish for, either a great influx of members, or a rapid advancement of them through the different degrees ; on the contrary, they are most careful and cautious in their selections. It is not to all who knock that the door is opened ; but most anxious are they that no objectionable person should gain admittance. The fee is high, and the scrutiny severe, whilst the examination before advancement is critical and searching ; and a good practical knowledge of one degree is required before a second step is given—the by-laws requiring a much longer period to elapse than stated by the Constitutions.

One point more, and I have done for the present—the Lodge “Rising Star” ranks under the banners of the Grand Lodge of Scotland, in common with all the Lodges at present working in Western India. Unnatural mothers will ever produce undutiful children ; the Grand Lodge of England having proved herself an inattentive and disobliging guardian, a foster mother has been found, who will watch more carefully over her adopted children. To the citizen of the world it little signifies under what banner he ranges himself, provided it be a truly Masonic one ; and whether the Rose, the Shamrock, or the Thistle be emblazoned upon it, he can still work on with that love and harmony that should ever characterise free and accepted Masons. But with age parents become feeble, and often even disabled ; it, therefore, behoves them to cherish their offspring, so that in the evening of weakness and in trouble, youthful and willing Lewises may be found to lend their strength and support when needed. But children cannot always endure neglect, even from their own parent—much may be borne ; but there is a point at which even filial love will cease.

Bombay, June 19, 1844.

FRATER.

HONG KONG.—The latest intelligence from this country announces, that Bro. H. C. SUIR (representative from the Grand Lodge of Ireland to the Grand Master of England), has thrown up his appointment as Consul, and intends practising as a lawyer.\*

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\* So JOAN Chinaman is to be treated with a dish of law. How will he eat it—with chopsticks ? We should like to see Bro. SUIR with his Chinese clients.—ED.

## REVIEW OF LITERATURE, &c.

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*A Sermon.* Preached by the Rev. Hugh Hatton, *M.A.*, at Birmingham, on the 21st day of January last. Josiah Allen, Jun. Birmingham.

This impressive discourse was preached on the melancholy occasion of the decease of a most estimable young man, Bro. Alfred Allen, who was initiated in the "Lodge of Light," and who was also instrumental in the formation of the St. James's Lodge at Handsworth. He died at the early age of twenty-five, highly esteemed and greatly beloved by all who knew him, and they were not few—

*"He cometh forth like a flower, and is cut down."*—Job xiv. 2.

How appropriate is the text, and how beautifully did the pious preacher illustrate it; well did he exhibit "the frailty and uncertainty of human life, typified by a flower." This type pervades the sermon in its various points, both of divine revelation and human nature—the germ, the bud, the blossom, and the prematurely withered stem, weighed down with its ripened treasures by the unsparing scythe—are all touched on in a spirit of peace, and the reader is taught how the good man may meet death. The symbolical allusions are powerful, and the course of the mysterious transition from life to death is traced by a master-mind in feeling, by an earthly minister of the holy word. The example of the youthful sufferer, as a son, brother, and friend, in piety and devoutness, is offered to the consideration of those who survive, and it must be a consolation to his bereaved family, that his brief life of fervent and truthful holiness has but heralded his acceptance at the throne of grace.

*A Sermon.* By the Rev. H. Grylls, *A. M.* Spencer.

This Sermon was preached on the 16th of last April, in the parish church of Falmouth, at the installation of Sir Charles Lemon, Bart., *M. P.*, *F. R. S.*, as Prov. Grand Master for Cornwall, to whom it is dedicated.

*"And let Zadok the priest and Nathan the prophet anoint him here king over Israel; and blow ye with the trumpet and say, God save King Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead, and I have appointed him to be a ruler over Israel and over Judah."* 1 Kings i. 34—35.

As the text implies (and a more appropriate one could not be chosen for the occasion), the discourse treated on the ceremonial of the day. The reverend Brother, competent to his task, entered into the subject with that fervid and natural eloquence for which he is so deservedly reputed. Himself a Master in Israel, he knew full well the inexhaustible source from whence to draw the materials of his sermon. The temple of Solomon furnished ample means. Freemasonry, with its grand attributes, was in the mind's eye, and found in Bro. Grylls a moral champion equal to his task. Speaking of Solomon and the temple, he observes—"Piety contrived the plan, devotion laid the foundation stone, and religion raised the top stone." We have perused former discourses of our reverend Brother with grateful attention, and the present yields to none of them in construction or effect.

*The Historical Landmarks, &c.* By the Rev. G. Oliver, D.D.—Spencer.

This "serial" has progressed to its eighth number, and advanced into the 11th Lecture, embracing the twelve grand points in Masonry. It is embellished with a plan of Jerusalem, from the most approved authorities. We are astonished at the compendious notes, which show to what an extent the learned Mason has directed his researches; he may be well termed the "man of the hour;" but it may be also observed, that as he has himself created an impetus of Masonic intelligence, so he will not be surprised that a grateful fraternity appreciate his untiring service.

*Latomia.* J. J. Weber, Leipzig. Nos. VI. and VII.

The numbers 6 and 7, being those of December, 1843, and March, 1844, are now before us.

