

CONTENTS.

	PAGE
SHALL THE REVIEW CONTINUE OR NOT? - - -	381
THE CLIQUE - - - - -	391
ON FREEMASONRY (REV. GEO. OLIVER, D.D.) - - -	393
ESSAYS ON EDUCATION (REV. H. R. SLADE, D.D.) - - -	400
GLEANINGS FROM MASONRY - - - - -	403
THE FREEMASONS LEXICON - - - - -	407
TO THE GRAND LODGE OF IRELAND—NO. III. - - -	420
INSTINCTIVE AVERSION - - - - -	421
MASONIC ANECDOTE - - - - -	422
TWO VENERABLE BROTHERS - - - - -	423
THE INVISIBLE SHIELD - - - - -	423
THE PRUSSIAN GRAND LODGE AND THE JEWISH FREEMASONS - - - - -	427
TO DR. JOS. BEHREND, BERLIN - - - - -	429
MASONIC KNIGHTS TEMPLAR - - - - -	431
COLLECTANEA - - - - -	432
GENEROUS LIBERALITY - - - - -	437
POETRY - - - - -	439
MASONIC INTELLIGENCE :	
SUPREME GRAND CHAPTER OF ENGLAND - - -	440
UNITED GRAND LODGE OF ENGLAND - - -	442
GRAND CONCLAVE OF H.R.D.M.K. D.S.H. PALESTINE - - -	445
THE CHARITIES - - - - -	446
THE REPORTER - - - - -	447
TESTIMONIAL TO BROTHER E. F. LEEKS, P. M. LODGE OF UNITY - - - - -	448
MASONIC CHIT CHAT - - - - -	449
OBITUARY - - - - -	452
PROVINCIAL - - - - -	453
SCOTLAND - - - - -	476
IRELAND - - - - -	481
FOREIGN - - - - -	490
AMERICA (U.S.) - - - - -	492
INDIA - - - - -	394
REVIEW OF LITERATURE - - - - -	502
TO CORRESPONDENTS - - - - -	505

EXTRA LIMITES.

☞ In future, no "original paper" can be inserted unless received on or before the first day of the months of MARCH, JUNE, SEPTEMBER, and DECEMBER; nor any letter "to the Editor" after the 10th. Other communications and reports will be inserted as time may permit. Advertisements should, if possible, be sent in before the 23rd of the current month.

PHILO-MASONICUS.—The very important paper not arriving until the 20th, is "too late."

A CATHOLIC FREEMASON.—With much regret we are compelled to postpone the very interesting article, for a similar reason.

BRO. FOLKARD.—Many thanks, but too late.

GRAND STEWARDS' LODGE, Dec. 18.—*Public Night.*—The meeting of visitors was as numerous as usual. The W. M. Bro. John Udall was assisted in working the Lectures in the second and third degree by Bros. Forman, Shaw, J. D. Cox, W. T. Smith, Gibbins, James Savage, B. Lawrence, and Acklam; all of whom delivered their respective Sections to the satisfaction of the meeting, the thanks of which Bro. Chase expressed in a very pleasing address.

WORCESTER, Dec. 18.—St. Wulstan's Chapter was consecrated at the Masonic Hall. The Chapter was opened by Comps. John Savage (Z. 206 and P. Z. 7), as Z.; S. Hunt (P. Z. 51), as H.; and Simcox (P. Z. 51), as J. The ceremony of consecration was then performed by the acting Z. with the customary rites and figurative observances; after which, Comps. Joseph Bennett, James Knight, and R. Rising, were respectively installed as Z. H. and J. Ten Brethren of the Worcester Lodge 349 were exalted. Want of space prevents our entering more fully into the intellectual pleasures of this happy day. After the banquet, several appropriate addresses were made—more especially in allusion to Comps. Savage (the installing principal), Hunt, Simcox, and Evans; whose attendance was so essential, and whose kindness was marked by such considerate zeal. Votes of thanks were unanimously voted to all of them.

WINDSOR, Dec. 18.—A Provincial Grand Lodge was held by J. Ramsbottom, Esq., M.P., the P. G. M. for Berks, for the first time in this town.

RYDE, Dec. 19.—The foundation-stone for the East Medina Lodge was laid.

BRIGHTON, Dec. 20.—A numerous meeting of the Clarence Lodge was held this day.

THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.—DECEMBER 31, 1844.

"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.**

SINCE the publication of the last Number of the *Freemasons' Quarterly Review*, we have received a vast accession, in the way of remonstrance and of promises of support; to the correspondence previously mentioned. To print all that we have received on the subject, however important to ourselves or interesting to the Craft, would be impossible; unless, indeed, we devoted every page of the current number to that purpose. We have therefore classified these earnest and stirring appeals, as far as the nature of their contents would admit; and have selected one letter, as a specimen, from each class, to place before our readers. These we insert just in the order in which they happen to be dated, for we really cannot prefer either one to another as a matter of choice—they all breathe the true Masonic spirit, and differ, merely, as the subject may be viewed under its various phases, by different original minds:—

* 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. STERWOOD AND CO., 33, PATERNOSTER ROW. PRICE THREE SHILLINGS.

SIR AND BROTHER,—In your recent number, after some remarks of your own, in reference to a previous announcement, are numerous letters (which I have read with delight), from Brethren of high estimation in the Craft, remarking, with much truth, on the value of the publication, and expressing very warm feelings of regret at a prospect of its discontinuance. The Rev. Dr. Oliver considers it the greatest calamity that could befall our Order; and it is fair reasoning to suppose that no true Brother would allow any calamity to befall Freemasonry, more particularly the greatest, had he the power to prevent it. Another of your correspondents compares the loss that the Craft would sustain by a discontinuance of the *Review*, to the extinction of the sun in that part of the universe in which we dwell, while all seem to vie in praising your past literary labours; at the same time, not one of your correspondents proposes any plan to maintain the publication, or even alludes to the cause of your announcement in a previous number, our esteemed Brother, Dr. Crucefix, excepted; and he even, in my opinion, does not enter sufficiently into the useful part of the subject, or I should not venture to address you. If one plan has not answered, why not try another? The skilful Mason should leave no stone unturned when in pursuit of what is really good. The question is not—

What shall we do
Without a Review?

but it is—

What can we do
To support the Review?

In my opinion, a Quarterly Review emanating from so respectable and influential a body as the Freemasons of England, should be established on a firm and solid basis, and not entirely depend on its circulation for support. It should be considered as a public good, and as a means of upholding the interests of, and extending the pure principles and actions which Freemasonry is calculated to enforce; and, from being so considered, should meet with partial support by voluntary subscriptions from the Craft, or otherwise, as circumstances might require.

Having been a subscriber, myself, to your journal since its first appearance, is some proof of my estimation; and I have pleasure in adding my testimony to your able advocacy of our Charities, more particularly the cause of our aged and poor Brethren; indeed, I might say that our Masonic Journal has been partly instrumental in establishing so noble a charity as the Aged Freemasons' Asylum. But the only use that can be derived from my favourable opinion of the publication is, Mr. Editor, that it gives you a right to expect from me every encouragement and support under existing circumstances.

Call a meeting of the Craft to consider the best means of perpetuating our Journal; enlist on the occasion, not only your numerous correspondents, but all who take a delight in Masonic knowledge; and we shall then, at least, make an attempt to obtain a very desirable end, while a volume of letters in admiration of the past usefulness of the *Freemasons' Review* can little avail.

Yours sincerely,

JNO. HODGKINSON, P. M., 113.

6, Highbury Terrace, 26th Oct., 1844.

DEAR SIR AND BROTHER,—No one has read with greater concern than myself your intimation in the last number but one of the *Freemasons' Quarterly Review*, that, “with the close of the year it was more than probable your labours would terminate.” From that notice I could not possibly glean or have anticipated the real cause for such an announcement—an announcement which must have given a terrible shock to the Masonic edifice in general, but to the English portion of it in particular. With the last number of your excellent and well-directed periodical the whole truth came out; and it must be pretty evident to all your readers, that you have for years been the untiring advocate of Masonry and its Charitable Institutions, to your no small pecuniary sacrifice, and still greater mental anxieties for the success of your undertaking. Although bound to believe this is the status of affairs, I cannot help saying I was more than astonished, nay, thunderstruck, to find that the Craft was so apathetic as to its best interests, and so heedless of “the ways and means” by which the *Review* was to be maintained; especially after the statement in the valedictory address for the year 1839. I should rather have thought that our *Masonic Review* was one of the most widely and extensively circulated periodicals of the day; and that every zealous Mason, who could afford it, was possessing himself of it, if only to have had a record on *his own shelves*, of the events and occurrences, the literature and transactions of the Fraternity, from the time he first saw the light, and became a branch of the goodly tree.

But it seems my surmises have been incorrect, the larger part of the Brethren have not given this proof of their zeal; only a small portion of the Masonic body (and that, perhaps, not the most affluent), have shown their intellectuality and their spirit of inquiry: their *desire* of knowledge appears to have been forgotten, much more the *means* by which this hand-maid to such knowledge (the *Review*) is to be fostered and supported. I cannot, however, think or believe that the Craft, containing as it does, so many great minds, and so much rank, opulence, and talent, does not possess the *disposition* to support a vehicle for its news. It can only be, either that it remains latent or dormant. One or two active members in every Lodge, if they would put their shoulder to the wheel, would soon arouse the Brethren from this lethargy. They should instil into the minds of their members, that every Brother who has the means (and, it is evident, the will requires stimulating more than the way), should take a copy, not only for the above purpose, which would always afford him information and amusement, at those times when the mind, by previous close occupation, has become unfitted for heavier reading, but for the *support* of the work; for, if strength be not called into requisition to support the great organ of Brotherly love, relief and truth, the Fraternity will, necessarily, it appears, be robbed of the wisdom and the beauty which have contrived and adorned—have ever illumined its pages. The strength, in this instance, resides in the supply to, the individual members of Lodges, and not in the meagre supply to the Lodge only; indeed, it is to the intelligent and thinking portion of the Brethren generally, that such a work looks for a pillar of support for its means of existence. Every Lodge should, nevertheless, take a copy, but the object of this copy should be to afford the poorer Brethren of the Lodge the same advantages which the Brethren, who are placed on the higher spokes of fortune's wheel enjoy, and afterwards to be deposited in the Lodge as archives of the Order.

Consonant with these views I have thought it my duty, as moreover I conceive it is the duty of every member of the Craft at this crisis, who has the furtherance of our 'best of institutions' at heart, to bring the subject before the Lodges in my neighbourhood, and to take their sense. And the more immediate object of this communication is to inform you (in accordance with the requirements of the last number) of the results of my inquiry; and I am happy to be enabled to say (and I doubt not *practical* proofs will be given) that the circulation of the *Review* in this neighbourhood will be "doubled" at the least. Both Lodges here have given their Secretary instructions to order the work, and several new subscribers amongst the members have already announced themselves. Before, however, I close this letter, permit me to state an opinion, and which is the opinion of all the members to whom I have as yet mentioned the subject, that a *monthly* form of publication, instead of the quarterly, as at present, would better answer the ends in view. Of this I myself feel pretty confident; but of course it is very possible there may be many points to be considered, of which I am incapable of judging; to your own consideration, therefore, must the prudence of taking such a step be left. The following are some of the reasons I would give why the monthly form of publication would be the most judicious.

1st. The trifling sum of one shilling per month would easily be afforded by a great portion of the Craft, who are not able to spare three shillings at one payment, and consequently do not take the work in. Many very zealous Masons of contracted means are doubtless thus circumstanced.

2nd. Reports of Lodges and transactions of value are now frequently either entirely lost to the fraternity, or become less interesting, on account of the length of time which often necessarily elapses before they gain publicity. A monthly magazine would form a *continual* record of Masonic literature, science, and facts, which would be *read through* eagerly by a larger number of Brethren; a fate which I suspect does not always attend the great mass of intelligence contained in the *Review* in its present form.

3rd. The Order would be benefitted by the *stimulus* which would be kept up by a monthly journal; whereas the zeal and assiduity of even the most active supporters of our ancient and honourable fraternity are apt to flag between the perusal of one Quarterly and the issue of another.

4th. The annals of publishing afford practical proofs that quarterly forms of publication, as a general rule, have seldom been so successful as monthly ones, unless we except a few standard productions, such as the *Quarterly Review*, the *Edinburgh Review*, &c. Most periodicals of a religious cast are published monthly, and answer very well.

But whatever may be the general opinion as to the *form* of publication, none of your able correspondents in the last number can be more deeply convinced than I am of the irreparable injury that would accrue to the Craft and its institutions, by the *discontinuance* of a medium for its transactions; indeed after the opinions of so many writers, so forcibly expressed, you cannot longer remain in doubt as to the course to pursue: and I look forward with pleasure to the host of assurances of support from all quarters, with which I doubt not your next will teem (I trust the Brethren will not omit the practical part,) to seal with a favourable

impression your decision for the forthcoming future. I need not further occupy your space by any argument of my own; but the following lines, which I have just stumbled upon from Dr. Oliver's Preface to his History of Freemasonry, record with such exactness and truth the achievements of the *Review*, that I cannot help quoting them on the present occasion, as a further inducement to you to continue your labours. The words in the parenthesis have been added. He says—“There cannot be a doubt but much of the prosperity of the Order has been owing to the *Freemasons' Quarterly Review*, which by offering a vehicle for recording its proceedings in every part of the globe, has introduced a spirit of emulation amongst the Lodges, to compete with each other in promoting the holy feelings of brotherly love and charity. This ‘invaluable record’ displays moral worth and active diligence, wherever it is found to exist; and while any remissness in the Masonic authorities receives its proper stimulus, a steady and regular discharge of duty produces applause. Hence the Craft is highly indebted to this periodical for the benefits it has conferred on the Institution, and its *prolonged existence* forms a striking feature in the history of Freemasonry at the present momentous period. It gradually works its way amongst the Craft, and the labours of its talented Editor are (ought to be) rewarded by the approbation of the Brethren. To this periodical the historian is indebted for his most valuable materials, and the annals of Masonry *in its absence would be meagre and uninteresting.*”

As perseverance is necessary to establish perfection, so it is necessary to promote success in all our undertakings. Persevere then in the good work before you, and may the Great Architect of the Universe reward your labours, not only by the approbation of your Brethren in this world, but by more real and substantial rewards in the world to come!

Believe me, yours very fraternally,

Wm. RODEN, M.D., A.M., F.L.S.,

S.W. of No. 523, and Sec. of No. 730

Sir,—If you only were concerned in the continuation or abandonment of this publication, it would be the greatest presumption in a stranger to attempt to influence you, or even to offer an opinion: but you are about adopting a measure in which every member of the Masonic fraternity is interested; I will not scruple to say that the very existence of the fraternity, as a united body, becomes involved in the continuation of our organ of communication, and by some means we must endeavour to have the power of extending from mind to mind the feelings that influence the few. Yet how, Sir, do you propose to continue the feelings of affection and brotherhood by which Masons are directed, by abandoning at a moment when we particularly want your powerful aid, the only journal we possess for any purpose, and why? That is a question more easily asked than answered, for I have read with great attention and considerable surprise your notice in the June number: but I must also state with dissatisfaction, No cause, not even a hint why we are to have no more opportunities of knowing the progress of Masonic affairs. I have heard that the Editors of the *Freemasons' Quarterly Review* are about making their peace with the “powers that be,” and that the discontinuance of our *Quarterly* is one of the conditions; others report that it has been purchased—nay, bribed off for party-pur-

poses. I deny both ; I will not, nor can I believe that you, who have so nobly on all occasions fought in the van for the benefit of the Craft at large, will cease till you have obtained an honourable victory ; nor can I think that an attempt or wish to gag the expression of public opinion in the present day, will be listened to by you or tolerated by the Craft ; in fact the effort to prevent the spread of information or knowledge is as ridiculous as it has proved impossible.

The man who thus addresses you is a friend. If power be your object, do not compromise with a party, but retain it as Editor of this work ; if honours, do not imagine they are to be purchased by seceding from your post ; and those who advise either, are your enemies in disguise. If, on the other hand, you will remain and persevere in those resolutions for the Masonic public good, which, although not always successful, are always honourable, you will draw around you all those disinterested Masons, whose co-operation must be a pride and desire with you. And here I must avail myself of a remark in the letter of Dr. Crucefix, in the September number, "that the *circulation must be doubled.*" If it is only a matter of profit, I cannot imagine any Freemason standing aloof. I am ready to send my share to any place appointed to defray all the expenses of the work, and place that reliance on the initiated, that if it is but stated *such* aid will ensure the continuance of the *Review*, vast numbers will be pleased to join with me in so glorious an opportunity. I look for an answer in your next number, and beg most respectfully to enclose my card (privately.)

I am, Sir, yours fraternally,

H. F.

DEAR SIR AND BROTHER,—I beg to enclose you a short poetical effusion, which (from your recent declaration) will in all probability be the last I shall have the opportunity of presenting to the *Review*.

I cannot allow the present occasion to pass without expressing my deep regret at the possibility of the demise of the periodical organ of the Craft. The intelligent portion of the Masonic body would bitterly lament such an event, and Masonry would weep at the untimely death of so lovely a scion from her ancient stock. It is a publication wherein *Faith* can breathe its pious musings, where *Hope* can utter its exstic emotions, where *Charity* can plead with all the fervency and zeal which active benevolence inspires ; and where every virtue can rear its lovely form, and prove to the uninitiated world that Masonry is something more than a name.

Such being the excellencies of the publication, poignant indeed was my grief (and so must be that of every well-wisher to the Order) on reading your announcement that, perhaps its days were numbered.—In sincerity and truth,

I am, dear Sir and Brother,

Your obedient servant,

CATO.

The preceding letters are easily to be identified ; in fact, the writers have no motive for concealment. And the following extract from a letter, dated the 26th of November,

1844, is given in that form, simply because we have had no opportunity of knowing, from the very influential and able Brother who penned it, whether or not it would be pleasing to him to have his name announced. Of his rank and high standing in the Craft, however, we can have no difficulty in speaking. He is Deputy Provincial Grand Master of one of the northern counties. After some introductory matter, chiefly personal to himself, our excellent Brother says:—

“And now, my dear sir, with reference to the *Review*. It *MUST NOT* be discontinued. It is the only medium of communication which the Masonic world possesses; and, if it expire, the Masonic body will be in ignorance of what is passing among their Brethren, not only in this kingdom, but throughout the globe. It must not be, if your powerful influence can prevent it. Is a subscription necessary to maintain it on its footing? If so, I will commence one, in this province, with my offering.

“I receive the *Review* always with delight—turn to it with avidity—and read it with intense interest. Pray exert your power to keep it up. I beseech you, most earnestly, let it not die! And—must I tell you?—*my wife joins me in this prayer!*”

To these extremely interesting, honest, emphatic, and truly Masonic appeals, we quote one, from the many remarks of a similar tendency, made by the London, Dublin, Edinburgh, and Provincial press of the United Kingdom. The following paragraph, with the omission of less relevant matter, appeared in the *Globe* of the 1st of October last:—

“THE FREEMASONS' QUARTERLY REVIEW.—There is something about the Secret Societies of the present day that might be turned to proper and valuable account. Most of them profess, beneath the hidden veil of their operations, the great object of humanity—the relief of worthy indigent fellow man. None of these societies, at least so far as what we have heard of their operations enables us to judge, have been so comprehensively charitable as the Ancient Order of Speculative Freemasons; and certainly—trusting again to what has been told us about it—none has higher claims upon persons of rank and social condition than the Masonic Fraternity. That a body so full of men of inquisitive mind should have an organ of their own, is indubitably a matter of course; but that this exclusive organ should lack support from the children of Masonry, is not more an anomaly than it is a reproach; and yet it would appear that even a cheap quarterly record of the doings of the Craft languishes from want of adequate support. The opening article by Dr. Oliver, one of the best antiquarian scholars that England has produced, is of that masterly description which attracts attention to any subject; how very attractive it must be to the Masonic reader we can easily imagine.”