After two years experience we are much pleased to find this publication taking the rank its well written essays are entitled to command; that it gains strength by age, and as its voice becomes firmer its tones are heard at greater distances, and listened to with attention. We hope it will continue the course it has taken, and disseminate knowledge and instruction, news and amusement, in every part of the world. We strongly, we might say strictly, recommend its perusal to every Freemason, for the spirit of truth it breathes in all its chapters, and for the great research conspicuous in all its articles. The present numbers contain the usual local gossip, poetry, intelligence, criticism, and extracts from the "Freemasons' Quarterly Review;" the latter, by the way, are not acknowledged.

The contents are—The Spiritual and Corporeal in Mankind and Freemasonry—Masonic Light and World, being a continuation from the previous number—Respecting a Secret Society in China—Why is Freemasonry prohibited in so many European States?—A History of Freemasonry in Denmark—Account of the Centenary of the Lodge of St. George at Hambro—A short but general History of Masonry—The Object and Life of Masonry—Statistics of Freemasonry in North America—Extracts from Dr. Oliver's Works, &c. &c.

This mere recapitulation of titles of contents will show the variety of matter contributed, and the information to be found by a perusal; we find every article treated by scholars, gentlemen, and men of taste, and hope their own mental profits will keep pace with the profit their readers must derive from their works.

The following new Masonic works have appeared in Germany:—*Bibliotheca Magica et Pneumatica*, Leipzig—*Bibliographie der Freimaurerei*, Frankfurt, A. M.—*Niederlandschs Jaarboeke voor Vrijmet-salaren*, at Amsterdam.

Will shortly appear a work in three volumes, published by Palm in Erlangen, entitled "The Seven Wise Men of Greece," which we are told every Mason should possess.

*Freemasonry contrasted with Intolerance.* Dublin: Grant and Co., Grafton-street; Curry, Sackville-street. Price Two Shillings. By Bro. Milo Burke O'Ryan, Master of Lodge 206, Dublin.

The extreme press of matter upon our columns, and the unusual space which we have been obliged to devote in this number to Irish Masonic

transactions, oblige us to curtail considerably the notice which we had intended to give of the above tract. Its production has been elicited by the unjustifiable attack made last year upon the Order of Freemasonry by the Edict of Caruana, and its object is to prove "*that recent denunciations of Freemasonry by churchmen are wholly unsupported by the councils of the Roman Catholic Church, or by any real ecclesiastical authority whatever.*" This pamphlet is very pleasingly dedicated to the Right Worshipful Bro. FURNELL, Prov. Grand Master of Masons in North Munster.

The author, we are informed, is not only a member, but a strict and zealous adherent of the communion of the Roman Catholic Church. It is therefore highly gratifying to us, who are of a different persuasion, to perceive that the AUTHORITY of so ill-advised a document as that to which the Archbishop of Malta has given his sanction is contested, and that, too, by a Roman Catholic, whose mode of dealing with so delicate a subject bears a highly creditable testimony to his candour and erudition.

To our mind—the adhesion of so many honourable and enlightened Roman Catholic Brethren as have joined the ranks of Masonry has always appeared a sufficient demonstration that the creed which they conscientiously profess *can* contain no doctrines opposed to the principles of our moral union; and, satisfied with this guarantee, we have always endeavoured to abstain from entering upon the discussion of the subject in the arena of polemics.

Others, however, may require more rigorous arguments than those which, we confess, are entirely satisfactory to ourselves. And to such persons—especially to our Roman Catholic Brethren (whether belonging to the Masonic body, or unacquainted with its friendly ties)—we do not hesitate to recommend the attentive perusal of this elaborate pamphlet of Bro. O’Ryan.

Bro. O’Ryan, we also understand, is a young Mason; and in his tract he very modestly, but with proper spirit, deprecates and condemns the censure which, he supposes, may be directed against his publication, as the production of “a man not possessed of wealth, or holding an elevated position in society” (page 9). But we rather hope that such illiberal and senseless strictures are rare, especially among the members of the Order for whose use it may be presumed this tract is chiefly designed; and, moreover, we would estimate the writer’s abilities at a lower valuation than we are at present disposed to give him credit for, if we thought them insufficient to enable their possessor to cope with far greater obstacles to fame.

*A Circular Letter addressed to all Jewish Freemasons in Prussia, &c. &c.* By Bro. Adolphe Trenel.

This brochure originally appeared in the German language, and has been translated by the original author into the French. The necessity of this letter is clear and obvious. The Prussian Lodges having refused admission to the Jewish Brethren, for no valid reason, place themselves out of court as a body of Freemasons; in fact, by such violation of the “first principles” of the Order, they are answerable to the Masonic world.

In a letter dated January 23, 1842, written with much temperate forbearance, couched in the most respectful terms, signed by twenty-three Brethren, and addressed to His Royal Highness the Prince Royal, Grand

Master of the Grand Lodge of Prussia, the true principles of Masonry are explained, and a pointed reference made to those ancient charges as from time immemorial they have been and continue to be observed by the Grand Lodge of England. On the 26th of April, in the following year (!), his Royal Highness replied to this memorial, declining, however, to interfere, on the plea that, having been elected according to the statutes, he was bound to preserve them from innovation; and as those statutes precluded the initiation of any but Christians, he could not comply with the request to admit Jews, however laudable such request might appear to him to be.

The Grand Master of Prussia in this case is evidently in error, for the Grand Lodge of Berlin, the Royal York (so named after the late Duke of York), was founded on the English system, and consequently the innovations commenced at an after-period.

Our Jewish Brethren, we understand, are much depressed at the present aspect of affairs; we recommend them to be of good cheer. The days of prejudice are numbered, and in the future there is hopeful expectation. May the words of H<sup>M</sup> who stilled the waves and hushed the tempest, "This do in remembrance of me," enlighten the Grand Master of Prussia, and prove to the Jewish Brethren that the "DIVINE REFORMER," who submitted, for their sake, to rites and ceremonies, inculcated the importance and necessity of patience to endure, and of hope to ensure its reward.

*The Miseries of Prostitution.* By James Beard Talbot. Madden.

It may be remembered that on the withdrawal of the Bishop of Exeter's bill in relation to this subject, it was considered desirable that further evidence should be adduced, this it is the object of the author to supply. He has shown great industry in the collection of a vast number of papers, which have been arranged with so much care as greatly to enhance their value. "To the pure all things are pure;" and in approaching a subject fraught with such vital importance to the interests of society at large, it has been necessary "to show virtue her own image; vice, her own deformity." The haunts of vice and misery, with their attendants, prostitution and crime, have been explored, and the result shows such a hapless statistical account of profligacy, leading by sure degrees to moral and physical death, under circumstances so harrowing to humanity to contemplate, that we go heart and soul with our author in the endeavour to impress the public with the stern necessity that exists for providing the remedy; indeed, unless they do so, it is too probable that the moral endemic may, like the plague of old, visit their own homes, and not leave them scatheless. Let it be borne in mind that there is no evil without a remedy, if we but determine that a remedy be applied to its root. To that accursed portion of our race—be they lords or commoners—who think lightly of the seduction of woman, and afterwards abandon her to a still lower hell, we have not one word to say; our hope is with the father, husband, and brother, whose happiness is centered in the joys shared by the daughter, wife, and sister, and who valuing those joys as the choicest gifts from Heaven, will not neglect the best means of bringing within the folds of its mercy those who have strayed from the paths of virtue and peace. Among the causes of prostitution are some within the power of every one to assist in removing—viz., inadequate remuneration for female work; want of employment; want of proper surveillance of servants; the countenance

given to vice ; the small encouragement given to virtue ; bad example of parents. Our own observation points to the necessity of promptly removing the first cause by a simultaneous movement among all classes.

We felt some hesitation in noticing this pamphlet, but our hesitation yielded to principle ; and we trust not merely that we have acted rightly, but that our attempt to awaken the public to the investigation of the subject may not altogether fail.

*Memoranda of Irish Matters.* Machin, Dublin ; Simpkin & Co, London.

"Ireland is our party." With these ominous words the author of these "Memoranda" ushers them in to the notice of the critical world. They certainly do not fall within the bounds of Masonic examination, inasmuch as they have not merely a very strong political bias, but they are altogether of too un-English a nature to stand such a test ; indeed, had we not good grounds for referring their authorship to an Irish Masonic Brother of high reputation, we should have hesitated in presenting these "Memoranda" to the notice of our readers. We entertain hopeful expectation that the dignified conduct of Lord Denman and others on the recently delivered judgment, will tend to remove from the author's mind some of that prejudice which obscures some otherwise excellent writing, and that a more liberal tone will consequently be imparted to the second number or series of the "Memoranda of Irish Matters ;" so that they may be more acceptable to the English reader, and their merits appear in their proper light. The seventh memorandum is curious ; it charges the poet Campbell with piracy, or with plagiarism at the least, in having assumed the authorship of that beauteous composition "The Exile of Erin." The details are startling. Some biographer of the deceased poet will surely remove this stigma, or explain the circumstance. Meantime we refer the author of the "Memoranda" to *Fraser's Magazine* for this month, page 342, where it is observed of Campbell that "He set sail for Hamburg, where, struck with the sight of many of the Irish exiles in that city, he strung his harp anew, and sung that touching song 'The Exile of Erin,' which will endear his name to the heart of every honest Irishman."

*My Dog Brace.* A Poem. By the Rev. Calamus Kurrens. Mortimer.

This is indeed a curiosity "in very irregular verse, and otherwise very irregular, with a singular postscript in prose, addressed to the working classes in England by a little country parson, and secretary to the Anti-Kant Society."

The dedication to those in England who live by the daily labour of their hands is unique in its way, but although quaint, is not sufficiently easy and fluent to interest them ; it is rather written *for* than *to* them. The cantos are somewhat after Butler, and have an earnestness, although they do not flow as trippingly. *My Dog Brace* is a study, and requires more looking into than a mere glance. There is soul in it.

*On the advantages of a triform System of Colonization to South Africa.* By Edward King. Longman & Co.

The author is a medical psychologist converted to his theory by a politico-Christian philanthropist ; he states that he uses a phraseology as little in vogue as the science of psychology. His views of ensuring the

existence and prosperity of the British empire in South Africa by establishing Christian love, by renouncing the devil and all his works, and by taking the last Commandment of God for sole guidance, are pretty good evidences of a moral spirit. Another trifling influence is the arrangement of rent, interest, and capital, from which he draws very strong inferences and appliances. The difficulty of his work to the general reader will be found in the proof of his own acknowledgment that he uses a phraseology so little in vogue. He concludes his pamphlet by stating that mankind, after a hundred generations, are as far from perfection as they were a thousand years ago, and that "it may be strictly questioned whether Diabolism be not more rampant, now, than ever heretofore." What will the Bishop of Exeter, or the R. C. Bishop of Malta, say to this sweeping denunciation of their respective merits? It is but fair to state that the pamphlet deserves attention.