The whole case being thus placed before the readers of the *Review*, a declaration of our intentions will be naturally

expected. We make that declaration promptly, and with great pleasure.

THE PUBLICATION OF THE FREEMASONS' QUARTERLY REVIEW, WILL BE CONTINUED, WITH INCREASED CONFIDENCE AND RENEWED ENERGIES; BECAUSE, TO THE MOST PERFECT RELIANCE ON OUR INDIVIDUAL RESOURCES, WE NOW SUPERADD THE UTMOST FAITH IN THE MANIFOLD PROMISES OF OUR MASONIC FRIENDS.

Thus determined, there is a duty, owing alike to ourselves and to our supporters of all classes, which we feel called upon to perform; and, that is, to say in what manner individual and mutual assistance may be most effectually afforded to the *Review*.

Any notion of a subscription fund we trust will be abandoned; much as we are grateful to its kind proposers. Such a mode should only be had resource to *in extremis*; and that, we have the gratification of saying, is not the present position of the *Review*. Nor, as far as regards the requisite outlay has it ever been so; although no return has been made for capital expended; with the personal labours of our literary friends, and of ourselves, gratuitously given.

Our friends can aid us effectually and easily, by promoting an extension of circulation, for which there is a vast field before them. Every subscriber may, by personal application, add another, or several others to the list: as well as secure its introduction to the library of every Lodge with which he is connected. Whilst, with reference to the latter, we may here observe, that there still remains to our publishers, the ability of supplying back numbers, and even of providing perfect sets of the *Review*. Nor will their help be less acceptable, if applied in the way of increasing our advertising pages. This latter department is essential to the existence even of "the leading journal of Europe." The *Review* is not merely a work of periodical interest, but is one, also, of continued after-reference; and it will be seen that, so advantageous has been found our advertising medium, that scarcely one in ten of those who advertised herein, at the commencement, but still seek publicity—to them profitable publicity—in the *Review*.

And, above all, can good service be performed towards us, by the avowed or confidential communications of contributors or correspondents in every part of the world. Where money is expended, money should be produced. With us

ought like positive profits are things beyond our wish. To pay and be paid will ever suffice us in that respect. But, to make the *Review* better even than it ever has been—to excite new Masonic interest in its pages—to go on progressively improving in our reports of the proceedings *in*, and the benefits conferred *by* Freemasonry—to make this work an absolute reflection of the aggregate Masonic intellect—to these high points of excellence we aspire: and, to attain them pray for the kind and zealous aid of the most active, the deepest read, the wisest, as well as the wealthiest of our Fraternity.

Extremes meet; and this seeming anomaly, in the moral world, is not affected by what might be thought to be the most marvellous dissimilarity of the extremities. So that creatures of the most contemptible character, are, even, more successful in exercising their baneful influence over Royalty, than they would be in ear-wiggling those of, comparatively, inferior rank.

That our late illustrious Grand Master was sometimes inveigled into acts of folly, in opposition to his own better judgment; that he was too often delusively instead of truthfully informed; nay, that his confidence was betrayed to such an extent as to cause him to commit positive injustice, is indisputable. The apology his own generous feelings prompted him, on a remarkable occasion, to make in Grand Lodge, to a Worshipful Brother, of whom and to whom he had spoken in terms of the severest reprehension, *founded upon the secret assurances of certain servile calumniators*, all of which assurances were utterly false—this instance, infinitely more disgraceful to the base originators than to their Royal dupe, may be taken as sufficient proof. And, unhappily for those departed days, many others might be cited.

But Royalty, alone, does not suffer, or is made the means of suffering to others, by the reptile tribe. If the backbiter can no longer prey upon the credulity of a Prince, he may probably calculate on some chance with a Peer. Or, having once basked in the smiles of Royalty, and had his tergiversations hidden beneath the skirt of an ermined robe, he may deem himself equal, at least, to Nobility; and, condescending no longer to fawn, he may look lower down the purple ranks, and discover where, with impunity, he may venture to command. Not with open violence, certainly, although with all absence of courtesy; but, more in conformity with

previous practice, by private importunity ever and anon swelling into almost offensive enforcement.

That the excellent Nobleman, our present Masonic Chief, is exempt (we almost believe entirely so), from those assailings to which his Royal Predecessor was, alas! too liable, is, so far, a happy circumstance for the Craft. One of the most simple minded, and honest of men, the most unlike a courtier, and the least likely to be affected by deceitful sophistry, the M.W. Grand Master who now presides over English Freemasonry, is free from the direct attacks of the insidious. But is he safe from their indirect efforts? Is he unassailable or unassailed through the quarter, to him, the very last to be suspected? Is his adviser free from their advice? Would that we could answer in the affirmative.

The thirst for power, which, in the good man is restrained by humility, and the apprehension of his losing the quiet of conscientious rectitude in the contentions of rivalry, is, in the unscrupulous, increased, instead of being satisfied, by success. And, where this inordinate appetite is possessed by the imperfectly educated, the untalented, the meanly-vicious,—by those who have attained their respective positions through artfulness more than by desert—by those, in fact, who, with all their self-sufficiency have discovered that they cannot publicly exercise power in their own persons—the alternative is to obtain what they desire by the aid of undue influence with the credulous; or with him whose natural energies have become impaired by age and long servitude. The Grand Master, therefore, being beyond their petty arts, in direct application, they seek to turn his position to their advantage, by the influence they are enabled to exercise on the mind of his official adviser; and the latter becomes their scarcely conscious instrument.

It is with the utmost reluctance that we bring this subject before our readers. But it is imperatively demanded of us by our honest allegiance to the Grand Master; by the respect and veneration, which we would fain continue, for the Grand Secretary; and by the duty we owe to the Craft, as unshrinking expositors of whatever may have a tendency to injure the Order.

And who are the sycophants—the power-loving men of little minds—the detractors of their betters—the promoters of petty tools, to honours they tarnish, and to places they are unfitted to fill—who are they against whom the Grand Secretary should be cautioned, and of whom the Grand

Master should be made aware? "Give us their names," our readers will say. Well, the time may come when this more particular mode of exposure may be necessary. It has not yet arrived—we trust it never will—

"For a word to the wise,
Should ever suffice."

But should all our warnings be in vain, and the necessity become obvious, we will not hesitate to individualize every member of the clique.

Many who peruse our lucubrations will need no indices, by which to guide them a-right in detecting the Masonic delinquents to whom we have alluded. But, lest there should be any mistake on the part of the few, to whom it is all important that no error should arise, we give them clues almost as clear as those which Ovid assigned as the indications of a lover.

Among them are those who seek to have everything their own way in the Board of General Purposes, and, to effect that object, procure the election of a certain number of puppets, on that Board, from year to year;—those who poisoned the ear of the late Grand Master against some of the most excellent members of the Fraternity;—those who do not scruple to show the influence they have obtained over the Grand Secretary, by speaking to him in tones and terms of disrespect, verging upon impertinent command;—those, who, wherever presiding, create strife instead of harmony;—those whose overbearing disposition and easily excited tempers leave them without personal friends, although followed by still more servile imitators;—and those whose masonic assumptions are as ridiculous as their social pretensions.

Who is there, intimately acquainted with the details of masonic polity and management in London—with persons, places and things—who has not every servile sycophant of the clique in his mind's eye?

We have every reason to believe, that the "unquiet spirits," to whom a very happy allusion was recently made, in Grand Lodge, will be rendered less obnoxious to the Craft, by change of place. Instead of being permitted to run riot wherever they may happen to obtain temporary promotion, they will be reduced to a more natural altitude—much nearer the base than the apex.

If these anti-benevolent and troublesome associates were

limited to the exhibition of their peculiar fancies in the private Lodges of which they are members, or to the districts of which they are the imaginary representatives, their vagaries would be less mischievous and obtrusive. But when, by dint of intolerable pertinacity, and by a too successful admixture of cunning and obstinacy, they contrive to bring such bodies as the Board of General Purposes into the most equivocal positions, it is high time for the interference of the Craft.

And, when the next annual election shall have arrived, we have some hope that, whatever be the motive assigned, or by whomsoever the request may be made, the members of Grand Lodge, as far as they are concerned, will effectually exclude such parties from the Board.

With the prerogative of the Grand Master we cannot presume to interfere. Nor can we deem a respectful suggestion, on general grounds, to be construed in that light. And we do, very respectfully anticipate, that such a change will be made in the list of *nominations* to the Board of General Purposes, as will afford to the very excellent and worshipful Brother, who presides over that body, the intellectual and moral, as well as Masonic support, to which he is justly entitled.

The extent of our previous remarks on very important subjects, compels us to conclude briefly on other passing events.

THE MASONIC DIFFERENCES IN DUBLIN.—It will be seen by reference to our leading article on Ireland, that there is now hopeful promise. The Duke of Leinster has taken the initiative step, by recommending peace and goodwill, and the directions of his Grace will prove effectual. The Grand Master of Ireland has won golden opinions.

AMERICA.—The stirring questions continue to be—A mission to the English Grand Lodge, and protection to Jewish Brethren against the interdict of the Grand Lodge of Prussia.

TEXAS.—The Representative from the Grand Lodge of Texas, Bro. Richard Lea Wilson, was received on the 4th inst., with full honours, by the Grand Lodge of England; but, no doubt, in consequence of the unavoidable absence of the Grand Master, he was not invested with the customary badge.

Many important subjects necessarily stand over for consideration.

ON FREEMASONRY.
AND ON THE OBJECTIONS OF SOME OF THE ANGLO-
INDIAN CLERGY.

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

“Masonic faith acknowledges the Holy Bible to be the word of God ; that it was written by persons divinely inspired, and reveals the whole duty of man. It exhibits the nature, character, and perfections of God, as essentially and infinitely excellent, and himself as a Being in whom all our holy affections should ultimately centre. Masonry, in the strongest and most impressive language, inculcates the same interesting truths. The Scriptures enjoin supreme love to God, and universal benevolence to all mankind. These are the first duties impressed on the heart of a Mason.”

TOWN'S SPECULATIVE MASONRY.

THERE is nothing perfect under the sun. The Almighty disposer of events has ordered it for wise and beneficent purposes, secret to us, that the attainment of knowledge should be progressive. Thus the endowments or qualities of inanimate stones are exceeded by those which appear inherent in plants ; their properties must succumb to the instinct of animals, and that to the reason of man. But man, compared with the higher range of beings, is as imperfect as the rough stone compared with himself ; for he is incapable of attaining to the perfection of the heavenly hierarchy. Hooker says,* “In the matter of knowledge, there is betweene the angels of God and the children of men this difference. Angels alreadie have full and complete knowledge in the highest degree that can bee imparted vnto them ; men, if wee view them in their spring, are at first without vnderstanding or knowledge at all. Neverthelessse, from this vttter vacuity they grow by degrees, till they come at length to be even as the angels themselves are. The soule of man being therefore at the first as a booke, wherein nothing is, and yet all things may be imprinted, we are to search by what steppes and degrees it riseth vnto perfection of knowledge.”

* Eccles. Pol.. folio Ed., no date, p. 12.

Experience teaches that, at different periods of his life, man is unequal in his talents, and advances by slow and progressive steps to such a measure of knowledge as may reward his industry and application. In his infancy, he is little superior to the animals which are void of reason. Light gradually springs up in his mind, and he becomes intelligent. As he advances in years, he learns to know the difference between good and evil, right and wrong. Learning, science, and religion, follow in due course, as the ripening faculties expand; and he may in the end, by assiduity and research, attain the limited knowledge of which his nature is capable; and this is but to understand and feel his own weakness and incapacity; and humbly to aspire to an increase of light in a better and happier state, through the influence of his religious feelings, and a firm reliance on the aid of that great and perfect Being, who has placed the means of knowledge and happiness within his reach.

The framers of our present system of Freemasonry had some such reference in view when they struck out the comprehensive plan on which it is founded. Its benefits were intended to be progressive; increasing with every step, till it arrived at the great sacrifice of atonement by which we are sanctified, and made capable of a divine inheritance. The first, or blue degrees, are symbolical. They contain no *direct* allusion to the Christian plan of salvation, although the entire system of Craft Masonry is *typical* of that one event. Every historical landmark is so evident a type of this auspicious scheme, that the coincidence can neither be overlooked nor misapplied. What are the references of Jacob's vision; the three grand offerings; the deliverance from Egyptian bondage; with the burning bush, and the pillar of cloud and of fire; the pot of manna; the scape goat; the brazen serpent; the tabernacle; the ark of the covenant, and its appendages; with many other adjuncts to Blue Masonry, if they are not typical of the Christian dispensation? The whole system is *essentially*, though not *professedly*, Christian.

The reception of these degrees was intended as an exercise of the judgment, and a trial of virtue. The process is gradual, from the rough stone in the north-east angle of the lodge, to the perfected aspirant standing on the five points of fellowship. His progress, however, can only be matured by serious reflection and mental assiduity; without which he will never understand the typical references contained in the

degrees he has received, or their tendency to dignify his nature, and make him a wiser and a better man. Still these steps, sublime though they be, are only preparatory to something infinitely more striking, and more directly applicable to the great dispensation on which all our hopes of happiness, both in this world and a better, are suspended. Red Masonry displays the direct prophecies of the Messiah—the star of Jacob—Shilo—the corner stone—Moses at the bush, &c. In Military Masonry, all these prophecies are fulfilled, and the Christian system clearly developed; while in the Rose-Croix it is displayed in all its comely and perfect proportions.

There are abundant reasons for believing that Freemasonry had no stated lectures before the great revival in 1717; and the disquisitions enjoined at that period were compiled by Drs. Anderson, Desaguliers, and other worthy and learned brethren, from ancient records, and the *viva voce* information of experienced members of the four old lodges then in active operation. It is evident, from a copy of these primitive lectures in my possession, that the compilers intended to associate Freemasonry, to a certain extent, with Christianity. Thus, at the very outset, in the first degree, we find the candidate assuming to have been recommended by “the brethren of the holy lodge of St. John,” and professing the Christian doctrine of “ruling and governing his passions, and doing to others as he would have others do to him.” He also refers a significant part of the ceremony to an observation of Jesus Christ, “Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you.” They had also a tradition of St. John the Evangelist being invited to take upon himself the Grand Mastership of the Order. Now, although this tradition may be of no authority, yet its very existence proves that our ancient brethren were desirous of connecting Masonry with Christianity by a decided and unequivocal link.

In the lecture of the second degree, we again find a reference to “the Lodge of St. John;” and, which is more to our present purpose, we have also an explanation of the Masonic meaning attached to the title “Great Architect of the Universe;” who is plainly declared to be Jesus Christ. These are the words:—“The Grand Architect and Contriver of the Universe, or *He that was taken up to the top of the pinnacle of the Holy Temple.*” In another course of lectures, used a few years later, called the “Old York

Lectures," we find the five steps in this degree referred to "the birth, life, death, resurrection, and ascension of Jesus Christ." The ceremonies of the third degree were openly explained by learned brethren, not many years after the revival of Masonry, to be typical of Christianity.* And it does not weaken the force of the argument, to urge that these direct references were expunged from the system at the revision of the lectures consequent on the Union of

- Ancient and Modern Masonry in 1813; it is enough to shew that they existed in the earliest known ritual; and hence constitute an evident proof that Freemasonry, at its revival, was considered applicable to that religion which is the perfection of Judaism, and the glory of the whole earth.

I have been led into these observations by the receipt of a letter from an eminent Mason in India, who has obligingly furnished me with some objections against Freemasonry, which appear to be urged with great force and effect in our eastern dependencies, and tend to obstruct the progress of the Order amongst the inhabitants of those distant regions. They are made to assume the form of three separate arguments, and are stated as follows:—

1. "It is objected that a true Christian cannot, or ought not, to join in Masonry, because Masons offer prayers to God without the mediation of our Redeemer, through whom alone our prayers can meet with acceptance."

2. "It is objected that we inculcate the principles of brotherly love and charity as peculiarly incumbent on us because we are bound by the ties of Masonry; whereas such acts, to be acceptable to God, should proceed from a love of God, reconciled to mankind through the sacrifice of Christ; any other motive being not only not acceptable, but sinful."

3. "Objects that the mention of the Lord's name in the Lodge is a contravention of the third commandment. It is fully acknowledged that this Name is never introduced with levity, but with the greatest reverence; yet, is not its use in some degree objectionable, in the same way as is its heedless introduction into any ordinary discourse?"

These objections are specious in appearance, but extremely superficial when submitted to the test of critical examination. They all originate in a mistaken idea of the nature and design of Freemasonry. It is assumed to be a system of

* See Hutchinson's Spirit of Masonry, New Ed., Sect. ix.

religion; whereas, in fact, it merely embraces one branch of religion, which is common to all the modes of worshipping God that exist upon the earth. "It is a system of morality, veiled in allegory, and illustrated by symbols." The arguments, therefore, are unsound, and the conclusion groundless; as will appear from a slight examination of their tendency.

1. This objection pronounces it improper to offer up prayers to God without a reference to the mediation of Christ. Now, although prayer is undoubtedly of much greater efficacy when used in the Redeemer's name, yet it will not be difficult to prove that the offering up of such prayers is not without precedent, even amongst the formularies of devotion which have been prescribed for the observance of Christians. Nor will it be necessary to cite the extreme cases of Socinians and Roman Catholics—the former denying the efficacy of Christ's atonement, and the latter in some cases using the mediation of the Virgin and Saints, in proof of the position. In the Liturgy of our own church, we have no reference to the mediation of Christ in many of the prayers. For instance, in the prayer of St. Chrysostom, the collect for Trinity Sunday, the bishop's prayer in the confirmation service, and, most of all, in that divine prayer which Jesus Christ recommended to his disciples for their daily use. This constitutes an undeniable proof that those pious and holy men who compiled our formularies, did not maintain the exclusive opinion that prayer to God would be unacceptable, even though under peculiar circumstances, the name of Christ were not directly used.

It may however be demanded of the objectors to verify their assertion, that *our* prayers have no reference to a Saviour; because nothing can be more incorrect; for in all our appeals to God, His Name is actually used, and His mediation implied.

The legitimate prayers of Freemasonry, are short addresses to the GREAT ARCHITECT OF THE UNIVERSE, for a blessing on our labours. Now, who is this divine Being whom we thus invoke? Why, according to the interpretation of our ancient Brethren—"Him that was carried to the top pinnacle of the Holy Temple," or Jesus Christ. Nor is Freemasonry singular in this interpretation. St. Paul says, "Jesus Christ laid the foundations of the earth, and the heavens are the work of his hands;" or in other

words that he is the Grand Architect of the Universe. One of our ancient Masonic parallels, St. John says—"All things were made by Him." The Scriptures abound with testimonies to this fact; and as our prayers are all addressed to this glorious Being, I see no force in the objection, although grounded, as it evidently is, on the supposition that Jews, Turks, and Hindoos may join in the prayers, and apply them to the supreme object of their respective adoration. Our ancient Brethren, in the construction of an universal system, have adopted a style in their addresses to the Throne of Grace, which, while it may be undoubtedly applied to the God of the Jews and Mussulmans, is still more particularly applicable to the Redeemer, under the Christian Covenant, because it is the very title by which he is designated in the inspired writings of the New Testament; and therefore every Christian Mason, in appealing to the Grand Architect of the Universe, ought to be fully impressed with the salutary truth, that his prayer is directed to God, through the mediation of Christ; precisely according to the precedent in the Collects for the third Sunday in Advent, and the first Sunday in Lent, as set forth in the formularies of our Church.

The same reasoning will apply to the Tetragrammaton, or Name of Jehovah used in the Old Testament, which is universally understood to mean the Messiah or Christ. Some of the Rabbins believe that the Messiah will reveal himself to man by this Name; and our Saviour did so; and commanded his disciples to baptize in the name of the Father, Son, and Holy Ghost, which Trinity is comprehended in the name Jehovah. The first letter *YOD* signifying the Father; the second *HE*, the Son; and the third *VAV*, the Holy Ghost; the repetition of the letter *HE* referring to the humanity of Christ, as the former *HE* refers to his divinity.

OBJECTION 2. St. Paul's directions to the Galatians on this point are, "As we have therefore opportunity, let us do good unto all men, *especially unto them who are of the household of faith.*" The doctrine of Masonry respecting brotherly love and charity is founded upon this model. "To extend relief to all mankind, *especially to those who are brother Masons.*" In many parts of the Lectures, however, the precepts are general and unrestricted. Thus at his initiation the candidate is instructed "never to shut his ears against the cries of the distressed, but listening with atten-

tion to the recital of their sufferings, pity should flow from his heart accompanied by that relief which their necessities require, and his own circumstances will admit." The definition of Charity contains a similar recommendation. "By the exercise of brotherly love, we are taught to regard *the whole human species* as one family; who, as children of the same parent, and inhabitants of the same planet, are to aid, support, and protect each other." It is unnecessary to multiply examples. The general doctrine pervades the entire system. Indeed the charge to an E. A. P. confirms it by saying that "the basis on which Freemasonry rests is, *the practice of social and moral virtue, including benevolence and charity.*"

As to the charge of relieving a distressed brother "because he is a Mason," the principle is borne out by the practice of all civilized nations. What are the various asylums, hospitals, benevolent societies, and public charities, but associations for purposes which are exclusive in their operation? The clergy of this country have a fund for the relief of aged and decayed ministers, their widows and orphans, and none other can participate in its bounties. The medical profession, the law, the army and navy possess similar institutions; which indeed are not uncommon amongst other classes of the community. How then can Freemasonry be consistently condemned, because she has her Benevolent Fund for widows, her schools for orphans, and her asylum for worthy aged and decayed Brethren, which are exclusively confined to those for whose benefit they have been peculiarly established? Can a subscription to any of these institutions be offensive to God? Our Saviour answers the question in the instructions which he gave to his apostles when he sent them forth to preach the gospel. "Heal the sick; cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give. Into whatsoever city or town ye shall enter, *inquire who in it is worthy*; and there abide till ye go thence. And whosoever shall not receive you nor hear your words, shake off the dust of your feet;" or in other words, withhold from them the benefits of your ministrations, and confer them only on those who are worthy.

But it is urged, that "such acts, to be acceptable to God, should proceed from a love of God, reconciled to mankind through the sacrifice of Christ." This argument

displays an utter ignorance of the true design of Freemasonry. On the very threshold of the First degree, when the candidate represents the corner-stone of the intended building, the intent of the Order is expounded as a moral edifice of the love of man *founded on the love of God*, and of three great duties linked together, and proceeding from each other, the basis being his duty to, his dependence on, and his reverence for, the Great Architect of the Universe. Nothing can be clearer than this exposition;—nothing can more satisfactorily show that in whatever manner we may perform our duty to our neighbour or ourselves, by conferring benefits, all must be founded on a love of God, under the name of the Great Architect of the Universe, which, to the Christian Mason, means Jesus Christ.

OBJECTION 3. To understand this objection rightly it will be necessary to premise that there are three ways of using the holy Name of God, which have been pronounced sinful. 1. By wilful perjury. 2. By rash and profane swearing. 3. By an irreverent use of it in common conversation. It does not appear, however, that either of these is included in the objection, although it is so loosely expressed as to render the precise meaning rather equivocal. The words are—“it is fully acknowledged that this Name is never introduced with levity, but with the greatest reverence. Yet is not its use in some degree objectionable, in the same way as its heedless introduction into any ordinary discourse?” Now it appears to me that if it be not used in the Lodge with *levity*, it cannot justly be classed with the “*heedless* introduction of it into any ordinary discourse.” The first application of this Name is not sinful except in its violation. It is introduced into all legal institutions in every part of the world, without the least impropriety. Moses says—“Thou shalt fear the Lord thy God, and shalt swear by his Name.” And Bishop Sanderson remarks, “the obligation of an oath ariseth precisely from this, that God is invoked as a witness and avenger. And it is a matter well worthy of the consideration of every man, that as the object of a lawful oath is God alone, so it contains a solemn confession of his omnipresence, his omniscience, and his omnipotence.” Apply this reasoning to Freemasonry, and it will appear perfectly justified in the limited use of God’s name which prevails in our Lodges.

I am unwilling to believe that the use of the name of the

Lord in *serious* discourse is either sinful or improper. Indeed I cannot understand how the work of the ministry is to be carried on without it. How is the sinner to be turned from darkness to light,—how are the wicked to be brought to know the error of their ways, if the Redeemer's name is not to be used as an incentive to their reformation. St. James, however, is explicit on this point. He says, when instructing the christian converts on the correct method of performing their worldly duties—"Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For that *ye ought to say*, IF THE LORD WILL, we shall live, and do this or that." Here is an unexceptionable rule for the use of the Lord's name "in ordinary discourse." It is universally understood, and universally practised by men of the greatest piety and virtue. It follows therefore that its introduction into the serious rituals of Freemasonry is neither unnecessary nor sinful.

I conclude this article with a few apposite remarks from an American publication.* "Freemasonry, though constantly assailed, has hitherto remained unhurt by ignorance, superstition, or tyranny; and by the aid of her enlightened philanthropy and undefiled religion, has soared aloft, dipped her broad pencil in the clouds of heaven, and spread the cement of brotherly affection through earth's remotest realms. She has shed her rays in every portion of the habitable globe; and extended her salutary influence to the distressed in every clime. The widow's thanks, and the orphan's tears, are her grateful encomiums. Courtesy and friendship hail her with gratitude. She has promoted the kindly intercourse of nations—she has softened the asperities and diminished the miseries of war—she has smiled upon science and literature; and in concert with other institutions, she has aided christianity in introducing this distinguished era of light and salvation."

* Brown's Narrative, p. 237.

ESSAYS ON EDUCATION.—No. IV.

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

ALTHOUGH it cannot be denied that the noise and restlessness of a child prove oftentimes troublesome to his parents' guests, does it therefore follow that we should condemn to banishment an amiable and interesting being whose vivacity, from its being peculiar to his age, can be considered neither as a vice nor a defect? Let us no longer entertain this error: it is necessary that children indulge in laughter, nor less so that they prattle, cry, and keep in a state of continual movement, insomuch as this constant agitation enters into the designs of nature as an indispensable requisite for developing as well the physical, as the moral faculties of the individual. The tender kid manifests its joy in the midst of the flock by a thousand sportive leaps and gambols; while the cub of the most ferocious species—the wolf's whelp—sports in freedom round its dam; and shall we desire to keep a child nailed to his seat without allowing him the liberty of speech, or else remove him from the society of his parents simply because he may chance occasionally to incommode? In other words, shall we, in order that an idle and, perhaps, insipid conversation may not be interrupted, or that some patientless female acquaintance may be spared a trifling inconvenience, afflict a poor little innocent being by the enjoining him to an irksome silence, or, on the other hand, expose the tender susceptibilities of his heart and understanding to the chances of contamination and every possible species of danger, by banishing him to the society of servants? Would she who could do this be worthy of the name of mother?

But I go even further. Is it, I would ask, a well established fact that the company of children is really so intolerable as to be endured only by their parents? So far from such being my belief, I am, on the contrary, persuaded that here, as in many other circumstances, we are apt to blame the innocent for faults essentially our own, not observing, or perhaps not caring to observe, that if the child is impertinent, restless, it is because we have ourselves, in unguarded moments, inculcated these evil habits in him without reflecting on the consequences. In proof of this observation, we need only inquire how he is treated. The moment he makes his appearance, he becomes the object of general attention; every one calling to, and making much of him—while caresses and endearing terms are lavished on him in abundance. Hence, in the midst of so much obsequiousness, he scarcely knows whom he shall attend to first; and relishing with a degree of pride the venom of adulation, he begins already to consider himself a person of some importance, who shall always experience similar treatment, and bask in the same sunshine; ignorant, poor innocent, that favour is a thing at once excessive, fragile, and of short duration. Enthusiasm speedily subsiding, the idolators become indifferent, and soon forget their late idol, who thereupon begins putting forth his endeavours to draw attention to himself, and thinks to achieve his object by the practice of noise and violence. Nevertheless, as his transitory reign is already over, his utmost efforts prove abortive; and hence, by the display on one side, of forgetfulness and indifference, on the other, of vexation and uneasiness, the flames of discord are not long in being kindled. The result remains to be considered: the weak becoming necessarily sacrificed to the strong, that

tender and interesting creature, so graceful and so docile—the child—is already considered such an insufferable little demon as to render it imperatively necessary for him to be withdrawn from society ; so that being thus, in a moment deprived of all the flattering delusions of his departed grandeur, he retires to expiate in the chamber of a domestic, the crime of having abused the indiscreet favour which had been shown him.

If children were but treated after the manner prescribed by the dictates of reason, they would be excused for many of their offences while the case would not happen of the great acting towards them with injustice, nay, even with barbarity. For this, it is the mother who is often very much to blame, since to please her, the child is lauded beyond measure, while in an equal ratio are extolled his beauty, his liveliness, and his talent, besides any other qualities which he either does not possess, or which, if he do, are, in reality, defects ; and, if hereto be added the demonstrations of pleasure which even the most serious individuals are in the habit of manifesting towards children as an effect of the irresistible attraction peculiar to infancy, we must come to the conclusion that every circumstance conspires to encourage insensibly their vanity, and to prepare for them a source of future unhappiness.

This, however, is *not arguing* that children should be treated with harshness and severity. It behoves us, on the contrary, to act towards them with much indulgence ; to speak to them uniformly with kindness, and to convince them of the interests which we take in their well-being ; yet, at the same time, as little must we—as is too frequently the case—extol to excess, and still less stimulate them importunately to the saying witty things, or applaud as extraordinary any silly expression which they may be in the habit of mechanically repeating. In a word, it is necessary at the same time, *that we watch over the child with the utmost vigilance, to dissimulate our very care*, contenting ourselves with replying judiciously to any question which he may think fit to ask, but without in any case provoking him ; diverting him opportunely with such pastimes as may assimilate with his taste and inclination, and may least require in their management the co-operation of another person—especial care being taken that they be of a noiseless nature—and if we did not, with such precautions, succeed in making of the child (and much to his misfortune it would be) a little Cato, we should, at the least, render him supportable to others, which is all that need at present be required.

But let us put the hypothesis of the child being of a character so daring, so turbulent, and so troublesome that he cannot exist unless he be continually creating a disturbance, while no one but his mother, or some very bosom friend shall be able to bear with, or tolerate him. In this case, at least, should I be told that it will be necessary for her to remove the society either of the child or of the world, my answer is, that between two such alternatives not an instant would a *good mother* vacillate in her choice ; since she must not certainly consider *her existence as centering in the splendour of a crowded assembly* ; in giving ear to, and accepting a string of unmeaning and insincere compliments ; in applauding any flash of raillery : in condoling with the luckless gamester, or in herself incurring the hazards of the card table—for such is the summary of what takes place in assemblies of this description : *the noble title of mother imposes obligations which are only to be properly discharged in the retirement of home* ; while so far from their being onerous, they, on the contrary, bear with them a thousand plea-

tures difficult to be conceived by such as have never experienced them. How many are the times when I have chanced to find entirely alone with her children that very exemplary matron of whom I made mention in my last essay! On one of these occasions, it being then nearly eight o'clock, and she having passed in this manner the entire day, I could not help observing to her how strange was this retirement in a person gifted with every requisite for insuring her both pleasure and diversion in society, where, for the same reason, she could not fail to be well received; and venturing at the same time to inquire of her if she did not occasionally grow weary of such an unvaried mode of life, her immediate answer was—what! grow weary of being with my children?

Let us no longer allow ourselves to be deceived: the pleasures accruing to domestic life are those alone which can really occupy a heart that is uncorrupted, and which best can sweeten the labours and bitternesses of life. The father of a family who after having digested in the solitude of his cabinet the reading of a complicated and disagreeable legal process—he who has just succeeded in concluding a hazardous commercial speculation—he who has passed the greater part of the day in the arduous task of administering justice, or he who has perambulated the whole city in visiting the sick—whichever, I repeat, of these individuals as may stand in need, after the fatigue of his professional labours, of rest and some little distraction, where shall he seek or find it better than in the society and caresses of his children? But, what will be his disgust if, when on entering his wife's apartments, he looks in vain for those interesting little beings who are wont, the moment they discern him to run to meet him, and throwing themselves into his arms to receive his caresses and return them with their own. In lieu of this, what is it he beholds? His wife seated in the midst of a brilliant circle consisting of some score of female friends vieing with each other in appearance, or, at the least, in presumption and coquetry, and an equal number of giddy young men affecting to be on a familiar footing in the house, the room being at the same time crowded with musical instruments and with card tables! Truly, it was not this display he sought—he sought his children, and should he venture to inquire the reason why he sees them not, he is immediately answered: your children are insufferable; when they are here, we cannot hear ourselves speak—it is necessary that they be kept at a proper distance from hence, for if not, who would ever feel desirous of coming near the house.

What language is this to issue from a mother's lips! and yet, unfortunately, no one can deny that it is such as is usually held by those matrons who falsely consider that they must of necessity be better employing themselves by shining in what is termed the great world, than by attending to their progenies at home. But here let us pause to ask what will be the result of such a line of conduct? Why, that the husband not partaking in his own abode of those pleasures so sweet and endearing to a parent's heart, is compelled to seek abroad for the distractions which, in that case, he stands in need of. He becomes gradually estranged from home, and begins to look upon his wife, not of necessity as the mother of his children, but at the best as a woman with whom he can contrive occasionally to pass, without much repugnance, a few desultory hours, and whom he sees without pleasure, and quits without regret. Such are the lamentable consequences to which exposes herself the mother who is not endowed with sufficient fortitude to make, for the benefit of her children, the sacrifice of her affection for a life of

pleasure and dissipation. When she removes them from her, she alienates also her husband's heart; and the day on which they are driven from the maternal chamber, may be considered as the signal for the commencement of domestic disgusts.

Blind indeed must be that individual who cannot perceive the defects of this vicious system; while the certainty, however, is, that it is adhered to by many mothers without their reflecting that eventually nature never fails to avenge the outrage she has been called upon to sustain at their hands. What punishment, indeed, can be more painful to a mother, although at the same time more merited, than that of witnessing the indifference manifested towards her by her children, and their predilection for those domestics who have been their habitual companions in their sports, their walks, and even at their meals, by a natural effect of that instinct which inclines us to regard with preference the individuals that evince for us the greatest show of affection, and contribute most to our well-being. Moreover, as everything savouring of instinct partakes of greater energy in children, insomuch as they are able to effect little or nothing by the exercise of reason, I leave to be surmised what, on such occasions, must be a mother's anguish, if she have not succeeded in stifling every maternal sentiment with which nature has imbued her, and more especially if thereto be added the indifference of her husband, and perhaps also, the vacuum experienced by her own heart in the progress of an useless and a dissipated life. To reverse the picture, what a variety of pleasures does the immediate proximity of children afford to matrimony! what disgusts does it not prevent! what dissensions not supersede! Children may be considered between married people as the common centre where their sympathies unite, and the strongest link that binds them. Nay, the very uproar which they create in a dwelling, possesses the utility of diffusing throughout it both life and motion, and are they absent from it but a day, their loss is sure to be felt by its various inmates, who one and all heartily desire their return.

Should these truisms produce in others the impression they have made in me, I feel persuaded that my theory will not be considered a severe one; although I am equally well aware that whosoever comes forward with plans of reform must be prepared to encounter a variety of contradictory opinions. But truth must sooner or later triumph, and from thence it will be acknowledged by all, capable of judging rightly, that if for some years past, much and visible advancement has been made in the physical part of education, there still remains much to be done with regard to the *moral* part, which, while it is the most important, is assuredly the most difficult.

GLEANINGS FROM MASONRY.

(Continued from page 151.)

AFTER having thus lead you, by a contemplation of the wonderful phenomena of nature, to form some idea of the great Jehovah's power, and endeavoured to convince you, by the force of truth, of his all-pervading omnipresent spirit; Masonry next proceeds to lay before you that unerring line of conduct laid down for your guidance in the mystical characters sketched upon its walls by the finger of Deity, that you may not through ignorance act in a manner offensive to a Being so powerful

to punish, and necessarily so conversant of every phase and feature of your mortal life.

Not that Masonry is a system of religion, arrogating to itself the power of justifying man before his Creator! Far from it! Masonry leaves us to worship the God of our fathers according to the tenets and form of worship which we—in the conscientious conviction of our hearts—believe to be correct; and only assumes to herself the power of dictating to us such rules of conduct—as acceptable sacrifices before God—as the learned and devout of all ages, sects, and opinions, have concurred in pronouncing good, necessary to the well-being of society, and the extension of peace and good will among the numerous families of the human race. Not but that I imagine I see shadowed forth in it the beautiful outlines of the religion of Jesus: but as that is a point in which there would be a difference of opinion between me and many of my brethren, I shall confine myself in this particular to the main features of the science, in which we may all agree—and I hope profit. Masonry distinctly and emphatically reveals to us the exact position in which we as creatures stand with respect to God the Creator. Almost the first occurrence which transpires after our feet have passed over the threshold of Masonry's most holy temple, is one admirably calculated to impress us with the wholesome truth of our utter dependence upon God: it is figuratively and verbally an acknowledgment of the helplessness of our nature, and a call upon him that he will vouchsafe unto us that aid necessary to complete the good work just commenced. Then, in that state of mental darkness and uncertainty, we are assured of a rock of refuge and safety in all cases of difficulty and danger; and are taught to feel that no permanent evil can ensue to him, whose trust is in the true and living God Most High. Thus are we instructed to call upon Him in the hour of need, to lean upon Him in the time of danger, and at all times to reverence and adore His Holy Name. We are reminded of His faithfulness, of His strict and impartial justice; and may thus hope, through his mercy, to become partakers of the blessed promises contained in the volume of the sacred laws.

To prescribe a particular mode of faith and worship, would be utterly incompatible with the spirit of the institution; which professes to unite men of mature age, sound judgment, and strict morals, in the bonds of love. It contents itself, then, with the plain intelligible exhortation, "Love thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbour as thyself." This is a broad and simple basis, upon which we can all meet and form a beautiful and harmonious whole, whose grand principles are, "Love of God, Brotherly Love, Relief, and Truth." To that Almighty Being, whose every action seems to have had the happiness of His creatures in view, what more gratifying spectacle can we present than Brotherly Love? and in Masonry—secondary only to the love of God—is the love of our brethren; that immeasurable and unbounded charity which, commencing in the bosom of our families, spreads its benign influence wherever its tear can commiserate or its smile console. Blessed is the community whose vivifying principle is Brotherly Love! it has within itself the seeds of immortality. It was the love of bestowing happiness that woke a world from chaos; beautiful even now in its fall; and what must it have been when it sprung fresh from the hands of its maker! Any approach to this virtue is a step towards that happiness the world once knew.