*Chapters on Working People—how to elevate their Morals and improve their Social Condition.* By Benjamin Love. Simpkin & Co.

This pamphlet differs from the former in the simple fluency of its language, which may be easily comprehended by those to whom it is addressed; yet it is not unworthy the attention of the higher order who, as stewards of the blessings entrusted to their bestowal, may learn to examine into the facts, and it may be, exert themselves to improve the social condition of their fellow-creatures.

*The Hand-book of Bathing.* By a Physician. Sherwood & Co.

This unpretending little treatise is deserving of attention; it treats in a comprehensive manner "on the use of baths and sea bathing, including directions for administering the cold, warm, shower, and medicated baths;" nor does it confine itself to these matters, for it offers "general instructions for the bathing of infants and children." Small as is this little Hand-book, it should be translated into German for the benefit of Preissnitz, Claridge, *et id genus omne*, to whose voluminous works on the water cure, or, rather, curse, it stands forth as a moral contrast. The observations on the skin as a recipient and conductor of vital influence and impressions, although not new, are very sensible. The Hand-book of Bathing must be useful to all, but is especially adapted for the dyspeptic patient and the traveller.

*Spectacle Secrets.* By Geo. Cox. Hamilton, Adams, & Co.

Although the author may be considered as one who would advance his own case to the favourable consideration of the public, we, who do not see so well as formerly, have, by the aid of *Spectacles* discovered some *Secrets*, and by his means; and we would certainly infinitely prefer being assisted by spectacles recommended by such a gentleman as Mr. Cox, than be tortured by the tricks of unprincipled *soi-disant* opticians, whose rapacity and assurance are only equalled by their ignorance.

*Chymical Delectus.* By the same Author.

A very useful little work, which will repay attention.

## ARTS, INVENTIONS, &amp;c.

*Betts's Patent Metallic Capsules.* Under this head we class a most excellent invention.—Whoever succeeds, in these days of active competition, in producing a superior article of consumption, particularly if it be applicable to general use, must make up his mind to maintain his ground against a host of assailants. Nor must he be surprised if, foremost among his competitors, some will develop the faculty of imitation in a manner closely approximating to fraud. An inventor, therefore, must be forearmed, if it be possible, for his own protection; and, as a sort of trustee in common, for the security of the public, he must be equally in a condition to save every purchaser from imposition. Now this is, perhaps, the fortunate position of some single originator of a good thing out of a thousand of his less successful compeers.

Just in that enviable situation stands our worthy Brother, William Betts, as one of the firm of J. T. Betts, jun and Co., proprietors of the Patent Brandy Distillery, Smithfield Bars. Having made great and well deserved progress in the sale of that article, the purity and healthfulness of which are vouched for by the best chemical analysers, and backed by the opinion and practice, (by prescription,) of the highest medical authorities, in the most celebrated hospitals in the kingdom, their success has caused numberless attempts to be made for the introduction of inferior and spurious articles, in substitution of their Patent Brandy. But, by the use of an invention, patented in this country by Mr. J. T. Betts, sen., their predecessor at the distillery, they are enabled to set imitation and fraud at defiance.

This invention is called the Patent Metallic Capsule. With it the neck and mouth of the bottle is hermetically sealed; and, the capsule having the name and address of the firm embossed upon it, and being necessarily destroyed on the extraction of the cork, any attempt at fraud must be instantaneously detected. The capsules are made of the celebrated Banca tin, the produce of the East Indies. The machinery by which they are made is so beautiful that it deserves particular mention. The metal is cast in long strips or bands, which are passed successively between four pairs of cylinders, until the proper degree of tenuity and polish is obtained. The ribbands of metal are then placed in the grip of another machine, which cuts them into circular discs. The process of shaping the discs into capsules is very ingenious; and the machinery employed is complex and elaborate. The discs are dropped into a hopper, and each one is separately thrust by a plunger, or stamper, into a circular orifice, which gives to the disc its first approximation to the cap form; the embryo capsule is then transferred, by the self-acting movement of an eccentric wheel, to about a dozen other stampers: by each of which it is thrust successively into corresponding orifices, until it is completely formed. The name and device required are subsequently stamped with a die by the usual process. The method of fastening the capsule on the bottle or jar is very simple: a small cord twisted round the neck of the vessel, bow-string fashion, effectually secures it, with the addition of a touch of cement.

Of course the valuable application of this invention is not confined, by the proprietor, to his own immediate purposes. It is of the most extensive utility; and has been already adopted by a long list of wine merchants, soda water manufacturers, pickle and sauce makers, and, in



short, by all who desire to preserve the contents of bottles and other vessels from loss, substitution, the ravages of insects, &c., and to avoid the clumsy and uncleanly contrivances of wire, wax, resin, or other objectionable means; and who would have clean table-cloths and carpets.

*Montiero's Anglo-Spanish Chocolate.*—We make no apology for introducing this elegant preparation of a very essential article of domestic use to the notice of our readers; the proprietor (a Spanish gentleman of distinction), has, for reasons not necessary to be stated, offered the article to that test of public approbation which, if purity in its preparation can entitle it to, it is certain to secure. Some of the most eminent physicians have highly recommended it, more especially to the dyspeptic, or to those afflicted with indigestion. The Lozenges composed of the same material, as an agreeable companion to those who suffer from debility, will be found a ready resource, particularly when travelling, or during the night.