Hand to hand, and heart to heart, and we have an agent whose powers

of usefulness it is impossible to overrate. Were the whole human family thus united, passion would be subservient to the proper business of life, penury and despair would cease to wring the vitals of the poor, while philanthropy might revel in another golden age. Being all created by the same Almighty Being, to whom we *all* stand in the relation of children, partakers of the same promises, sharers of the same hope, and all awaiting that irrevocable hour, when death, the grand leveller of all human distinctions, will reduce us to the same state—how unwise to place (during the brief space which comprises mortal existence) an impassible barrier between man and his fellow man! to divide the whole world into classes, between whom there is no interchange of sympathy, and whose relationship to each other is founded merely upon mutual dependence. Man should be connected with man by other ties than those of self. Without the cement of Brotherly Love, society will ever be a loose disjointed structure, incapable of fulfilling its duties to itself or its Maker. The level must be passed over it: not to destroy rank and influence—not to level distinctions or encourage insubordination; but to exorcise the phantoms of the mind, to remedy the alienation of the head and the heart, and the members of every-day life: to suppress the growling discontent of the poor and the selfish indifference of the rich. Not by the giving of alms without sympathy, or donations without charity; but by the exercise of Brotherly Love: by a communion of feeling. The grand desideratum is sympathy. The world wants a heart, in addition to the hand and the purse: an open heart: a heart round whose chords are entwined the interests of all; which would weep with those who weep, rejoice with those who rejoice, and hallow the gift of the hand with the precious balm of charity.

Labour plies the spade from morn till dewy eve, while Ease's gilded equipage rolls by his place of toil. Why should supercilious pride gnaw the heart of the one, while moody discontent preys upon the soul of the other? The same gentle breath of heaven feeds the flame of life in the nostrils of either; the great God of all things is equally the father of both, and condemns alike those who grind the faces of the poor, and those who nourish envy against the rich. It is brotherly love is wanting—love which might convert the cot of that poor son of toil into a home of peace, and the bed of that son of wealth into a place of rest. Such would be the happy effects of an exercise of that virtue so repeatedly urged upon us, under circumstances most calculated to leave an indelible impression upon our minds. Happy indeed is he who has it in his power to minister to the necessities of the poor and the unhappy! And who of us has not some opportunities of affording consolation? How often may a kind word or a considerate act of forbearance accomplish more than the riches of princes: and who of us is not sometimes called upon for this little act of charity? The weakness of man is continually calling upon others for forbearance or sympathy; which they in their turn require, and it is from this mutual dependance that spring so many of the most delicious sensations which the heart of man can experience. We depend upon others for happiness from the first moment of our being, until the clod of the valley of death closes over us. Who has not experienced the delight of making a friend acquainted with any occurrence which may have transpired agreeably to our wishes; and felt almost as if our hopes were not fully realised until the congratulations of a friend reached our ears! In the absence of his species man

has contracted a friendship for the reptiles of his dungeon ; and if there is such a yearning in the heart of man, what must be its pleasurable emotions when it finds a legitimate object? And legitimate objects are as plentiful as the necessity of practising this virtue is imperative. The desire only is wanting, and blessed be that holy institution which ever strives to awaken in us the will. There is a short sentence often upon the tongues of persons when they wish to express a listless and apathetic state by a simile, it is "cold as charity." I never hear it but I blush for the man who utters it ; and it occurs so frequently, that did I not see the fruits of charity ripening around me, I should be tempted to believe the world ignorant of the virtue. Cold as charity ! What a libel upon one of the holiest impulses of the soul ! "Cold as charity!" then where shall we look for warmth? Try it ; exercise the virtue, be it in never so small a degree, and say if your heart do not burn within you. "Cold as charity!" say rather, "cold as the heart where charity is not." Inducements even of a selfish nature are not wanting to incite us to acts of benevolence. Our Lodge is furnished with Mosaic work to remind us of the precariousness of our state on earth. We know not how long the sun of fortune may shine upon us, or how soon the depths of adversity may engulf us. To-day we may tread in prosperity, to-morrow we may totter on the uneven paths of weakness, temptation and adversity. Such being the mutability of terrestrial things, how wise to make ourselves friends, even of the Mammon of unrighteousness. We know not but that the disease-stricken hand which our bounty is restoring to health, may ere long be the humble instrument whose grasp shall save us, when the waters of sorrow are about to overwhelm us in their dark and chilly depths.

The crushed and stricken heart, upon whose wounds we are now pouring the oil of consolation, may ere long be the *one*, sole ministering angel whose sympathy shall support us, amid the wreck of hopes now in appearance budding into reality. Should the dreaded and bitter hour arrive, where would be our help, had we suffered that friendly hand to stiffen in death ; and where our consolation had that heart's fond beat been stilled.

Among the other selfish inducements to acts of benevolence, may be classed the pleasurable emotions which are experienced during their exercise. We are told it is more blessed to give than to receive ; we read of the luxury of doing good ; a luxury which, far from enervating, strengthens the mind, and through the mind the body. What millions of golden pieces are squandered, and what millions of aching heads and hearts are caused, in procuring pleasures, whose most intense and self-gratifying exercise is as nothing, compared with the soul-exalting, ecstatic enjoyment, of *doing good*.

CATO.

(*To be continued.*)

THE FREEMASONS LEXICON.*

TRANSLATED EXPRESSLY FOR THE FREEMASONS' QUARTERLY REVIEW.

(Continued from page 270.)

Bibel. Bible.—Amongst the great lights of Freemasonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no Masonic altar. Without it no Lodge is perfect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained, unless he supports and is supported by that blessed book. The square and the compasses stimulate us to investigate into the truths which are therein contained; for truth, justice and mercy are best supported by true religion. By it we are taught "In the beginning was the Word." The sacred writings are a symbolical chain, by which we are all united in the bonds of brotherly love and universal philanthropy, as John the meek and lowly disciple of Jesus says in his gospel. In this blessed book is to be found the true rule by which every real christian will endeavour to regulate his conduct, whether he is a Lutheran, a member of the Reformed Church, a Roman Catholic, or a member of the Greek Church. He who is a true christian can swear upon the Gospel of St. John, and his mind will be duly impressed with the sanctity of his oath. He who is not a christian cannot, dare not, neither ought he to be allowed to swear upon this holy book.

Bibliothekar. Librarian.—For a number of years past the most respectable Lodges of Freemasons have had libraries and museums of antiquities and natural curiosities attached to them. Those libraries are not confined to Masonic works alone (although the collection of them ought to be as perfect as possible,) but of all that is useful and valuable in literature. The funds are generally formed by appropriating a small portion of the initiation fees to the library, and by members presenting copies of valuable works to it. One of the Brethren, who has devoted a portion of his time to literary subjects, is the appointed librarian, to whom the Brethren must apply, should they want the use of any of the books. Every Lodge ought to make a rule of having a good and well-assorted library, for by so doing they not only prove their own attachment to the liberal arts and sciences, but that they are doing all in their power to cultivate a similar taste in their younger Brethren.

Von Biefeld. Jacob Frederick Freiherr.—Born at Hamburg about the year 1716, and died 5th April 1770 (although out of office,) Chief Inspector of the Prussian University, upon his own estate, Treben in Aytenburgh. According to his familiar epistles, he presented wedding gloves about the 6th February 1738, and it is very probable that it was about the same time that he was initiated into the Order. He is well known in the literary world by some valuable works, particularly by his Familiar Epistles. When Frederick the Great was initiated into the Order as Crown Prince, at Brunswick, he was one of the deputies sent from Hamburg. He was the principal person who induced the monarch, at the commencement of his reign, to found the Grand Lodge, the Three Globes, at Berlin, and was Grand Master of it some years.

* In justice to our esteemed translator, we request our contemporaries who may re-copy our articles, will acknowledge the source from which they are derived.—Ed.

He served the Prussian family fifteen years, and then retired into private life upon his own estates.

Biester. Johan Erich.—Was born at Lubeck 17th November 1748, and died 20th February 1816; Chief Royal Librarian and Member of the Royal Academy of Science at Berlin. A man of most extensive knowledge, and whose labours contributed much to promote the cause of literature and science, the proofs of which are to be found in the many valuable writings he has left, and in the Berlin Monthly Magazine, published by him, in company with Nicolai and Gedicke. In his controversial work with Starke there is much valuable information concerning Freemasonry, in which Order he had obtained the highest degree. He belonged to the Grand Lodge at Berlin, in which Lodge he held the office of Grand Lecturer up to the time of his death. He was also W. M. of the Lodge at the Golden Plough.

Von Bischofsweerder, Johan Rudolph.—Royal Prussian General and Cabinet Minister, died in October 1803. A very celebrated person in the time of Frederick William II., partly on account of his knowing so well how to manage that monarch, and partly on account of his zeal in promoting the Rosicrucian system, and his attachment to that Order.

Blau. Blue.—This colour of truth is highly prized by every Freemason; and the more he makes his clothing of the mantle of Truth, the greater will be his progress in real knowledge. The clothing blue and gold, or gold and azure, is an ornament of the greatest value. The unchangeable heavens are blue or azure, and its golden ornaments are the Sun, the Moon, and the Stars.

Blau Grade. Blue Degrees.—The three first degrees are clothed in or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the colour of Truth or Fidelity; and it is a remarkable fact that the Brethren have ever remained true to the blue degrees, while the authenticity of the other degrees has often been disputed, and in many places altogether denied. Under the reign of William the Third of England, blue was adopted as the favourite colour of the Craft.

Bleiwege Wasserwege, Richtbrett oder Setzwege. Level.—The Level is used by operative Masons to lay levels and to prove horizontals. It is the duty of the foreman or superintendent of every building frequently to prove the various parts of the building by the level, in the course of its erection, and he who neglects this important part of his duty lays himself open to severe censure.

Bode. Johan Joachim Christoph.—A man who has rendered very valuable services to the cause of Freemasonry. He was born on the 16th January 1730, of very poor parents, and died on the 13th December 1793, in Weimar, a Privy Councillor of Hesse Darmstadt. In his youth he studied music in Brunswick, under the city musician Kroll, as hautboist, and was made a member of the city band. His love for music drew him to Helmstadt, where he studied under a virtuoso upon the bassoon; and it was in this city that with assistance of a few friends, he not only made himself acquainted with various languages, but also made a good progress in the study of the arts and sciences. From Helmstadt he returned to Celle as a hautboist, and in 1757 he went to Hamburg, and commenced business as a bookseller, was initiated into the Order, and obtained very great celebrity by various translations, viz. Yorick's Sentimental Travels, Humphrey Clinker's Travels, The Life of Tristram Shandy, The Vicar of Wakefield, and the History of Tom Jones. By

a rich marriage he was enabled to retire from business, and devote the remainder of his days to literature in Weimar. About 1793 he translated that important work, Michael Montaigne's Thoughts and Opinions upon all Subjects, in six volumes. He contributed to Masonic literature, *Scottish Masonry compared with the Three Obligations*, and the *Secrets of the Knight Templars of the Fourth Century*, from the French, in two parts. As a Freemason, he belonged to the convent in Williamsbad. About the year 1790 he joined the Order of the Illuminati, in which Order he obtained the degree of Illuminatus Dirigens. As a Freemason, no one knew the history of the Order better than he did, and no private member possessed a richer or more extensive Masonic library; no one was more diligent in increasing his stock of Masonic knowledge, and opening for himself the richest and the rarest springs of knowledge. He was one of the most active promoters of the newly-introduced system of the Strict Observance, so long as he believed in its correctness, and one of its most indefatigable enemies as soon as he was convinced of its errors. He opposed with all his strength the different errors which had crept into the Order; but most especially he set himself to root out the errors of superstition, priestcraft, supremacy, &c. &c., and pursued this many-headed hydra, through all its changing forms, into its last retreat of infamy and disgrace.

Bohn Jacob.—It has frequently been asserted that Freemasons adhere to this ancient theosophist and mysticist, and for this reason we dare not pass him over here. Jacob Bohn was born at Obalausita, in 1575; in his youth he was a herdsman, and it was while tending cattle that he first became susceptible to the beauties of nature, and the wonderful works of Almighty God. His poor parents afterwards sent him to school, where he was taught to read and write, and then learned the trade of a shoemaker. He died a master shoemaker in Gorlitz, 26th November 1624, in his 49th year. His sedentary life and diligent study of the Holy Bible made him a religious enthusiast, to which the religious controversies of those days, with which he became acquainted while tramping as a journeyman shoemaker, contributed a great deal. Otherwise he was correct in his conduct, modest in his discourse, patient in suffering, and humble in spirit. His agreeable behaviour had a very great effect upon very rough men, and he was thus enabled, without molestation, to hold meetings for religious purposes. In 1612 he published his first work, under the title of *Aurora*, or the "Commencement of the Dawn of Day," followed in 1619 by the "Three Principles of the Supreme Being," and more than twenty other works. A complete collection of his writings was published at Amsterdam by Von Gichsel, in 1682, in ten volumes; and it is from this circumstance that many of Jacob Bohn's followers were called Gichtelianians. Another edition of his works, in six volumes, has the title *Theologia Revelata*. He found many admirers in England, and in Dr. John Pordatel one of his ablest commentators; and there was afterwards a Bohemian sect established in England, as well as one at Philadelphia, founded in 1697 by Jane Lade, one of his admirers.

Braunschweig. Brunswick.—The Rulers of the Grand Duchy Brunswick Wolfenbuttle have always favoured Freemasonry; many of them have belonged unto the Order. But it is not on this account alone that Brunswick is celebrated in Freemasonry; it is much more so, because that in Brunswick, the capital, the most extensive system of Freemasonry that has ever existed in Germany had its Directory, or

Court of Directors. This was the system of the Strict Observance of which the Grand Duke Frederick, the hero of the seven' years war, was Grand Master, which office he held up to the time of his death, after which the Order was broken up. In 1775 a Convent, or Conference of the Strict Observance was held here from the 22nd of May until the 6th of July, where the Orders of the Knights Templars and of the Adepts were discussed, and in which conference the "Clerici" of the Temple Order appeared, but were not acknowledged. Brunswick is also the Orient in which Frederick the Great was brought to light. In the year 1771 the Lodge Charles Union founded an institution for instructing young people in mathematics, history, drawing, &c. &c., but limited their foundation to four pupils. During the famine in 1772 this Lodge fed above fifty people every day for some months, and this prevented them from extending their foundation. Some time after this the whole of the Lodges in Brunswick united, and altered the school, so that they could instruct twelve pupils. To encourage them in their studies, Duke Ferdinand caused a silver medal to be struck, which was given to the best scholar at the annual examination (which took place in presence of the Duke, and of all the members of the various Lodges,) as a reward for industry and good conduct. This institution has since been more extended, and the Brethren also support a society for widows and orphans. In Brunswick there was formerly

St. John's Lodge Jonathan, founded, from London, 1738, and closed 1768.

St. John's Lodge Charles the Union, founded 1770, also from London.

Scottish Lodge, at the Nine Stars.

Grand Lodge, founded 6th February 1775, by Duke Frederick, unto which all the Lodges of the Strict Observance joined themselves.

Those four Lodges have gone down, and there is now here only the St. John's Lodge Charles, at the Crowned Pillar, to which the above-named Institution belongs.

The medal which has already been mentioned for the pupils of the Institution, has upon its principal side a pillar, built upon seven steps, and surrounded with different Masonic emblems, referring to the name of the Lodge Charles, at the Crowned Pillar. It is crowned with a Prince's coronet, upon which is resting an Owl, the emblem of Industry and Learning, with the inscription, "*Neglecta redire virtus audet.*" Beneath is the inscription, "*Praemium virtutis et diligentiae.*" Upon the other side is a charming landscape, watered by a stream flowing from a rock, with the inscription, "*Solis et rivi beneficio surgunt,*" and the year of the foundation, 1771. The Lodge Jonathan struck a medal in 1774; upon the principal side was David and Jonathan embracing each other, with the inscription, "*Idem velle, idem nolle.*" The other side had a Beehive, with a swarm of bees, and the inscription, "*Odi profanum vulgus et arceo.*" A third medal was also struck in 1774; upon the principal side it had a crowned pillar upon seven steps, surmounted by a triangle, from which rays were emitted; the other side had three hands coming from the clouds, with the Square, the Level, and the Plumb Rule. Upon the floor was an oblong square, with a charter upon it with the letter H. A fourth Brunswick medal of 1774, is called the Freemasons' Ducal; upon the principal side is a representation of Hercules, with his finger upon his mouth, with the inscription, "*Favete*

linguis;" beneath "Aequitas concordia et virtus." The other side contains a hand coming from the clouds, and suspending a level over various materials upon the earth, with the inscription "Aequa lege fortiter insignes et imos."

Brema.—St. John's Lodge, at the Olive Branch, constituted 16th June, 1771, by the Grand Lodge at Berlin, and its P. G. Lodge at Hamburg.

Von Brentrans, Dominick.—Born at Nappersweil, and died in the monastery at Kempfen in June, 1797, Dr. in Theology, Spiritual Counsellor and Court Chaplain. He was a very enlightened Roman Catholic Theologian, which he has proved by publishing a large work upon the Holy Bible. In 1792 he gave up all his livings that he might proceed with his work upon the Bible with less interruption; but he continued to reside in the Royal Abbey at Kempfen. A new Royal Abbot removed him from out of his neighbourhood because "he was a *Freemason*." He held the office of lecturer in the Lodge the Rising Sun, in Kempfen.

Breslau. Breslaw.—The three Grand Lodges in Berlin have the following daughter Lodges here.

A. The Grand Lodge at the Three Globes in Berlin has—

1. St. John's Lodge Frederick, at the Golden Sceptre, founded 10th December, 1776, from the Lodge, The Golden Ball of Heaven in the East by Glogaw, and joined the above Grand Lodge 1st May, 1803.
2. Scottish Lodge, at the Golden Sceptre, founded May 1st, 1803, by the same Grand Lodge.

B. The National Grand Lodge has—

1. Its Provincial Grand Lodge for Silesia.
2. St. John's Lodge, at the three Dead Gripps, founded 1st February, 1742, and belonged to the Grand Lodge at the Three Globes for a long time; but on the 20th March, 1772, joined the National Grand Lodge.
3. St. John's Lodge, at the Pillar, founded 19th May, 1774.
4. St. John's Lodge, at the Bell, founded 9th April, 1775.

C. To the Royal York Grand Lodge belongs

1. The Provincial Grand Lodge for Silesia, founded 6th September, 1816.
2. St. John's Lodge, Horns, founded 22nd February, 1813.

Briefe. Letters.—When Brethren write to each other they do not fold their letters in the form of a triangle as they used formerly to do, but fold them in the common form. Brotherly love must be apparent through the whole letter, all titles are to be omitted, and the conclusion must breathe the purest fraternal affection. To address a Brother by the title of Noble, or Most Noble, or Royal Sir, is quite contrary to the spirit of Freemasonry. But in business letters, or letters not referring to Freemasonry or Masonic business, we must be careful not to use Masonic titles or addresses. When writing to the Lodge it is only necessary to use the Masonic title, as W. M., S. W., &c., &c., unless the letter has to go into a foreign country, and then it is necessary to address it to the Brother by his name and title.

Brieg.—St. John's Lodge, Frederick, at the Rising Sun, founded 24th March, 1783, and joined the Grand Lodge at the Three Globes, Berlin, 21st November, 1799.

Scottish Lodge, at the Rising Sun, founded by the above Grand Lodge, 4th February, 1802.

Broener, Johan Carl.—John Charles Broener, senator and bookseller in Frankfort-on-the-Main, where he was born 4th June, 1738, and died 22nd March, 1812. One of the most active Freemasons, and for many years Provincial G. M. of English Provincial Grand Lodge at Frankfort-on-the-Main. A medal with the following inscription shows how highly this Brother was prized. Obverse, Broener's bust, name, and birthday, reverse, a chain, and in it the words, To the R. W. G. M.'s 50th F. M. Jubilee, dedicated by the Brethren of the Union in the Orient at Frankfort, A. M. 4th June, 5869.

Bruder und Brudername. *Brother and Brothers name.* Operative Masonry is not a brotherhood, but Freemasonry is; the latter has this in common with many spiritual orders, even Protestant clergymen call each other brother in Germany, Herr Bruder, or Mr. Brother. Freemasonry leaves the Mr. out. In the Orders of Knighthood the Knights do not call each other Brother. In the Lodge, Masons always call each other Brother, and the poorest among them, even the serving Brethren, dare not address them by any other title, although they may fill the highest offices in the state, or even be monarchs. Out of the Lodge, in the presence of strangers, the word Brother may be dropped; but when a Brother meets a Brother even out of the Lodge, and no other person is present, then the title of Brother must not be omitted. It must be much more agreeable to every Brother to be called by that endearing name than to be addressed by the title of your excellency or Mr., as well in the Lodge as out of it when no strangers are present. No one hath a Brother except he be a Brother himself.

Bruderliebe. *Brotherly Love.*—This can be manifested in innumerable opportunities not only in the Lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication of an innocently accused absent Brother on the throne. It is an essential element to bind the Brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a Brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others is a source of the greatest happiness in every situation in life. The king upon his throne would find his situation insupportable if his subjects showed their regard unto him through fear alone and not through love, and so would those also who have a superabundance of worldly possessions. Even in Paradise we will desire to be beloved. He who does not find his heart warmed with love towards all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love. Neither do those prove true brotherly love who only exercise it at the banquet, and must first be warmed with wine before their hearts will sympathise with the distressed. A good father loves his children not only in the house, but out of it also.

Bruckenbruder, Frères Pontifes oder Freres du pont. *Brethren of the Bridge or Bridges.*—This Order existed in the twelfth and thirteenth century, and the Brethren were in the noblest sense of the words, the first foresters, gamekeepers, military escorts, troopers, and police officers, as well as the revivors, or rather, creators of domestic trade and of architecture. They, as well as the Knights of the Temple and of Malta were engaged in protecting and providing for travellers whether they were sick or well, and in escorting them with their arms in their hands, and in erecting and keeping in repair bridges, roads, and ferries. To enable them the better to devote their whole lives to this

object they took vows of celibacy, poverty, and obedience to their chiefs. The expense of maintaining this brotherhood, and of keeping in repairs the roads, bridges, &c. &c. which they had built, was defrayed by alms, gifts, and legacies from pious people. All which we now know of the origin of the Order of Bridge Brethren rest upon a bull issued by Pope Clement the Third in the year 1189, to one of their superiors called Raymond. It is said therein that the holy father following the example of his predecessor, Lucius III. 1182, took this brotherhood and all its possessions under his most especial protection as a mark of his respect and gratitude to the Order for the many benefits they had conferred upon mankind, not only by building the bridge of Bor Pas, three miles from Avignon, but for their mercy, liberality, &c. &c. They built many other bridges, and the celebrated bridge "Pont St. Esprit," in the Departement de Gard in former times, called portus Sancti Saturnini, is a beautiful and lasting monument of the industry, skill, and activity of this brotherhood. Its foundation was laid on the 21st August, 1265, and near it, as well as near the bridge of Avignon, they built an hospital and a house for the Order, in which they lodged and refreshed travellers. It is believed that the Knights Hospitallers of St. John in Jerusalem, as well as the Maltese Knights, or Knights of Malta, originated from this Order. So much is certain, that the possessions of these Brethren in Bor Pas came into the hands of the Knights of Malta.

Burge Pathe oder Cavent. Surety, Godfather, or Bail.—This is commonly undertaken by the Brother who proposes a candidate, he becomes surety for him, that he will pay the customary fees of initiation, and that the candidate will perform all those duties which the Craft requires from him. If the candidate is accepted by the Lodge it then becomes the duty of the Brother who proposed him to encourage him, and to endeavour to lead him forward to the performance of every moral and social virtue, should he do this part of his duty, then the Lodge cannot punish him if the Brother whom he has proposed falls from the path of virtue. It is therefore a duty imposed upon every Brother who proposes a candidate that he should make himself intimately acquainted with his moral character to prevent bringing a scandal upon himself and the community at large.

Cabbala. Jewish Tradition.—This was amongst the ancient Jews a mystical philosophy inasmuch as they professed to possess cabalistical secrets from the earliest ages, even from the days of Adam. There was also a philosophical cabala which had its origin in Egypt. Modern cabalists have introduced many things into this so called science, and have divided into symbolical and real cabala. In the symbolical cabala the secrets of numbers is taught, and the real cabala is subdivided into theoretical and practical. In the theoretical the sacred writings are explained by a host of traditions, and the practical is, that cabala which has found the most followers as it professes to teach the art of performing miracles. As spiritual errors are frequently the subject of Masonic lectures, we could not pass the word cabala without notice.

Cagliostro.—The self-styled duke, really Ginseppa Balsamo, has made a most improper use of Freemasonry, and thereby hurt the feelings of every good brother. He was born on the 8th of June, 1743, at Palermo; studied the medical science; was a debauched character; practised secret deceptions of various descriptions; and by duplicity found means to travel through the world, particularly through France, England, and Italy,—first under the name of the Marquis Pellegri, and then under

that of Duke Cagliostro. Under the last title, he gave himself out for a teacher of how to prepare the philosopher's stone, as well as a manufacturer of the tincture of life and water of beauty. He afterwards led his scholars into the depths of magic, in which he was greatly assisted by his wife; and every one of them was thus duped out of considerable sums of money. He further gave himself out as a restorer of the ancient Egyptian masonry, stating that he was Grand Coptha in that order. But he was taken into custody at Rome on the 27th December, 1789, for an impostor—thrown into prison—convicted, and died in the prison at St. Leo in the summer of 1795.

Calender. Almanack or Calendar.—Nearly every Lodge gives out on St. John's day a so-called Lodge Calendar, or causes it to be appended to the list of the members. This calendar merely contains the days from St. John to St. John on which it is intended to work, and the different degrees which will be wrought in on those days. This calendar is especially useful to those brethren who reside at a distance from the Lodge, and cannot be invited by the regular circulars. Without very important reasons, it is not allowed to alter the days nor the work mentioned in the calendar. A peculiar Freemason's Almanack has been published since 1775, in the shape of a pocket-book, by the Grand Lodge in London; and this book contains a great deal of useful information and instruction. Similar almanacks are also published in France and Germany, and those as well as the English may be obtained of a bookseller.

Candidat. Candidate.—A candidate for initiation into Freemasonry, is a person who has been proposed by a Brother, and whose name is written upon the tables of the Lodge, that the brethren may be reminded to make the necessary enquiries into his moral and social character; for which purpose four weeks is generally allowed.

Canzler Carl Christian.—Charles Christian Canzler was born at Burkardtsdorf, near Chemnitz, 30th September, 1733; and died librarian at Dresden, 16th October, 1786. In the Magazine of Ancient Literature and Modern Lectures, published by him and Bro. A. G. Meissner, from 1783 to 1785, he has given some very excellent essays upon the Order, particularly upon Masonry, and upon the origin of Freemasonry; and of the African Lodges.

Capitel oder Capitel halten. Chapter, or holding a Chapter.—The word chapter means the divisions of a book or of information into various parts. But as in the assemblies of the brethren such information is generally given, so are those assemblies themselves called Chapters. But there is difference made even in those assemblies; and those are particularly distinguished by the name of Chapters which are composed of those who are capable of voting, and are called Capitulares.

Carbonari.—A political society, which distinguished itself in Italy in the years 1810 to 1814, and is here and there falsely given out as a Masonic society. The name Carbonari, literally translated, means a charcoal burner.

Carl Frederick, Grand Duke of Baden, was born the 22nd November, 1728, and died on the 10th June, 1811. He was a zealous patron of Freemasonry until the day of his death, when the Lodges in Baden ceased to meet.

Carl Ludwig Frederick, Grand Duke of Mecklenburg-Strelitz, was born the 10th October, 1741, and died the 6th November, 1816. Held the office of Provincial Grand Master from the Grand Lodge in London for many years; and before he began to reign over Hanover as its vice-

roy, he was Grand Master of that kingdom ; which high situation he filled since 1786. He was also for many years (although absent) Worshipful Master of the Lodge Charles zum Rautenkrantz, in Hildberghausen. Shortly before his death, he, as Grand Master, founded the Lodge at the Bond of Peace in New Brandenburg, and wrote many letters of recommendation with his own hand to foreign Lodges.

Carl Nassau, Reigning Prince of Nassau Usingen, born the 9th November, 1735, died 17th May, 1808. He was Ancient Scottish Grand Master, and W. M. of the Lodge zur Beständigen Eingkeit, in Biebrich.

Carl Wilhelm Frederick, Marggraf of Brandenburg, born 12th May, 1712, and died the 3rd August, 1757. He was initiated into the Order by Frederick the Great himself, at the Lodge at the Three Globes in Berlin, in June, 1740.

Carl der Dreizehnte, Charles XIII., King of Sweden and Norway, born the 7th October, 1748, and died 5th February, 1818. From the time of his manhood he belonged to the Order, and, as Duke of Sudumanland, he was Grand Master of Sweden. As a king, he proved himself a most zealous protector of the Order, and founded the Order of Charles XIII. (See Sweden.)

Carlsruhe.—Grand National Lodge Union of Baden, 23rd May, 1809. Grand Master Freden Carl Frederick Schilling von Canstatt. As daughter Lodges, this Grand Lodge has,

1. Carl zur Einigkeit zur Carlsruhe.
2. Edele Auricht in Freiburgh.

After the death of the former Grand Duke of Baden, 1811, this Union, as well as the St. John's Lodge, Carl zur Einigkeit, have been closed.

Cassel.—The Grand Lodge Royal York at Berlin founded here, a Provincial Grand Lodge of Churhessan, 25th April, 1814 : and the St. John's Lodge, Wilhelm zur Standhaftikeil ; as also

St. John's Lodge, zur Volkommenen Eintracht und Freundschaft.

This Provincial Grand Lodge changed itself in 1817 into an Independent Grand Lodge of Churhessan.

Its Daughter Lodges are the two last named, as well as the Lodges at Escheveige, Marburgh, and Rinteln.

Castellan. Warder or Warden, but may be Masonically construed as Landlord or Host.—This officer is found in nearly every Lodge-house, and is really the housekeeper. This office is generally given to an educated serving Brother, or, what is better, to a member of the Lodge whose business allows him to act as landlord. The Castellan must have taken every degree the Lodge has, and in case of necessity be able to prove a visiting Brother whether he is a Freemason or not.

Von Castillon Frederick Gustav Adolph Maximilian, born at Lausanne the 22nd September, 1747. His proper family name was Salvemini, for he was of Italian origin. He died, Professor of the Mathematics and member of the Academy of Sciences in Berlin, 27th January, 1814. We have many French works written by him, and all the articles upon the ancient and modern theoretical and practical music in the supplement a la Encyclopedie, &c. (Amsterdam, 1776 and 1777), came from him. He also translated Hirschfield's Theory of Gardening, in five volumes, into French. In the Order, he filled the important office of G. M. in the Grand National Lodge at Berlin ; which office he filled with the greatest activity until his death.

Catechismus. Catechism.—This is the most ancient document of Freemasonry. The Catechism was formerly only communicated by

conference from one Lodge to another, or from one Brother to another ; and this is the reason why we have so many different forms of the Catechism, although in spirit there is no material difference in any of them. As a religious catechism contains a summary of all that is taught by that religion, so our catechism contains the essence of Freemasonry ; but it is not to be understood without the teacher taking great pains in instructing the student, nor without having previously been instructed in a Lodge, and being able to reflect upon and remember the instructions there given. Every degree has its own Catechismus ; and in many Lodges it is customary to explain part of it at every meeting, in order that the members may become intimately acquainted with it.

Celle.—St. John's Lodge, Helleuchtenden Stern, joined the English Provincial Grand Lodge in Hanover, 1814.

Censor.—This is really not an officer of the Lodge, but introduced here and there. They are commonly found where the Lodge has its own private house, in which on certain days mixed assemblies are held of Freemasons and their families or friends. Of those assemblies the Censor has the superintendance ; but as he must act with the greatest caution and circumspection, so as to avoid giving the least offence, while at the same time he takes due care that everything is carried on with order and decorum, so this office requires to be filled by one of the most accomplished members of the Lodge, and one whose situation in the world entitles him to the respect of the visitors. To judge upon the morality of the brethren, and when it is necessary to censure their conduct, is the duty of the W. M. W.'s and M. of the ceremonies.

Centraliston—*Centralists.*—A society which has been broken up, but which, in the years 1770 to 1780, made use of the Alchmical Terminology and figures to conceal their secrets. It is believed that the object of this society was under this veil to propagate *Jesuitism*.

Ceremonion Meister. Master of the Ceremonies.—He must be the first at every assembly of the brethren, that all preparations are made that are necessary for holding a Lodge, and then invite the brethren to enter. He introduces the visiting brethren, and shews them their places. He must enter into conversation with every stranger who comes into the ante-chamber, to discover if he is a Brother. In the Lodge he must pay attention, and see that everything necessary for due solemnity is prepared before the Lodge is opened, and that nothing may disturb that solemnity while it is open. His seat is so placed that the W. M. has him in full view, and he can leave it as often as he thinks necessary without asking leave of the W. M. He has the same charge at the banquet, and the serving brethren are generally under his direction. Visitors generally apply to him first ; and it is therefore necessary to fill this office with an experienced Mason, and, if it be practical, with one who speaks different foreign languages.

Certificat. Certificate.—Every Brother who travels, and who wishes to visit the Lodges in the cities he comes to, must not only provide himself with Masonic clothing, but with a certificate. These certificates are granted by the Grand Lodge of England to every one who has been regularly initiated, and contain an account of when and where the bearer was made, and a recommendation to all Lodges to admit him to their labours. They are sealed with the seal of the Grand Lodge, and are signed by the Grand Secretary, and the Brother to whom they belong. This description of certificate was introduced by the Grand Lodge of England, 24th July, 1755.

Chaldaische Mysterien. Chaldaic Mysteries.—The Chaldeans were inhabitants of Asia, and descendants of Shem. This widely-extended people are considered to have been the first workers in metals, and also the first discoverers of the science of astronomy. Their priests were pre-eminently distinguished by their knowledge, which they concealed from the people in their sacred writings. As far as we know, magic and conjuring were included in those secrets.

Chiffer Schreibart. Writing in Ciphers.—It is not customary in Freemasonry to write in cipher, neither is there any law commanding it to be done, although there is a very ancient cipher extant taken from the Square and Triangle. This is also called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a Pangraphia or universal writing, and at the same time an Arithmetical Krypto-graphic, which was to be extremely useful in Freemasonry; but so far as we know this work has never appeared.

Circulare. Circular.—The Brethren must be invited by circular from the secretary on every Lodge night; which circular must contain the place where and the time when the lodge is to be held, as well as what degrees will be wrought (German custom). This circular must be subscribed by every Brother to whom it is presented by the Tyler, but they are prohibited to write anything upon it but their name. Those who have any objection to the work described, must state their objections either personally or by writing to the W. M. Subscribing the circular binds the subscriber to appear at the work or send an apology.

Cirkel Correspondenz. Circular Correspondence.—This is a useful and interesting custom, practised by some but not by the majority of Lodges. Circular correspondence exists either between different Lodges, or between the Brethren of the same Lodge who remain at home, and those Brethren who are abroad. The materials of the circular correspondence must be exclusively Masonic; and when this is practised amongst Brethren, they have many good opportunities of exercising their minds, and committing their opinions to paper.

Claudius Matthias—commonly called *Asmus*—was born at Rheinfield, in Holstein, 1743, and died at Wansbeck, near Hamburg, 21st January, 1815. Many of his poetical works have obtained great popularity. They were published in seven parts, in one volume, with the title, “*Asmus omnia sua secum Postans*,” or, the whole works of the Wansbecker Postman. Who does not know his Rhine wine song? Many of his songs were purely Masonic; but he has not given that title to any of them, although he has written other things concerning the Order, to which he was much attached. Amongst which may be reckoned the translation of the history of the Egyptian King Sethos, and St. Martin's celebrated work,—*Errors and Truth*.

Claviculae Salamonis.—A celebrated work among the Magical Visionaries, which they commonly offer in manuscript; but there is a printed copy published at Wesel, Duisburg, and Franckfort, in 1686, by Andreas Luppius. The work is called the Key to the Wisdom of Solomon, but the key is not there. It treats of seven supreme godly, seven middle natural, and seven inferior human secrets, of the art of life, or how to attain whatever age a person chuses; to be able to converse with spirits, and to learn from them the use of all things, visible and invisible, with which they are surrounded; to have a true knowledge of God the Father,

God the Son, and God the Holy Ghost; to be able to accomplish your own regeneration; to become a man full of wisdom and understanding in all sciences; to take whatever name you chose, &c. &c. But it is a pity that, to obtain all those glorious privileges, we are directed to a host of spirits, who are, it is true, very minutely described in this Solomonic *Claviculae*; but no mortal has ever obtained the key to open it.

Clemens, Duke of Bavaria and Elector of Cologne, was born on the 16th August, 1700, and died 6th February, 1766. The suppression of the Order of Freemasonry by Pope Clement XII., in the year 1738, with which every Roman Catholic prince was obliged to comply, disgusted the Elector Clemens August, who was a Freemason, and was the reason why he founded the Mops Order in the year 1740.

Clerikat oder Cleriker—called also Clericorum Ordines Templar.—A system which arose in 1767, about the same time as the Strict Observance began to spread, but which has since been broken up. The discoverer of this system was the late Chief Court Chaplin Stark, in Darmstadt. He maintained that he had received those secrets from the fathers in Auvergne, and would probably have exercised the functions of the ancient High Priests—namely, of those who professed to be entrusted by the Almighty with the greatest secrets, and grand seal of nature; of which, also, Aaron and his successors in the Mosaic dispensation, were chosen Chief Preservers, in the Holy of Holies of the chosen people of God. It was given out that there was a secret Chapter of the Clerikers, who possessed the highest degrees of Freemasonry—which had penetrated into its most secret recesses—which knew the supremacy of the Order, and which did the secret work of the Orders: and not only of the Orders which Freemasonry had created, but the Order which had brought forth Freemasonry itself, and which made use of Freemasonry as of an hieroglyphically wrought veil—those Clerikers now wished to be the priests of the new Order of Knights Templars. The degrees of this system were the three degrees of Freemasonry corrupted; 4, The Young Scot; 5, The Scottish Ancient Master and Knight of the Order of St. Andrew; 6, The Provincial Chief of the Chapter of the Red Cross; 7, The degree of Magus, which consisted of five divisions.

Clermontches System, or High Chapter.—This was formerly wrought in the Clermontish College at Paris, and at the time of the system of the Knights Templars. The priests of this Order were said to be in possession of the secret of the higher degrees of Freemasonry, and that the source of all the higher degrees was to be found in its High Chapter. This Order became known in the years 1735 to 1746, but had existed previously.

Cocarde. Cockade.—Many Brethren consider a blue cockade on the hat as a sign of freedom and equality; those Brothers consider such a cockade a part of their clothing. Others consider the hat only to be this sign.

Conferenz Loge. Conference Lodge.—There are commonly assemblies of M. M., in which the financial affairs of the Lodge, poor money,* correspondence, &c. &c. are discussed. It is good for the Lodge when such conference Lodges are held monthly, as they serve to strengthen the interest which the Brethren take in the welfare of the Lodge.

Constitution. Warrant.—In former times a Lodge formed itself without any ceremony wherever a sufficient number of Brethren dwelt

* Before closing the Lodge there is a collection made for the poor every Lodge night.

to form a Lodge, and one of the neighbouring Lodges formed it for them. But in 1722 the Grand Lodge in London determined that every new Lodge in England should have a patent, and since that time all those Brethren who wish to form a new Lodge strive to obtain a warrant from the Grand Lodge. The new Lodge then joins the Grand Lodge as a daughter Lodge, binds itself to work according to its system, and to keep within the ancient landmarks, and subscribes a small sum annually towards defraying the expenses which every Grand Lodge must incur. Then is such a Lodge called a just, perfect, and regularly constituted Lodge, and is acknowledged as such by every Lodge which works under the same constitution. This regulation was found necessary, because that here and there private Lodges were formed by false and unworthy Brethren, who formed a ritual according to their own ideas, and pretended to make men Freemasons for the sake of their money. Some countries, particularly Denmark and Prussia, have passed laws that no Lodge shall be held or formed, in any part of their dominions, without having first obtained a warrant from one of the Grand Lodges in the country. In Germany there are a few of the ancient Lodges which are independent, and which have not joined any Grand Lodge, but which, on account of their age, are acknowledged as regular Lodges by all the others. The present Grand Lodges are formed from united St. John's Lodges. No St. John's Lodge can form itself into a Grand Lodge of its own power.