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## TO CORRESPONDENTS.

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**MEDICO-FRATER.**—The late Sir Astley Cooper was a member of the Watford Lodge. Bro. Robert Keate, the present serjeant-surgeon to the Queen, was, and may be still, a member of No. 2.

**A NON-CARBONARI SED NUPER ILLUMINATUS.**—If our Correspondent will be more communicative and embody his views, we will not only enter into the subject, but place before our readers some musings of a reflecting mind.

**A NOTICE,** from the "Orient," published at Leipsig. "If any of our readers know of the following work, or where a sight of it may be obtained, they are earnestly entreated to inform the Editor. Title—'*The Hebrew Mysteries, or the Oldest Religious Freemasonry.*' Leipsig, 1788." (Translated.)

**BRO. MICHAEL BERKLEY.**—The mistake arose from the printed card, in which the name of Bro. Charles Milne, as Steward to the Girls' Festival, from Lodge 85, appeared, instead of that of our esteemed Correspondent.

**PHILO LATR.**—We are in the same predicament with our intelligent Correspondent, and are desirous to know the "unde derivatur" of the word. If a lawyer, "Philo-lat" would signify "he lurks," (a legal fiction.) All we complained of at the time was a lack of generosity in the author.

**JACKIN AND BOASH.**—We thank our esteemed friend for the spurious jumble of trash, which has been evidently copied from an attempt at imposture under a somewhat similar title, in 1809, which was fostered on the credulity of the "Dupes of a Day." Carlisle, of infidel notoriety, followed; and their successor need not otherwise be alluded to than with pity and contempt. We caution the Brethren instead of drinking from a polluted source, to read DR. OLIVER'S works. We court correspondence, but under a more appropriate signature.

**ORANGE BOVEN.**—The State Papers of the Spice Islands are spicy things, and will serve now and then to season a dish fit for a king as well as a Lewis.

**A PAST GRAND STEWARD** is in a pet about nothing. Will he bear in mind that his "Admirable Crichton," although he may be 66, cannot altogether help wandering from the straight line.

**MARCUS.**—The papers of "Antiquity" are most welcome.

A MASONIC JIM CROW is hardly admissible. Has the dedication been seen by the patron? If so, how he must have wheeled about, turned about, and jumped—just so (!)

AN IRISH BROTHER.—The anecdote of the late Bro. Charles Matthews, from the "World," (a Dublin paper) originally appeared in the *F. Q. R.* All our contemporaries are freely welcome to our pages; but in fairness they should acknowledge the source.

ONE DESIROUS OF A SEAT AT THE BOARD.—The course has been for some time to *kou tou* to two members.

KEY-HOLE.—23rd July.—The will was strong, but not the power.

A MEMBER.—Enquire of the Secretary to the Grand Officers' *Mess.* Sumatra, we believe, is not a member; the gallant adjutant is.

A PAST MASTER.—Thanks for the hint; but we should prefer the fact. The tenants of the "Augean stable" will assume consequence, and like to hint that they cannot answer even proper queries, lest their replies should find their way to us. That such a Past Master could be so easily imposed upon is marvelous—hide your time.

ANOTHER P. M. OF DEVON.—Either put yourself into communication with the B. of G. P. or send in particulars, with names and addresses.

AMERICUS.—Bro. J. Leander Starr is P. G. M. for Nova Scotia, under the Grand Lodge of Scotland.

"THE DOGS IN OFFICE."—This satirical sketch is, we presume, a parody on Landseer's "Laying Down the Law," and his "Dog Bill," but as we declined a similar drollery in the grosser days of snarling, barking, snapping, and biting, we will not encourage hydrophobia among the well disposed of the present day.

AN ODD FELLOW.—We respect the Society, but decline the article. We have read Mr. Deacon's sermon with much satisfaction.

BRO. LARKWORTHY.—Many thanks.

MYSOGVNIST is inadmissible; he has mistaken the subject; has misunderstood, and consequently misquoted both Shakspeare and Scott.

A FRIEND TO DEPARTED WORTH.—The decease of Bro. Alfred Allen was noticed in our number for March.

A MASON.—The party was excluded from the G. S. L. on the 18th November, 1829, and thereby became better qualified as "informer," in 1833.

BRO. W. TUCKER.—Many thanks.

FRATER.—The Masonic Widows' Fund is not yet commenced. Let the Provinces be staunch, and success is certain.

A TYRO.—By purchasing such trash, you merely transfer money from the pocket of a fool to that of a knave.

BRO. JOSEPH BEHREND.—The exclusion is passing-wonder. Our Jewish Brethren may rely on our support in their cause.

OXONIKNSIS may probably gain information of the "Churchill" Lodge from some Oxford Mason. Has he written to Bro. John Lane?

A CASE OF DIFFICULTY is increased by illegible writing. We take this opportunity of soliciting most earnestly that our Correspondents will only cover one side of their paper.

A PAST GRAND OFFICER.—"Waltoniana" is received. We request further contributions.

A LADY.—We cheerfully comply with the request to supply her album with an autograph of the late Grand Master; but regret we have not one left of our ever to be lamented patron the late Earl of Durham.