Copenhagen. Grand Lodge of Denmark.—Grand Master for 1792, Prince Charles of Hesse, Landgraff zu Thuringen; Royal Danish Field-marshal and Stadtholder of Schleswig and Holstein; resides in Gottorp.

St. John's Lodge, Zorobabel zur Nordstein, founded from London, 1745.

St. John's Lodge, Frederich zur gekrönter Hoffnung.

Besides these, the Grand Lodge of Denmark has daughter Lodges in Altona, Odensee, Rendsburg, St. Croix in the West Indies, St. Thomas in the West Indies, and in Tranquebar.

Correspondence.—The Lodges correspond with each other, but more generally with their Grand Lodge, and send it an account of their activity. This correspondence is different from the circle correspondence. This correspondence generally takes place shortly after the festival of St. John, on their anniversary festival, and is frequently very interesting, and generally read in open Lodge; every Lodge should endeavour to have something interesting to communicate, and as soon as it has anything of the sort, should immediately communicate it. Many Lodges have a Secretary for recording the transactions, and another for the correspondence. Those letters are not addressed to the Lodge but to a Brother appointed for that purpose. In the Prussian states, where every Lodge possesses the privileges of a private individual, the letters may be addressed to the Lodge, as the secrets of a private correspondence are as much respected by the officers of the post-office as are those of a Freemason.*

* The Translator of this valuable Lexicon is requested to look to the replies to correspondents.

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

“*Homini est errare, insipientis vero perseverare.*”

“*Toujours perdrix,*” exclaimed the French Abbe to his amorous monarch—but I say bide awhile, and partake with me of another dish, which, although on the same subject, has more of the sauce piquante.

MAY IT PLEASE YOU.—At the Union in 1813, H. R. H. the late Duke of Sussex was desirous that there should be a uniformity of work in all the Grand Lodges of the Britannic Isles, and to this end letters were addressed to the Grand Lodges of Scotland and Ireland.

By the Grand Lodge of Scotland the matter was gravely considered, and some promise was held out that the subject should be taken into future consideration; but the *future* is still to be wooed, for, excepting that the two Grand Lodges of Scotland and Ireland maintain a certain degree of respectable acquaintanceship—they are as far as the poles asunder from that of England in regard to working—the attempt to produce so good a result fell—like “*the seed by the wayside.*”

The advances towards a uniformity of practice by the Grand Lodge of Ireland, was not however met by the mere tameness of inaction, but was accompanied by circumstances “werry peculiar—werry peculiar indeed.”

At that time (1813) Royal Arch Masonry could scarcely be known even by name in Ireland; for when the Earl of Donoughmore, the then Grand Master, adopted the suggestion of his Illustrious colleague the Grand Master of England, and promulgated the direction that Craft Masonry should consist of only three degrees, including the Royal Arch, you at the ensuing Grand Lodge peremptorily demanded of his lordship what he meant by the innovation of adding to Masonry what was not understood to exist. The heat of excitement—for to call it either debate or argument would be to libel common sense—raised your barometer of prejudice to so fearful a height, that a vote of censure was actually passed on the Earl of Donoughmore, who frankly told you that he, like yourselves, was innocent of any knowledge whatever of Royal Arch Masonry.

I have said a vote of censure was passed—I ought to have observed that such vote was commuted from an intended sentence of the *expulsion* of the Grand Master from Masonry altogether. The latter measure his lordship anticipated; for he so observed to H. R. H. the Grand Master of England, and stated that any further attempts to improve Masonry as a science in Ireland must fail. I have little doubt but that the estimable nobleman who succeeded him entertains a pretty similar opinion.

Shortly after this, one of the best instructed Masons of the day, the then Master of the Grand Stewards' Lodge, visited Dublin on his private affairs, and was introduced by an official letter from the Grand Secretary of England to the Grand Secretary of Ireland. The Brother alluded to was also honoured by a private letter from H. R. H. the Duke of Sussex to his Grace the Duke of Leinster, who had recently been elected the Grand Master for Ireland. By that nobleman he received the most considerate attention and kindness, and was empowered to visit Lodges, and if possible to effect the object so much desired. But did he succeed? By no means; the then youthful Fowler was not in favour of the slightest approach to a unity in work; and in this sentiment he remains unchanged. The “old gentleman” is of those, who

as was said of an unhappy royal family, could neither learn nor forget any thing; he could neither learn what was useful nor forget what was useless. To him Irish Masonry owes no debt of gratitude.

I have shown that Royal Arch Masonry was not known in 1813, but soon after, somehow or the other, it never directly appears in what way, some system, yclept the Royal Arch, was discovered by your Grand Secretary, and when so discovered was by him declared to be, not only the only good system, but the very best that ever was; I have seen it under his handwriting (which will, I suppose, be considered pretty good authority) that, by his version of this essential point of Masonry, the repairing of the temple in the reign of Josias is commemorated; and that the rebuilding of the temple is illustrated by the English mode; but which latter subject, in his opinion, belongs to another branch of the Order, distinct from and subsequent to Royal Arch Masonry. He proceeds, most erudite old gentleman, to admit his knowledge of the fact, that the Grand Chapter of England has amalgamated the two periods, *but that in Ireland, alterations on such subjects are avoided*, and that the English ceremonial is not to be recognized in Ireland!

Pretty well this for a body who, in 1813, were by their own Grand Master's admission altogether innocent or ignorant of any system of Royal Arch Masonry whatever!

I am pretty clear that "Christian Masonry" was in 1813 little practised; that encampments, consistories, colleges of philosophy, &c., were things "done of them in secret," if at all. How they came amalgamated with the Grand Lodge of Ireland may be the subject of some future letter; meanwhile it is proper to observe, may it please you, that you would do well to state when you thought fit, and why, to disturb that beautiful and comprehensive system of Masonry universal, which was admitted in the halcyon days of your youth, when you followed the example of your elder sister, England; whose system, admitting, and profiting by age and experience, preserves the veritable land-marks by the best illustrations of "wisdom, strength, and beauty;" whereas, owing to the obstinacy of a very few, who put the drag on the wheel when the ascent is in view, goaded by one that enacts the part of the old man on the shoulders of Sinbad the sailor, the good and the faithful of your society are compelled to await their deliverance at the hands of Providence.

Excuse my brevity, but it is Christmas, and the cakes and ale are a more inviting subject.

FIDUS.

INSTINCTIVE AVERSION.

WE sometimes (rarely, it is true) meet with persons who not only express a dislike for an individual, but who by their conduct do every thing in their power to injure him; not by slighting him, for that is an unimportant matter, but by slandering in private and sneering in public. In such a case, one is led to enquire into the cause and effect. The cause arises, probably, from a mind ill-regulated, and whose conceptions have been thwarted by a suppositious prejudice of its views. The effect produced on the other party is, too probably, the exercise of a principle of repulsion; and hence the persons implicated become odious to each other. Antipathy succeeds, and swelters in the pestilence that spreads

itself among the society in which the parties concerned move and have their being. But are there no means of remedying this evil? Are the slanderer and the slandered to be equally the object of condemnation? By no means. Observe the motives of the two, and it will be seen that, having determined to hate, it is assumed to be necessary to injure. The injured party exhibits, as before observed, a protective principle of repulsion—which is perfectly natural, although it may not be altogether dignified; but then it may be borne in view that, although it is more Christian-like to bear the contumely with patience, still to a mere human being it is difficult to do so. The slanderer has no natural feelings; and having continued the course of unnatural enmity, must abide the time when he will either awake from a distempered dream, or be compelled to read the hand writing on the wall. Is there a case in point! There is; but the odds are three to one—viz., *ENVY, HATRED, and MALICE, versus TRUTH.*

MORAL.—The consciousness of honourable exertion should direct Truth, that the solution of the problem for the attainment of happiness cannot be worked out by the sophistries of “Instinctive Aversion,” but by its own purity.

MASONIC ANECDOTE.*

WE were staggering along, under light canvass, when the look-out a-head announced a light on the weather-bow; it was evidently coming towards us, and scarce half a mile distant; we had no more than time to hang out a lantern in the tops, and put up the helm, when a large ship, whose sides rose several feet above our own, swept by us, and so close, that her yard-arms actually touched our rigging as she yawed over in the sea. A muttered thanksgiving for our escape, for such it was, broke from every lip; and hardly was it uttered, when again a voice cried out, “Here she comes to leeward!” and sure enough the dark shadow of the large mass, moving at a speed far greater than ours, passed under our lee, while a harsh summons was shouted out to know who we were, and whither bound. The “Northumberland,” with troops, was the answer; and before the words were well out, a banging noise was heard—the ports of the stranger-ship were flung open—a bright flash, like a line of flame, ran her entire length, and a raking broadside was poured into us. The old transport reeled over and tumbled like a thing of life—her shattered sides and torn bulwarks let in the water as she heeled to the shock, and for an instant, as she bent beneath the storm, I thought she was settling to go down by the head. I had little time, however, for thought; one wild cheer broke from the attacking ship—its answer was the faint sad cry of the wounded and dying on our deck. The next moment, the grapples were thrown into us, and the vessel was boarded from stem to stern. The noise of the cannonade, and the voices on deck, brought all our men from below, who came tumbling up the hatches, believing we had struck.

Then began a scene, such as all I have ever witnessed of carnage and slaughter cannot equal. The Frenchmen, for such they were, rushed down upon us as we stood defenceless and unarmed; a deadly roll of musketry swept our thick and trembling masses. The cutlass and the

* Extract from “Arthur O’Leary,” vol. i. p. 103, by Harry Lorrequer.

boarding-pike made fearful havoc among us, and an unresisted slaughter tore along our deck, till the heaps of dead and dying made the only barrier for the few remaining.

A chance word in French, and a sign of *Masonry*, rescued me from the fate of my comrades, and my only injury was a slight sabre-wound in the fore arm, which I received in warding off a cut intended for my head. The carnage lasted scarce fifteen minutes; but in that time, of all the crew that manned our craft—what between those who leaped overboard in wild despair, and those who fell beneath fire and steel—scarce twenty remained, appalled and trembling—the only ones rescued from this horrible slaughter.

A sudden cry of "She's sinking!" burst from the stranger ship, and in a moment the Frenchmen clambered up their bulwarks—the grapples were cast off—the dark mass darted onwards on her course, and we drifted away to leeward, a moving sepulchre.

TWO VENERABLE BROTHERS.*

THE writer of the following interesting anecdote is the Grand Lecturer of the Grand Lodge of Ohio. We would almost make a journey to the residence of the venerable Bro. McLane, for the pleasure of taking him by the hand. Dr. Barney says:—

"We have in Ohio, two venerable Brethren whose names I should be pleased to see published in your Magazine. The first is Capt. Hugh Maloy, aged about ninety-three, now living in or near Bethel, Clermont Co. He was initiated in the year 1782, in Gen. Washington's marquee. *Gen. Washington presided in person, and performed the initiating ceremonies.* The other is Bro. J. McLane, now in his *one hundred and seventh year!* His diploma is dated, I think, in the year 1762. He has consequently been a Mason *eighty-one years!* In his hundred and fourth year, he received, in a Chapter at Maysville, Ky., the several degrees conferred therein!"

THE INVISIBLE SHIELD.†

I HAVE been much pleased with the little stories and incidents that you have from time to time published in the Magazine, and I hope you will continue to insert them, as they interest many readers who are not of us, but who are induced to pry into our books, to see if by chance an idle word may not have escaped us, whereby they may catch an idea. The "Invisible Shield" has interested me much, and could those females whom I have heard often and again abuse the "Masonic tie," see and hear what I have both seen and heard, they would stand upon the house top and proclaim far and wide, that the "Invisible Shield" has been

* *Freemason's Monthly Magazine*, Boston, U. S.

† *Ibid.*

the preservation of many, very many of their sex. Many instances have come under my own immediate observation. One I will relate.

In the little town of J—, in the "far west," there was a Lodge of Freemasons. It had commenced its operation only a few months previous to the arrival of a young man, who, after a few weeks residence, had become the general favourite, not only of the softer sex, but he was beloved by his own. He was a Freemason—a bright one; for although he had been initiated only a few months, so great progress had he made, that he was capable of teaching even many of the older Brethren. This made him popular among them;—he was so with all, young or old, serious or gay. In the course of his wandering among the ladies, a day or so after his arrival, he was much captivated by the elegant form, and the beautiful face of Laura G—; and after a few hours conversation with her, his heart was completely enslaved. Never had he seen before one like her, whose every motion conveyed the idea of grace. To a disposition whose gaiety was unchecked for a moment, she united that peculiar piquancy which is so attractive in the young. No one that he had ever seen, possessed in so eminent a degree that naïveté, so peculiar to the French. With all these enticing and attractive qualities, he was charmed. An ardent admirer of beauty, he had passed but a few moments with this charming girl, ere he was her slave; but, when he beheld her other qualities gradually unfold, he vowed within himself that he would make her his for ever. Need I say that the feeling was reciprocal? Almost at the same time that he made this vow—(and he had raised his eyes to her's, to see there what answer he should find, if any)—such thoughts had been rapidly coursing through her own mind. Their eyes met—they dropped and again they met—he took a steady gaze and looked deep, deep into her's, which she seemed unable, transfixed as they were, to move. I say he gazed deep—searching in those dark blue eyes, the answer to his burning, consuming thoughts. He seized her passive hand, and imprinting a fervent kiss upon those taper fingers, exclaimed, in a burning tone, "Laura, I love you as my own soul—for ever am I your slave." Let me here change the scene. You have learnt his character. He was in earnest,—he meant what he said, and would have continued in his faith. But we must see the other side of the picture.

In the same room was his friend, who had introduced him to the house. He was conversing with a friend of Laura's, who was staying with her. All that I have related did not escape the attention of Staunton, he well knew the character of Walter Lacy, for they were school-mates;—and he knew, that if these two beings were brought in contact, love at first sight would be the result. I will here digress and explain how these two old school mates had met in a western village. They were in the same College in N. England. Walter was a Virginian by birth, but had been sent to N. England to receive a collegiate education. There he had met Staunton, and through their intercourse had become somewhat intimate. They were both of a class in the community that is termed middle, *i. e.* neither wealthy, nor yet dependent on a daily business for support. Although from different sections of country, they had been accustomed to the best society; for in our own happy land we do not find the best society among those who are the wealthiest, but among such as are removed above want, sufficiently, to give them leisure to be devoted to the acquisition of knowledge. Staunton's father was an eminent lawyer, and Walter's was equally eminent as an engineer. They

had each received from their parents high notions of honour. They had separated after the termination of their studies; the one to repair to his father's office, there to con over Blackstone, Chitty, and a host of legal authors; while the other proceeded to his own fair home in the south, there to make preparation to move with his father and family to the far west. Let this sketch suffice. Walter had taken up his quarters in J—, where he was stationed to superintend the construction of the C. and G. rail-road. I may here remark, that it was this, in part, which gave him so much importance among the good citizens of J—. Of course it had its influence on the girls. There he had met Staunton after some six years' separation. They had changed but little, except in years; Staunton had become more and more artful; Walter, more free and frank, and less on his reserve; he had not yet learned to keep his own counsel; but since his entrance into the mysteries of Masonry, he had somewhat curbed his naturally too confiding disposition. The great truths therein exhibited, had confirmed his good qualities and checked his bad ones. In addition to his good qualities, he had learned in a measure to "maintain secrecy," even in his own affairs. Staunton was an attentive observer of the enamoured pair; he saw the kiss and the following blush that suffused the neck and face of the fair Laura; and he doomed her to destruction! Why? Reader, he too had bowed at that shrine and his offering was rejected. From that moment, he vowed her destruction. He had for months brooded o'er his disappointment, and sought a means of retaliation; but none offered. He still visited the house, and when company was present, he was as gay as usual; but it was a silent meeting when the two were alone. The arrival of Walter Lacy had somewhat revived his spirits. He voluntarily offered to introduce him to Laura, and to render the surprise the greater, he had but barely hinted at her beauty, well knowing that to be the best way to effect his object. He had designed her destruction. Walter was to be his tool. And oh! with what triumph did he witness that kiss and that blush.

We will now transfer ourselves to the room of Walter Lacy. He and his friend Staunton have seated themselves near the fire, with a bottle of fine old sherry between them.

"Well, Walter, let us criticise the qualities of the girls you have seen to-day, while we discuss the merits of this old sherry. What do you think (to begin with the last first) of Miss Laura G., you seemed to be quite taken with her, eh?"

"Staunton, do you remember the bright-eyed little witch that so captivated me, at the first ball I attended in M—?" "Yes; why?" "Laura G. is enough like her to be her own sister; and I tell you Staunton, when I heard the next day that Ellen G. was engaged to be married, I vowed solemnly that I would not give my affections to any except that one who should resemble her, and to night *her* I have seen, and if all things be favourable, I solemnly vow that!"—"What?" said Staunton, almost breathless, both from anxiety and jealousy—"that—that, oh nothing—ha! ha! What a fool I am—Staunton, to fall in love with every pretty face I see—had I married every pretty girl I have fallen in love with, I should have as many wives as the Grand Bashaw."

We will pass over a few months, in which time Staunton had suffered Lacy to entangle himself completely in his meshes, ere he should spring

the trap. Laura had given her whole soul and affection to the keeping of Lacy. Night after night, in the soft moonlight, had they strolled through the beautiful groves around this most delightful village. Spring had come with its thousand varied sweets—here mingled the wild flowers of the prairie and forest with the more cultivated scion of the garden. It was their pleasure by moonlight to gather the early flowers of the season; and yet there had not passed from the mouth of either any more definite words than those uttered by Walter at his first interview. But they knew and felt that their love was reciprocal. Often and again had Walter lifted his eyes to her's, and would have told her he loved, but he needed not to convey his meaning by words.

Staunton now concluded the plot ripe, and the time arrived to perfect his plans. He saw that if ever man or woman loved, these young creatures were strongly under that influence. Oh, how fair and how lovely to behold is the pure and holy love of two such bright beings! A serpent crept into Paradise, and the fiend, Staunton, now stepped in to spoil the holy affection. On the 1st of May (I remember it well.) the young ladies and their beaux had sauntered out early in the morning to try their fortunes, and either by design or by chance, I know not, Laura had seen Walter's image reflected in the well; but the forbidding countenance of Staunton almost concealed it from her view. With a shudder and a smothered shriek, she turned and discovered both Walter and Staunton leaning over her, and also looking into the well. The former gazed into her eyes to read there if possible, that deep and dark secret, which a few moments before had been revealed to him by Staunton. All there was innocence, and yet he could not doubt Staunton: he said he positively knew it; nay, was present in J—, when it occurred. I will not follow this couple through that joyous day. To one it was a day of unmingled pleasure—that one was Staunton. He had shot the poisoned arrow, and he saw how well it took effect. A month from this time Walter Lacy had made up his mind,—yes, reader,—he had deliberately concluded to betray the innocence of this lovely, this confiding girl. One month had he struggled between a sense of duty; yea, against his honourable feelings and his deep, his burning love. Reader, I will tell you why. Previous to that first of May, his love for Laura was as pure and as unmingled with any base motive as was that pure love first given from heaven: but Staunton, the fiend, had told him that he was giving his heart to a—— I forbear the word. He told him this, that she had been betrayed and was lost. As I said before, one month had he tried to stifle his animal nature; but it was too strong, and he yielded! Ah! then should he have sought aid from a higher power; and, like Joseph, have resisted even to death. He was seated in his room when he came to this rash determination; it was about dusk, and he seized his hat to repair to the accustomed place, when a rap was heard at his door. "Come in. Ah! good evening Uncle Tom—what's going on to-night?" "We have several on whom we confer the M. M. deg. to-night, and we wish your assistance. By the way, Bro. Lacy, you have not been to visit us for some months;—I fear these women interfere; we shall have to marry you off, and then you will come every night!" "Ah! Uncle Tom! you are an old bachelor, and we allow you to say that; but if I were married I should be less often there than now. Well, I will be there to-night." ***** He had been in the Hall but a few moments ere he was aware that the

“Invisible Shield” was thrown over the fair Laura G. Her father was that night made a Master Mason. Thus was that beautiful girl saved. Shall I finish the picture?