BRO. WATSON, CATO, and others.—Their articles are unavoidably deferred.

BRO. JOHNSON.—For the list of the Board, vide p. 195. Bro. J. L. Evans is the V. P.

A LINCOLN MASON.—We cannot solve the problem in reference to the corporation and the Lodge.

A NON-MASON might have very properly signed himself "No Gentleman." His account of the "Milford Nonsense," as he terms it, is a poor return for the kindness he confesses to have experienced.

THE SHORT NAIL AND THE LONG, is not bad, but yet inadmissible. The tin tack may hold some little matters together, but the four inch is unfit for small talk, and unequal to argument.

THE MORAL GHOULS await correction.

A NOTTINGHAM MASON.—We entertain too *exalted* an opinion of the P. G. M. and his

Lodge to trouble ourselves about the matter. They can settle the *hash* the day following the *haunch*.

A CHESHIRE MASON.—Avoid the trap—it is not safe.

A DISCIPLE OF BRO. COCKER.—The *excess* of income of the Board of General Purposes, averages £1000 per Annum.

HINT.—The order or request to *scratch* the printed list has been discontinued; a still more *cunning* mode has been adopted. Hint should not wink at this in June next.

REDRESS.—Give *Address* with name.

BRO. MORRIS LEON.—Our notice of the lamented Bro. A. Deuchar was worked off before the receipt of the letter, which was on the 21st inst.

BRO. MELNOTH'S FUNERAL.—The report of the decease of this estimable Brother reached us too late. The report from Wareham had been previously received.

#### DISCIPLINE AND PRACTICE.

THE ORATOR.—We presume this office was not created in the Lodge of Antiquity—"pro honoris causâ." In the olden time, such officer could descant on the "principles" of the Order; but "tempora mutantur," the Orator and Lecturer are "sine curâ." The anecdote of the late Royal Grand Master and one of his Orators, is reserved for the forthcoming annals of No. 2.

P. M.—The Lodge cannot of themselves proceed to judge the case of their Master, which can only be examined into by the Board of General Purposes. We have very carefully examined the case, which we think should not be made public. Shake hands, forgive, and forget.

A MASON.—We see no Masonic objection to the advertisement. There are but few Lodge jewels intrinsically worth £60; but if *warranted*, the question is settled.

#### ARCH MATTERS.

A PRINCIPAL complains of what is offensive to all. Some Masonic Hercules can alone succeed in removing the cause; otherwise we must wait.

H.—If a Brother be expelled as a Craft Mason, it does not follow that he *must* suffer as a R. A. Vide art. 10, p. 5.

IS IT POSSIBLE?—Aye marry. The — is absolutely a Past Grand Officer of the Supreme Grand Chapter; whether he is of the "*Mess*" we know not.

#### TEMPLARS.

BRISTOLIENSIS.—The Encampment of Baldwin is NOT independent of the Grand Conclave of England. By the Statutes of 1809, it ranks the third on the roll as "by time immemorial."

MANY CORRESPONDENTS.—The Non-Masonic experiment in Edinburgh is a scheme of very questionable policy, and was, we believe, broached under the idea of inducing certain chivalric characters to enter, who, *it is said*, will not join the Craft. More anon.

#### THE ASYLUM.

AN AGED BROTHER.—If you are sincere, you will not take offence; address Dr. Crucifix, who will not deceive you; a legacy may be safely devised; other parties have consulted him. He has received the legacy bequeathed by the late Mrs. Astley.

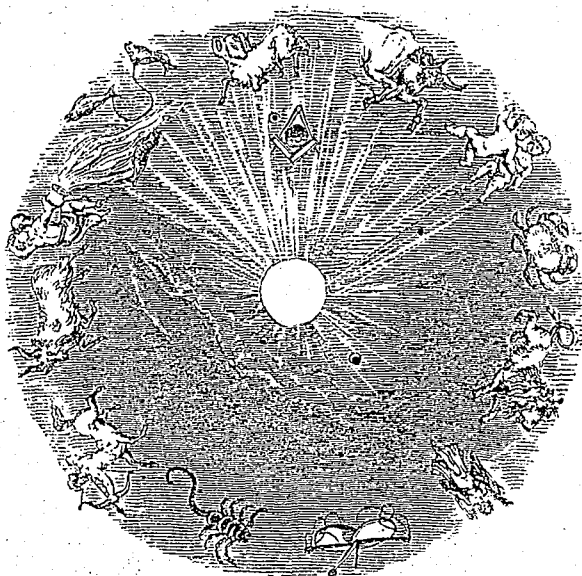
A SUBSCRIBER.—The notice of motion given in by Bro. Brewster, renders it expedient to postpone the very excellent letter.

A PAST MASTER.—Deferred for the same reason.

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THE QUARTERLY MEETING of the COMMITTEE will take place at RADLEY'S HOTEL, New Bridge Street, Blackfriars, on Wednesday, the 11th DECEMBER at Seven o'Clock in the Evening, punctually.

25, Tibberton Square, Islington,

ROBT. FIELD, Secretary.

☞ The ANNUAL BALL in aid of the Institution will take place early in the Month of JANUARY next.

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## FREEMASONRY.