Staunton saw that his scheme was not working as rapidly as he desired, and overstepping his usual caution, suggested the course to Walter, that his own wild passions had prompted. Walter was led to suspect that something was wrong, and using that deep penetration which he possessed in an eminent degree, he discovered that Staunton must have had a bad motive in all the information that he had given him. At his next interview with Laura, he learned by inquiry from her, that Staunton had addressed her and been rejected, only a few months before his own arrival in J—! The whole matter was explained. He was to have been the instrument to destroy his innocent victim. He took his leave immediately, vowing vengeance on the head of that base wretch; but he was not to be the instrument of his punishment. A severer punishment had been inflicted on him by his Maker. In managing a fiery horse, he had been thrown, and his skull so badly fractured that his life was despaired of. He called incessantly for Walter and Laura, and when Walter was admitted to him, he commanded his attendants to leave them alone. He then told his own story, and the means he took to injure him and Laura; and now, said he, pardon me—pardon and forgive me, and then I will ask the forgiveness of God. I need not say that his forgiveness was freely given, and he died as all hoped, after he had made his peace with God. And now, reader, in a few weeks Walter Lacy and Laura G. will be man and wife. Such is the “Invisible Shield.”

THE PRUSSIAN GRAND LODGE AND THE JEWISH FREEMASONS.

WE regret to be obliged to admit that we cannot congratulate our readers on the satisfactory settlement of the truly Masonic, we may say vital, question—the non-admission of our Jewish Brethren to Freemasons’ Lodges in Prussia; for, although we heard the pleasing assurance of the representative of Prussia, in the Grand Lodge of England, that “no such intolerant and un-Masonic exclusion would now be found to exist,” we have since then received a large number of letters, and some of very recent date, boldly asserting that it continues; we have also received *the law* upon which has been founded this improper innovation upon Freemasonry. We shall say but little at present on the subject, resting our silence on the promise “*that it would not be found so in future*;” and as we know that the laws of the Grand Lodge (Royal York) at Berlin are to be revised in January next, the nine years of their legal existence (during which they have been allowed to spread their baneful influence), expiring at that time, we are willing to give the Brethren who were so much ashamed of them, the benefit until then. The section of the laws containing the obnoxious clause runs thus:—“CHRISTIAN Brethren of all other Lodges, whether at the time subscribing members or not, are admissible to the work and banquets on all occasions, except at deliberations.”

It must be evident to every Freemason, that such law is incompatible

with his Masonic obligation; and much more likely to inculcate, on the one side, an intolerant religious or bigotted prejudice, while on the other it will cause a hatred of the oppressors, and a disgust for the order, rather than universal love of mankind, and a desire to make Freemasonry the neutral ground for the display of brotherly love.

Our (the English) Grand Lodge, in its own publication, distinctly tells us, "we are to pledge ourselves to discountenance *all impostors* from the *original plan of Freemasonry*, to promote the general good of society, and to cultivate the social virtues." But how have the Prussian Masons acted in this respect, and what course has been adopted by our rulers to enforce this doctrine? The first page of the Book of Constitutions says,—"Masons unite with the virtuous of *every persuasion* in the firm and pleasing bond of fraternal love." This is either true or false; if true, how is it that the Prussian Freemasons have been allowed for the space of nine years to disregard this first Masonic law?—if false, what is Freemasonry, and for what purposes is it continued?

Our Brethren in Holland, France, America, &c., have upon the very first intimation of the intolerance and injustice of the Prussian Freemasons, adopted the mildest but readiest course open to them, namely, remonstrance, to the Royal York Lodge at Berlin; seeing clearly that the attempt to make Freemasonry a religious question is improper, and in direct violation of every Masonic feeling; which, if allowed to continue, must strike at the very root of the existence of the society, and cause Masonic Lodges (as they may be called) to be established for the purposes of supporting Mahomedanism, Judaism, certain Christian or Hindu sects. We annex a couple of the addresses, copies of which have been forwarded to us, not having room for more; but we are delighted to find the Grand Lodge of Hambro', which has hitherto acted under the instructions of the Royal York of Berlin, has, among others, within the last few weeks, requested the Royal York to admit the Masonic Jews to the Lodges under its controul. We can only suppose this change in their opinions has taken place from the publicity lately given to the question, and the assurance of their representative in the Grand Lodge of England, that all religious distinctions would be abolished in Hambro'.

We are pleased to find that our Jewish Brethren are not disposed to enforce their claim while any other course remains open to them, for in the true spirit of Masonry they write to us—"We doubt not, were we to come as complainants to our Grand Lodge (for we are English Freemasons, duly and regularly initiated), it would interfere for us, and we cannot but suppose that it has the means and the power, as it unquestionably has the inclination, to obtain justice for its members, and that it will carry out the system of universality, upon which Masonry is founded, and which can only be its support; but we come *not as complainants*, we ask of the Grand Lodge of Prussia, the Royal York, to withdraw a strange incongruous absurdity, which has crept into its laws, and we doubt not that what we claim will be granted magnanimously by them, instead of waiting until the Grand Lodge of England *insists* upon its being yielded as a right. A remonstrance from the Grand Lodge of England would certainly much facilitate the subject, and perhaps prevent the unpleasant alternative of the public seeing an angry altercation in our day; for we cannot but think the Grand Lodge of England, the source as it is the home of Masonry, will not be bearded, nor tacitly admit itself to be powerless to carry out its own laws, its

unanimous wishes, and its system." This is Masonic, and we agree with it; we should likewise regret to see the day when the Grand Lodge of England will be compelled to attempt to enforce its doctrine.

Since this question has been broached many remarks have been made, but we have not heard one that has attempted to justify it, nor has any one, by a perversion of argument or special pleading upon our law, shown, or attempted to show, the slightest point in its favour; yet strange as it may seem, it is admitted that Prussian Freemasons are not indisposed, when absent from their "father land," to make friends of their Jewish Brethren, visit Lodges with them, and should misfortune overtake them, are not prevented by their laws of exclusion seeking their assistance.

We sincerely hope our Grand Lodge and authorities will communicate with the Freemasons of Berlin, reminding them, in accordance with that sacred book which is to be the guide of all our actions, that it is written—"thou shalt not hate thy brother in thine heart, but, on the contrary, honour all men, love the Brotherhood, fear God, honour the king."

Looking, therefore, at the anomaly in the Prussian system of Freemasonry, it behoves us to be on the alert, and obtain for our Brethren what is their due speedily, honourably, and quietly; but if our forbearance is too far taxed, we shall feel ourselves compelled to insist on the fullest, most ample, and most public reparation for the Masonic Jews.

TO DR. JOS. BEHREND, BERLIN.

RESPECTED SIR AND BROTHER.—A translation in French, printed at Nancy, has made me acquainted with the position of Freemasons, of the Jewish Religion of the Orient of Berlin, and in the Prussian Lodges.

In a journey to Frankfort S. M. I had been so fortunate as to make prevalent the unalterable principles of the Grand Fraternity, but the letter of the Prince Royal has completely neutralised the objects I had obtained.

As a member of the Supreme Council of France, Lieutenant Grand Commandant, and an ancient Mason, I believe it my duty to represent to you, that in France, in our rite, under the obedience of the Very Mighty the-Duké Decaze, our Grand Master, we question no man who presents himself as to his religion, but rely on his principles.

The Ancient Order of French Masonry believes that to allow the existence of any sectarian divisions would be in direct opposition to those excellencies for which Masonry was instituted, our God is not distinguished either as Brámah, Jehovah, or Christ, but the Great Architect of the Universe, the Eternal mover of all, who prospereth the works of those who labour in the vineyard of rectitude, and who loves and protects every man, of every religion, who pursues a just and independent path.

To preserve the religious prejudices of the middle ages would be to perpetuate ignorance and barbarism and disown the law of progress, and to presume that the data of Masonry is from the Christian era, to deny all sacred tradition: the constant image of the temple of Solomon, the same designation of our divine Master in the Lodges, with many other

customs, establish the indisputable fact, that Masonry existed before the coming of Jesus Christ.

Freemasonry is a religion, inasmuch that it binds man to man in the indissoluble bond of unity : it invites universal brotherhood, it tends to uphold and support all that is great and noble in the human understanding, to venerate and extol morality.

Such, then, Dear Sir and Brother, are the universal principles that the Supreme Council of France has always defended, the testimony of which I freely give you, that in the end, virtue and justice may meet their reward.

Accept, dear Sir and Brother, the expressions of affectionate sentiment,
The Licutenant Grand Commander of the accepted Ancient Rite,
COMTE DE FERNIG.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

Orient, Bourdeaux, A. M. 5944.

THE R. L. DE L'ETOILE DE LA GIRONDE.

To the respected Brother Jos. Bekrend, Orient of Berlin.

DEAR SIR AND BROTHER,—We have the pleasure to hand you annexed a copy of the resolutions adopted by the R. L., after having heard the report presented at its meeting on the 17th of September last, contained in a circular letter addressed by twenty-eight Israelitish Freemasons to the Orient of Prussia, of whom you are the representative and most conspicuous.

We deplore to see reigning in the Prussian Lodges that spirit of intolerance so despicable in the present enlightened age, and which every Masonic institution, holding sacred the promulgation of truth, virtue, and morality, should assist to destroy.

The R. L. de l'Etoile constitutes all that is beautiful, grand, and sublime, and would, were the application of its principles *universal*, confer everlasting benefit on mankind, by expunging prejudices, so fatal and detestable as the prejudices of religion. Nor can any institution, desirous of promoting the cultivation of liberal and charitable doctrines, view, without the deepest regret, the destruction by the Prussian Freemasons of the holiest and most sacred duties of the fraternity; and with these sentiments the Orient Bourdeaux offers to the Masonic Israelites of Prussia its concurrence, if it be of any service, in arriving at a favourable result in the very praiseworthy object they seek, and which merits, and ought to draw the *attention* of all Masous, and more particularly the Masonic authorities at the head of every institution in every kingdom; for observations forcibly addressed by them will, without doubt, be understood by the L. L. of Prussia, and by showing them they are pursuing a false system, induce them to pursue the same course with the same principles as other institutions.

We do hope, in this state of things, the L. L. of Prussia will not long withhold replying favourably to the circular letter, which only seeks that which morality, right, and equity entitle it to demand.

We entreat you, very dear Brother, to submit our resolutions to those Freemasons who, like yourself, signed the circular addressed to us, and we earnestly beg to assure you of our sincerity and sympathy.

(Signed) Master; T. Debessé; Wardens; Igoret and E. Mons.

G. VILLENEUVE,

Secretary by order.

MASONIC KNIGHTS TEMPLAR.

MR. EDITOR,—Allow me to offer a few remarks on the present state of the Order of the Temple and Sepulchre of St. John of Jerusalem.* A great movement is now seemingly taking place in that body in this kingdom, those of Scotland having thrown off their allegiance to Freemasonry, while in England, there seems to be much difference of opinion as to whether it is advisable to follow our Scottish brethren.† The original connexion between the Masons and Templars seems to me to have taken place in Scotland, in the troublous times which immediately followed the murder of Jacques de Molay, in Paris. The Templars, who were then hunted with every species of persecution, fled to the Masons' Lodges for protection; joined in their assemblies and ceremonies; and, more, adopted the Masonic dress. In return for this protection, the Templars admitted some few of the Masons into their Order, and thus the Knight Templar, for the time became a species of superior degree of Freemasonry; wearing the Masonic garb, with this only difference, that it was trimmed somewhat differently, by way of distinction. The great point of dispute in England now is, shall this absurd dress of an apron, (for absurd it is in regard to Templars in the present day, however necessary it may have been when first adopted), be continued? and the universal voice of all those who have studied the matter says, no; but let us return to our proper and legitimate dress; ‡ our Scotch brethren have done so, and let us do the same; while those, on the other hand, who have become Templars (merely as a *high degree of Masonry*), neither knowing, or at all caring for its origin and history, say, why shall we put off our aprons, and with it the PROTECTION of Masonry? Then comes the point, and I think I can show that, as we are now constituted, we have NO PROTECTION from Masonry, but ARE AN *illegal society, liable to be prosecuted for every meeting, whereas were we, as our Scotch brethren have done, to throw off the apron, and with it Masonry, we should not only become a lawful but a more honourable society, and be more worthy of a succession from those noble knights of old, with whose names history is embellished.* But to the point, by the 39 Geo. III. c. 79, s. v., a protection is extended to all regular Lodges of Freemasons, *held before the passing of the act, upon the condition that they, in compliance with s. vi., register their Lodge with the clerk of the peace of their county every year, and at the same time deposit a list of the members of the Lodge with him. The constitutions of Masonry say—"Pure ancient Masonry consists of three degrees and no more, including the Royal Arch."* *By this are all encampments of Knight Templars at once put out of the protection of the law.* The law protects all regular Lodges of Freemasons. The constitutions of Masonry say, none but E. A. P.; F. C. and M. M., including R. A. are Masons. Now, then, are Templars protected? *No, they are not; they are another and a separate society; a society that has got intermixed with Masonry in troublous and dark times, and it is now necessary, for the united good of each body, that a separation should take place.* An en-

* It may hardly be necessary to state that we do not hold ourselves responsible for the opinions of our correspondents. On the present subject having, as yet, not expressed any opinion, it may be as well to enter a general disclaimer.

† We are not aware that there is *much* difference of opinion.

‡ Not universal—partial would be a better term.

campment of Templars, formed after the model of our noble Scotch brethren, has nothing to fear from prosecutions of law ; *it is not a secret society, Templars never were so ;* it is true, the absolute power of admission was not, nor is it now, published to the world at large, but this does *not constitute a secret society.* Whereas, the *present English Templars* are, to all intents and purposes, *a secret society,* and as such, and not being protected by the law, which protects Freemasons, are *liable* to the most constant, vexatious, and tedious, and expensive law proceedings. But to put all this aside, no one who is well acquainted with the present society of Templars in England, can help admitting that a great proportion of those who have been of late years installed Knight Templars, have been *unfit* from their *rank and position* in society, even to have received *the honour of Knighthood,* such as these ought to have been created *servant Brothers of the Order,* and treated with all respect and Brotherly affection ; but they should never have been admitted among the more honourable of the Order, for whom the honour of Knighthood was reserved. The fact is very clear, the whole Order demands a thorough revision, and, in my opinion, that revision can only be made by following so noble an example as our Scotch Brethren ; viz., by *throwing off the apron, and with it all allegiance to Masonry.* I agree with the Scotch again, out of RESPECT to Masons, I would always give them a PREFERENCE, but I would not DETER a man from joining the ancient society of Templars, because, perhaps, he had a conscientious scruple to prevent his becoming a Mason. I most firmly believe that if the G. C. insists on the apron being worn, and thereby retaining the visible connexion with Masonry, that all the camps which are composed of proper Knights, (viz., gentlemen, for as Knights we do NOT meet on the level), will secede, and either join the Scotch Encampments, or else hold themselves as an independant body.*

Your obedient servant,

FRA. GULIELMUS DE CORYTON, MILES TEMPLI.

28th November, 1844.

COLLECTANEA.

THE BENEFACTORS OF MANKIND.—It has not been permitted to individuals to effect with their single arm those great revolutions which urge forward the destinies of the moral and intellectual, and the political world. The benefactors of mankind labour in groups, and shine in constellations : and though their leading star may often be the chief object of admiration, yet his satellites must move along with him and share his glory. Surrounded with Kepler, and Galileo, and Hook, and Halley, and Flamstead, and Laplace, Newton completes the seven pleiads by whom the system of the universe was developed. Luther, and Calvin, and Zuingle, and Knox, formed the group which rescued

* The implied threat of secession had better have been omitted, but, as correspondents sometimes feel tenderness in either omission or correction, we give the letter without other comment, than that whether the apron be worn or not worn, is not worth the time spent in discussion. The English is a commercial nation, and many of the nobility are descendants of honest parents of the humblest class.

Christendom from Papal oppression. Watt, and Arkwright, and Brindley, and Bell, have made water and iron the connecting links of nations, and have armed mechanism with super-human strength, and almost human skill. By the triple power of perseverance, wisdom, and eloquence, Clarkson, and Wilberforce, and Fox, have wrenched from the slave his manacles and fetters; and we look forward with earnest anticipation to the advent and array of other sages who shall unshackle conscience and reason—unlock the world's granaries for her starving children—carry the torchlight of education and knowledge into the dens of ignorance and vice—and with the amulet of civil and religious liberty, emancipate immortal man from the iron-grasp of superstition and misrule.”—*North British Review*.

“Mankind might do without physicians if they would observe the laws of health; without lawyers if they would keep their tempers; without soldiers if they would observe the laws of Christianity.”

“The magnetic power of a compass needle will be entirely destroyed or changed by being touched with the juice of an onion. This fact may seem trifling, but we regard it as one of the first importance; and, investigated, it may lead to consequences as astonishing as those of the magnet.”—*Magazine of Science*.

“Firmness without mildness is harsh and forbidding; mildness without firmness becomes weak and contemptible; both united make a character respectable and amiable.”

“The first and most important female quality is sweetness of temper. Heaven did not give to the female sex insinuation and persuasion, in order to be surly; it did not make them weak in order to be imperious; it did not give them a sweet voice in order to be employed in scolding; nor did it provide them with delicate features, in order to be disfigured with anger.”

Sheridan said beautifully—“Women govern us; let us try to render them perfect; the more they are enlightened, so much more shall we be. On the cultivation of the minds of women depends the wisdom of man. It is by women that nature writes on the hearts of men.”

EDUCATION.—“In whatever light we view education, it cannot fail to appear the most important subject that can engage the attention of mankind. When we contrast the ignorance, the rudeness, and the helplessness of the savage, with the knowledge, the refinement, and the resources of civilized man, the difference between them appears so wide that they can hardly be regarded as one of the same species. Yet compare the infant of the savage with that of the most enlightened philosopher, and you will find them in all respects the same. The same high, capacious powers of mind lie folded up in both; the organs of sensation adapted to their mental powers, are exactly similar: All the difference which is afterwards to distinguish them, depends upon their education.”

RELIGION.—“Religion is exalted reason, refined from the grossest parts of it: it is both the foundation and crown of all virtues; it is morality improved and raised to its height by being carried nearer to Heaven, the only place where perfection resides.”