## BY ORDER."

In the advertisement sheets of the last number of the Freemasons' Quarterly Review, a notification appeared, stating that the proposal for arbitration, which had been suggested by the Grand Chapter to his Grace the Duke of Leinster, for the purpose of putting an end to the existing differences between that body and the conclave styling itself the SUPREME Grand Council of Rites for Ireland, HAD NOT BEEN ACCEDED TO.

The notification further announced, that the rejection of these proposals by the Council of Rites, to whom they had been referred by the Duke of Leinster, was in direct opposition to the wishes of his Grace, Grand Master of the Freemasons of Ireland.

These statements remain uncontradicted and uncontroverted in every part. The Council of Rites have refused, and still refuse, to submit their claims to investigation, while the Grand Chapter courts the most scrutinizing enquiry.

Under these circumstances, it becomes necessary to impress upon all regular Prince Masons, that the sole origin and title of the Council of Rites is derived from Emmanuel Zimmerman, who, in the year 1800, was expelled from the Grand Chapter, for a wilful violation of his obligation.

The Council of Rites are utterly unable to refute this declaration, and have refused to venture into any discussion of the point, or to join with the Grand Chapter in a mutual investigation of their respective claims; though the Arbitrator proposed was the Venerable Walter Mant, Archdeacon of Down and Connor, Prov. G.M. of Masons in Carey and Dunluce, a Prince Mason of English initiation, and who, previous to the proposed reference, had been elected an Honorary Member of the very Chapter which had been so formed as aforesaid, under the auspices, and by the pretended authority of Zimmerman. In the same periodical (the Freemasons' Quarterly Review for last June) these liberal proposals are inserted, page 235-237, together with the comments of the Editor, highly approving of their liberality, and recommending their adoption.

All Prince Masons are hereby advised of the above unquestionable facts, not one of which can be contradicted.

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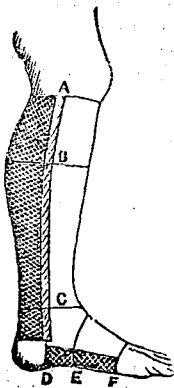
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“I am, Gentlemen, yours respectfully,

WM. SMITH,

“Chemist and druggist, Market-place, Bridlington.

“To Messrs. C. and A. Oldridge,

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FIFTY POUNDS REWARD.

THE hard substance obtained by pressure from the Crude Cocoa-Nut Oil, is an essential ingredient in the PATENT COMPOSITE CANDLES; and, as EDWARD PRICE & Co., hold the Patents for this process, and grant no licences under them, it follows, either, that the imitation Composite Candles are entirely different from the Patent ones, or, that the imitators are infringing the Patents: the first is generally the case, but to protect themselves against the possibility of the other, EDWARD PRICE & Co., hereby engage to pay a reward of Fifty Pounds, to any workman or other person, who may give such information respecting parties pressing Cocoa-Nut Oil, as shall lead to their conviction. The name of the informant will be kept strictly secret, and he need not take a prominent part in the proceedings, as all that E. P. & Co. require, is the first clue to the discovery of the infringers, which they will then follow up for themselves. This advertisement is being published in every newspaper of any circulation in the United Kingdom.

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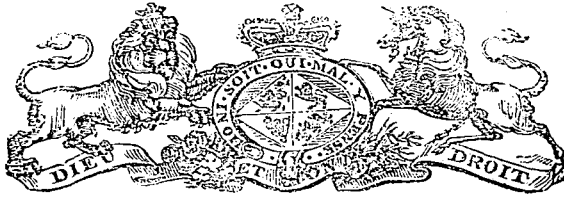
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YOUTH—MANHOOD—AGE;

ON

INDIGESTION, MENTAL IRRITATION, AND THE MORAL  
COMMAND OF THE PASSIONS.

BY ROBERT THOMAS CRUCEFIX, M.D.

MEMBER OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.

*Intus et in cute novi hominem.—PERSIUS.*

TO BE HAD OF SHERWOOD, GILBERT, AND PIPER, 23, PATERNOSTER ROW;  
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**BELL'S MESSENGER.**—This is a useful medical work; the best portion appears to us to be that which treats of the obstruction to natural functions in the latter portion of life. We recommend the work to our readers as at once scientific and practical.

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**EOA.**—It is written in a plain and easy style, from which may be obtained many valuable hints on the method of retaining the inestimable blessing—Health.

**LONDON JOURNAL OF COMMERCE.**—A strange title for a medical work addressed to non-medical readers; yet not an inapt one, when we find that the author, for thirty years past, has looked on Disease as the *Agent of Time*. The present work is evidently intended for the use of the incipient *maladiari*; for him who feels that his health is not what it was, and yet can hardly tell what ails him. From the cursory attention we have given to the work we should say, that to an individual so circumstanced, this book will solve the enigma which puzzles him. The cause of the disease will be clearly indicated to the reader, but he will meet with one serious disappointment—there are no remedies propounded; the patient must apply to a physician—to the author or not, as it pleases him—hence, Dr. Crucefix escapes the charge of quackery and medical puffery.

**MARK LANE EXPRESS.**—This excellent work might not have been inappropriately named "*Prudence versus Time*," as showing how much the ravages of time are accelerated or retarded by a prudent course of living; whose readeth let him ponder well. (See other Side)



OPINIONS OF THE PRESS.

**FREEMASONS' QUARTERLY REVIEW.**—This work is evidently the result of a thinking and instructed mind, and possesses charms for the general reader quite as much as it holds out hope and consolation for those whom it has pleased Providence to afflict with the chastisement of disease; to prove, as we are told, where error cannot be, its love of those whom it afflicts. The progressive operations of Time upon the human fabric are philosophically delineated and described in a manner that is equally new and striking. The reader who may be now in the enjoyment of robust health and quiet course of vital functions, will gather from this small and practically useful volume hints how, for the future, he may retain a continuance of those blessings which will make him consider the day when he read its pages, a fortunate era in his life. The author is one in whose hands and to whose care, the invalid may confidently and hopefully entrust his case.

**BRISTOL JOURNAL.**—Its contents are put forth as the result of a long professional career, and the facts which are communicated are startling, at the same time they are instructive, and cannot fail to awaken serious reflections in the minds of the old as well as the young, who have not yet duly considered their errors and indiscretions. After a cursory perusal of this tract, we must say that it redounds to the credit of the author, that in treating of the several delicate and intricate diseases to which both sexes are subject, they are not only handled with a masterly hand, but in a language which cannot give offence to the mind of the most modest and innocent; and at the same time every opinion is conveyed in that plain and popular form which will come home to the understanding of every one; so much so, that in the many peculiar diseases discussed, there are few but may recognise when his own case is treated of or alluded to; for how few are there that can say they are free from all disease or a tendency to it. As a compendium of the treatment of many diseases incident to the human frame, the discussion of which, from well-intentioned motives, are not often brought under public notice, the present treatise may be safely recommended to all classes of society for its usefulness, its authority, and the experience of the medical and the surgical practitioner who has written it.

**BRIGHTON HERALD.**—Dr. Crucefix is the author of several useful practical works, all tending to the eradication of disease and the prolongation of life. The present is one full of sound sensible views of the art of living—an art of which so little is known, but erring in which, more misery follows than from any other source. This work should be read by persons suffering from the debilitation of the system by time or other causes.

**CAMBRIDGE ADVERTISER.**—Dr. Crucefix, the author of this publication, (well known to the town and the country press in his literary as well as professional capacity), has produced a pleasant, useful, and somewhat rambling volume, which contains medical experience with scientific discussion and autobiographical reminiscences. Most rational men are coming to the author's main theory, that dietetics are of more importance in remedying the "ills that flesh is heir to" than the whole pharmacopœia; in other words, that the cook is better than the doctor. Cornaro was a proof of this. Though not a science now, dietetics will assuredly become one. We agree entirely with Dr. Crucefix, that ample statistics of the influence of diet on the duration of life remain to this moment a desideratum. Parliamentary returns on the subject would be more useful and seemly than the personal squabbles daily proceeding in the legislature.

**CAMBRIDGE INDEPENDENT PRESS.**—This is a popularly written treatise, and deserves the attention of all who desire to preserve the inestimable blessings of health and long life; it will be found a useful and profitable guide. The chapters on Diet and Indigestion are peculiarly valuable to the invalid, and the book may be consulted with advantage by all persons, especially the dyspeptic.

**CHELTENHAM JOURNAL.**—This is a popular rather than a professional treatise; there is an air of originality about the work, and it may become excessively useful. The cases appended are of a striking character, and there is a great deal of home truth in the observations at the conclusion, concerning the relative position of physicians and general practitioners.

**EXETER FLYING POST.**—An interesting and useful work, replete with judicious observations on the great division of life; there are some excellent remarks on the influence excited by the atmosphere, change of air, tropical climates, and various other causes, which are so constantly undermining the human frame. It forms also a ready means of reference on many important topics, which are treated of by the author in a very appropriate and judicious manner.

**LEAMINGTON SPA COURIER.**—We might at once bid the reader make "Time versus Life" a welcome inmate of his library, merely prefacing that it is the production of a gentleman of great professional attainments, long experience, and erudite research. The various diseases alluded to, such as indigestion, plethora, hypochondriasis, apoplexy, gout, rheumatism, debility, sterility, &c. are severally treated of with a masterly hand. A perusal of the work will be found equally interesting to the general reader, the man of pleasure, and serve as a beacon to the debilitated of both sexes.

**LEEDS TIMES.**—This treatise, in the form of an enigma "attempted to be solved by observations on the three leading phases of human existence, Youth, Manhood, Age," may be commended for the perusal of those interested in the delicate subjects of which it treats. The book is ably written.

**NOTTINGHAM REVIEW.**—Time, the great destroyer, is here exhibited as the invader of the human frame. To the valetudinarian, this volume speaks in the language of truth, and presents the aid which science and skill can command in his service. The Doctor gives in a popular form, useful and interesting observations which are worthy the serious attention of that numerous class who are suffering under the maladies treated of.

**WARWICK ADVERTISER.**—The work has novelty as well as utility; and its description of diseases and their varying symptoms, are admirably illustrated by cases of the utmost interest. The title of the work has a peculiar attraction, and is calculated in itself to excite both curiosity and interest. "Time versus Life"—how important, how impressive are the two great monosyllables! how comprehensive in their meaning! There is a peculiar propriety in the title chosen by Dr. Crucefix for his truly attractive work, the rapidly growing popularity of which we predict with the utmost confidence. The expressive words of the ancient and wise philosopher to his disciple were, "know thyself;" and we would emphatically say to every man—read, study, and practically understand the import of "Time versus Life," and thou may'st assuredly "know thyself" both morally and physically.

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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
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