THE YOUNG OXONIAN AND PROFESSOR PORSON.—“ Porson was once travelling in a stage-coach, when a young Oxonian, fresh from College, was amusing the ladies with a variety of talk, and, amongst other things, with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach too! roused our slumbering Professor from a kind of dog-sleep, in a snug corner of the vehicle. Shaking his ears and rubbing his eyes, ‘ I think young gentleman,’ said he, ‘ you favoured us just now with a quotation from Sophocles ; I did not happen to recollect it there.’ ‘ Oh, sir,’ replied our tyro, ‘ the quotation is word for word as I have repeated it, and in Sophocles too ; but I suspect, sir, it is some time since you were at college.’ The Professor applying his hand to his great coat, and taking out a small pocket edition of Sophocles, coolly asked him if he would be kind enough to show him the passage in question in that little book. After rummaging the pages some time, he replied, ‘ Upon second thoughts, I now recollect that the passage is in Euripides.’ ‘ Then perhaps, sir,’ said the Professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, ‘ you will be so good as to find it for me in that little book.’ The young Oxonian returned again to his task, but with no further success, muttering however to himself, ‘ curse me if ever I quote Greek again in a coach.’ The tittering of the ladies informed him that he had got into a hobble. At last, ‘ bless me, sir,’ said he, ‘ how dull I am ! I recollect now, yes, yes, I perfectly remember, that the passage is in Æschylus.’ The inexorable Professor returned again to his inexhaustible pocket, and was in the act of handing him an Æschylus, when our astonished Freshman vociferated ; ‘ Stop the coach—holloah, coachman ! let me out, I say, instantly—let me out ; there’s a fellow here has got the whole Bodleian library in his pocket ; let me out, I say—let me out ; he must be Porson, or the devil.’ ”

“ THE LAST TIME.—The simple act of separation from those with whom one has been for any length of time domesticated, even though we quit them with the determination of revisiting them shortly, gives a pang—it disarranges the habits—it unsettles the mind, and leaves the heart desolate ; and this, not only if our associates be full of talent, mind, and genius, but even if they be the merest matter-of-fact kind of persons, yet still we feel a painful sensation at separating from them for ‘ the last time.’ A man quits his house where he has lived for years—he removes to one better built, better situated, yet he likes not to think that to-morrow will be the ‘ last time’ he shall sleep in the house endeared to him by a thousand recollections. From such natural feelings what a moral may be deduced. In one only situation can a man be placed where the dreadful doubt is converted into a tremendous certainty. Not the sick patient to all appearance on the bed of death, he may linger—he may recover, the ray of hope beams, and those who love him share its brightness. *His* hours are not numbered. *The sinking mariner* clings to the last fragments of the ill-fated ship—holds on while nature’s strength remains, and as he mounts the rising wave, strains his anxious eye in search of help—a vessel may heave in sight—he may be drifted to some friendly shore—*his* fate is not decided. The unhappy wretch who alone lives his ‘ last day,’ hopeless and in unmitigated misery, is the sentenced convict on the eve of execution. The sun gleams through the bars of his cell in all its parting brightness, for the ‘ last time’ to him—he hears the prison clock record the fleeting moments—to him how

fastly fleeing—each hour throughout the night sounds for the ‘last time’—seven strikes upon the bell—at eight he dies! He is summoned to the scaffold—the apparatus of death is ready—he feels the pure air of heaven blow upon his face—the sun of summer shines upon him—he sees for the ‘last time’ the verdure of the fields, and a thousand objects familiar to us all—his tearful eyes are closely covered with the cap—external objects are shut from his sight for ever—he hears, for the ‘last time,’ the sacred word of God from human lips—in another moment the death struggle is upon him. To him alone, then, is the exit from this world known with certainty, both as to the manner and the moment—to us the ‘last time’ is a secret.”

“The first great gift we can bestow on others is a good example,”—*Sir Charles Morrell.*

“Frugality is a fair fortune, and industry a good estate.”

“He whose jests make others afraid of his wit, had need himself be afraid of their memory. It is more grievous for a man to be ridiculed than beaten.”

“As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors.”—*Fuller.*

“The poets feigned that Daphne was changed into a laurel when flying from Apollo—to show that girls who avoided their lovers must be green.”

FEMALE CONFIDENCE.—“Women should be careful never to make unnecessary confidants. The choice of intimates should always be a point of consideration. A woman should remember when she admits another to her friendship, how much she places in her power; and as she should ever have a guard upon her own tongue, so should she instantly check all idle indiscretion in her presence. The mischief to society, and the individual misery occasioned by the vicious practice of retailing the faults of others, is incalculable in extent. Let it be called tittle-tattle, or scandal, or what you will, it springs ever from selfish vanity, and can only be encouraged by vacant indolence or listless folly. If a woman be well informed, she will have more interesting subjects of conversation; if she be industrious, she will have other matter to employ her mind; if she be amiable, she will hate it; if she be talented, she will despise it; if she be wise, she will avoid it.”

“Affection for the dead is the memory of the heart.”

“Not to grow better is sure to end in growing worse.”

“The prerogative of infancy is innocency; of childhood, reverence; of manhood, maturity; and of old age, wisdom.”

“A curse is a stone flung up to the heavens to return on the head of him that sent it.”

“We are all complaining that our days are few, yet acting as though there would be no end to them.”

"We gain nothing by falsehood, but the disadvantage of not being believed when we speak the truth."

"A young wife remonstrated with her husband, a dissipated spendthrift, on his conduct. 'Love,' said he, 'I am like the prodigal son; I shall reform by-and-by.' 'I will be like the prodigal son, too,' she replied, 'for I will arise and go to my father.'"

"Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and ingenious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the falling industrious. Much might be said in favour of adversity, but the worst of it is, it has no friend."

BEAUTIFUL LITTLE ALLEGORY.—"A humming-bird once met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship. 'I cannot think of it,' was the reply, 'as you once spurned me, and called me a drawing dolt.' 'Impossible,' exclaimed the humming-bird, 'I always entertained the highest respect for such beautiful creatures as you.' 'Perhaps you do now,' said the other, 'but when you insulted me, I was a caterpillar. So let me give you this piece of advice—never insult the humble, as they may one day become your superiors.'"

A MOTHER'S LOVE.—"The love of a mother is never exhausted, it never changes, never tires. A father may turn his back on his child, brothers may become inveterate enemies, husbands may desert their wives, wives their husbands—but a mother's love endures through all, in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on; still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with delight, the merry laugh, the joyful shout of his childhood, the opening promise of his youth: and she can never be brought to think him all unworthy."

THE SANGUINE AND THE OVER-CAUTIOUS.—"There are many men, especially at the outset of life, who, in their too eager desire for the end, overlook the difficulties in the way; there is another class, who see nothing else. The first class may sometimes fail; the latter rarely succeed."—*S. T. Coleridge.*

RECONCILEMENT.—"It is a blessed thing—and they who love sincerely know well how blessed—when, after a moment of misunderstanding—nay, perhaps even of mutual transgression—to repose heart against heart, and feel, sincerely feel, that one certainty is to be found on earth, one certainty which defies all the power of hell, one certainty which is heaven upon earth—that they love one another—that they belong to one another—that nothing, nothing in the world, shall divide those who have found each other in true, celestial love. O! this is a certainty, the most beautiful which is to be found upon earth—a certainty, the ground and guarantee of every other. He felt it well, that man, who, about to pass from the theatre of life, laid his hand upon his heart, and said, 'I love, therefore I am immortal!'—*From Mary Howitt's new work, "The President's Daughters."*

GENEROUS LIBERALITY

ON THE PART OF BROTHER HOBBS TOWARDS A BROTHER MASON WHO
IS IN DISTRESSED CIRCUMSTANCES.

The following case cannot be too strongly recommended to the notice of the Craft in general, more particularly to the wealthy and humane.

BROTHER JAMES GARDNER, who for many years kept the Greyhound Inn, in Croydon, with his wife and two daughters, (one aged 17, in ill health, and the other aged 10), being without the means of providing for their daily wants, a few benevolent individuals at Croydon are engaged in the humane and charitable task of endeavouring to raise a subscription for the purpose of affording them food and shelter for the present, and if possible to aid them in supporting themselves for the future.

On the subject being mentioned to our liberal and kind hearted BROTHER HOBBS, whose benevolent and humane feelings vibrate in such unity with sweetness of voice, that we are forcibly reminded, not only how beautiful and apposite is the song that he warbles with equal pathos and harmony, but how wishfully he would prove, if possible, that

"There's not a tear or aching heart would in the world be found."

BROTHER HOBBS immediately volunteered to sing gratuitously on the 22nd January, 1843, at a concert at the Hall of the Croydon Literary Institution, in aid of the funds. His liberality did not end here, he also promised to obtain upon the same liberal terms, the best talent that London could produce.

A distinguished individual who has promised liberally to patronize the concert, says of our benevolent Brother, "Hobbs is certainly one of the most liberal men in his profession, he is constantly doing this sort of thing, and I believe half the charitable institutions in London, (and we in justice would add, and elsewhere), receive his professional assistance gratuitously, and oftentimes accompanied with a liberal donation." Go then, Brother, and do likewise. One box at the concert for six persons is already engaged at £10, and the concert is to be graced with the distinguished patronage of the Countess of Eldon, Lady Antrobus, Lady Bridges, &c. &c.

BROTHER GARDNER is a benevolent kind-hearted man, and when he had the means, many a poor starving fellow-creature had cause to bless him for his bounty. He was in the habit of distributing liberally to the poor of his neighbourhood, the remains of the tables; and a decayed school mistress of the town was for many years indebted to him for her Sunday-dinner. Through his liberality several of his fellow-servants were enabled to get into business on their own account, and one of them with all gratitude to his old master and mistress, has for some weeks

past supplied the family with the means of subsistence. Again we say, go then Brethren and do likewise.

BROTHER GARDNER'S posting business became materially injured by the opening of a railway communication through Croydon, in consequence of which his tavern business also became greatly reduced, and about two years since, he made a composition with his creditors, to whom he paid 7*s.* in the pound.

Donations in aid of the fund for raising a permanent fund for the wife, more particularly, of Brother Gardner, by cheque crossed, or by post office order, will be received by John Blake, Esq., Croydon; Brother John Chrees, Croydon; Brother George Price, Croydon; Brother H. Pegg, Brighton.

SUBSCRIPTIONS ALREADY RECEIVED.

	£	s.	d.		£	s.	d.
East Surrey Lodge of				John Mann	5	0	0
Concord	5	0	0	Henry Taylor	5	0	0
Royal Clarence Lodge	2	0	0	Nathaniel Glover	5	0	0
Bro. H. Pegg	2	0	0	Bro. Acklam	0	2	6
Bro. Schilling	0	10	0	Bro. Waid	0	5	0
Five old servants of				Bro. W. G. Bolton	1	0	0
Bro. Gardner, one				Bro. W. Pegg	1	0	0
Guinea each	5	5	0	J. S. Winstanley, Esq.	1	0	0
Bro. Weall	1	1	0	Francis Nalder, Esq.	1	0	0
Charles Lambert, Esq.	1	1	0	Mr. William Fisher	5	0	0
Charles Butler, Esq.	1	1	0	Mr. Hollman	0	10	6
George Fletcher, Esq.	1	1	0	Bro. F. Bidden	1	1	0
Lady Bridges	1	0	0	Bro. R. L. Wilson	1	0	0
The Rev. T. Harman	1	0	0	Mrs. Appleton	0	10	0
J. G.	10	0	0	Mr. Bean	1	0	0

[The above case has been sent us by a Brother whose anxiety is sanctioned by the truth of his statement, and the hope he entertains that among Freemasons, an appeal from one, who, when in better days, did his duty, will not be made in vain. We can only add our fervent aspirations to those of our esteemed correspondent.—Ed.]

THOUGH sweet the voice as angels have above,

Or music of those fabled spheres, men say

For ever loud proclaims th' enduring love

They owe their Maker—an eternal lay—

Far sweeter to the heart, *one* single tone

Which Charity pours forth, our kind to aid ;

All other merits perish but *that one*

For Heaven itself of Charity is made.

EDWARD RALEIGH MORAN.

POETRY.

THE TEMPLE OF MASONRY.

Lo! where yon structure rears its ample dome!
 'Tis light's abode—'tis Masonry's high home.
 See where its walls, by love cemented, rise,
 Till their bright turrets pierce the brighter skies!
 From where the East pours forth the ruddy day,
 To where the West receives its fading ray,
 From the mild South, to where the gelid North
 Marshals its storms, and sends them hurtling forth,
 In form symmetrical the pile extends,
 Nor with earth's centre, or Heaven's concave, ends.
 Three pillars huge, their polished fabrics rear,
 And with united force the structure bear.
 This Wisdom called, that Strength, that Beauty named:
 Emblems of Him whose hand the temple framed.
 Of work mosaic, wrought with matchless skill;
 The pavement's formed—designed the mind to fill
 With truthful images of man's estate,
 To curb proud scorn, and suff'ring truth elate.
 A blazing sun in liquid azure glows,
 And o'er the starry roof its lustre throws;
 While all around, bright hieroglyphics gleam,
 Like Heaven's jewels in a slumbring stream.
 Between the pavement, and the starry spheres,
 Of many steps, a rising way appears;
 Pleasing the path, to him with Faith inspired,
 By Hope sustained, by Charity attired:
 But effort impotent, and labour vain,
 To him who strives with carnal step to gain.
 From out the temple flashing with light's beams,
 Three rivers gush—then mix their crystal streams;
 Still as they roll, the limpid waves expand,
 Bless ev'ry shore, and gladden ev'ry land,
 With the full tide of sweet fraternal love,
 Relief and Truth, all hallowed from above.

W. SNEWING.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

§ 1844, Oct. 30. This day a circular was issued containing the proceedings of the Grand Chapter from the 3rd Nov. 1841, a space of three years! during which period, excepting to the few who attend the Grand Chapter, or to those whom report may reach, the proceedings of the Grand Chapter, are as a sealed book, were it not for the quarterly reports in the F. Q. R. We are now *officially* informed, that on the 3rd Nov. 1841, Comp. McMullen stated that it was not his intention to proceed with his motion for members to pay an annual contribution; yet in Nov. 1844, he resumes his activity, and we direct attention to the matter, as it may be a like period of time before any *official* report shall appear.

1842, Feb. 12. Ordered that the laws do lie at the Grand Scribe's office for inspection. While reading this important intelligence, it is known that the laws have been printed and circulated "a long time ago."

Committees of General Purposes for 1842, 1843, 1844, have been appointed.

Aug. 3, 1842. An annual sum of 25*l.* was granted to the Royal Benevolent Annuity Fund. See p. 294, 1842.

1843, May 17. The decease of His Royal Highness the Duke of Sussex announced!

Funded property stated to be 500*l.* consols.

1844, Feb. 7. Vacancy of the office of Second Grand Principal by resignation of Marquis of Salisbury, as Deputy Grand Master.

— Alteration in the law, p. 14, section 5, by omitting the words "*delegated for the purpose by the First Grand Principal.*"

Aug. 7. In future certificates only to be signed by Scribe E.

CIRCULAR.—"Freemasons' Hall, 30th Oct. 1844.—The following Notice of Motion by Comp. McMullen* has been received for the next Quarterly Convocation, viz. :—

"That, for the purpose of establishing a Fund, to be applied in aid of the Royal Masonic Benevolent Annuity Fund, and for obtaining and keeping a correct Register of Royal Arch Masons,

"Every Subscribing Member of a Chapter in the London District, as fixed by the Grand Lodge, shall pay 4*s.* per annum, and every Subscribing Member to a Country Chapter 2*s.* per annum; and each Chapter shall make a return yearly, or oftener if necessary, of the Names of all its members, and at the same time remit the amount of the contributions of its Members, which amount shall be paid over to the Treasurer of the Annuity Fund in the name of the Chapter, whereby the First Principal thereof will be entitled to Votes for Annuitants in proportion to the sum paid, viz. one Vote for every 5*s.*

* The name of the proposer was not printed in the circular.

QUARTERLY CONVOCATION, NOVEMBER 6, 1844.

Present, E. C. J. Ramsbottom, *M.P.*

” — Satterley and C. Baumer, as Z. H. J.

Several present and past Grand Officers and the present and past Principals of Subordinate Chapters.

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

The report of the Committee of General Purposes was read, recommending Provincial Chapters for Worcester and Gosport, and stating that a petition from certain Companions, desirous of having a Chapter attached to the Old King's Arms Lodge, No. 30, London, was in all respects perfect; but the Committee preferred leaving the subject to the consideration of Grand Lodge without any especial recommendation, by reason that it had been generally thought there were already a sufficient number of Chapters in London.

The finances were in a state of progressive improvement.

The report of the Committee was ordered to be received.

The warrants for Chapters to be held in Worcester and Gosport were unanimously granted.

The petition for a Chapter to be attached to the Old King's Arms Lodge having been read,

Comp. CRUCEFIX observed, that it being in all respects in strict conformity with the law, and having passed the scrutiny of the Committee, he could see no objection whatever to the prayer being granted; that in fact, to suppress the desire for new Chapters was not consonant to the spirit of Freemasonry, and that it would be time to make a law to prevent new Chapters when they should become too numerous for security, a point to which there was little probability of arriving. After commenting on the character of the petitioners, and the general state of the case, he concluded by moving that the prayer of the petitioners be granted. The motion being seconded,

Comp. McMullen stated his objections; that the case was not analagous to those of the Chapters of Joppa and Robert Burns, and that serious inconvenience would result if a warrant was granted.

Comp. DOBIE observed, that if the warrant was granted, to which, he confessed, there was no legal objection, it was not improbable that the Grand Master's Lodge might sue for a Chapter, and if so, it was probable that the members of their Lodge who were now Companions of the Prince of Wales' Chapter would secede therefrom and join the new Chapter.* However, he found, on looking closely to the petition, there was a vagueness of expression in it, which induced him to request the proposer to withdraw it for future presentation in a clearer form.

Comp. BIGG fully concurred in the opinion that the prayer of the petitioners should be granted, and as a little delay would not injure its merits, he suggested the adoption of Comp. Dobie's view to withdraw it for a clearer statement as to the time of meeting.

Comp. JOHN SAVAGE did not consider the case as analagous with former petitions.

After a brief consultation, Dr. CRUCEFIX withdrew the petition, thanking the Grand Chapter for the liberality and kindness with which it had been received.

Twenty Guineas were respectively voted to the Girls' and Boys' Schools.

* Comp. Dobie might have observed that the members of No. 1 only joined 321 because they had not a Chapter of their own.

THE NOTICE FOR SUBSCRIPTION, &c., &c.—*vide Circular.*

Comp. McMULLEN, after reading his notice of motion, observed, that no other mode of compelling the Chapters to make returns was left, than that of subscription—that scarcely one hundred made any return at all, and that, consequently, no registry could be kept; that upon a calculation, accurately made, there would be an amount raised of about 200*l.* annually, which he proposed should be appropriated to the Annuity Fund. Comp. McMullen then moved the resolution, which being seconded,

Comp. RAMSBOTTOM observed that, in his opinion, the motion had the appearance of coercion, inasmuch as it went to compel persons to subscribe to an object whether they liked it or not, and suggested that the resolution should be altered accordingly; that the principle of a registration was good, and would, no doubt, meet the consent of Grand Chapter.

Comp. MASSON, in a very excellent address, in which he advocated the propriety of uniting as much wisdom as possible with the justice of the case, agreed with the last speaker on the impropriety of any pecuniary vote carrying with it the slightest appearance of coercion; if a registry was needed, and that any subscription was required to give it effect, in his opinion, the very lowest possible amount would ensure the object much easier than the larger.

After some conversation between Comps. MASSON and McMULLEN, the latter withdrew his motion altogether, and was proceeding to argue on a new one, which he framed on the instant, when

Comp. CRUCEFIX rose, and after a few remarks on the three years' circular but recently issued, he begged to state, on behalf of the Provincial Chapters, that it was a strange mode of legislation, to proceed to tax them without notice; and he observed that, as the motion was withdrawn, there was no business before the Grand Chapter.

Comp. McMULLEN then gave notice of motion, but was referred to the constitutions, which directed that notices must pass through the Committee.

After a few remarks from Comp. WALTON, the Grand Chapter was adjourned.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, 27TH NOV.

Present—Brothers Lewis, Baumer, P. Thomson, Crucefix, Savage, McMullen, Webb, Philipe, Evans, Rule.

A communication from the Grand Master was made to the effect that the Grand Lodge of Texas had nominated Bro. Richard Lea Wilson as their representative to the Grand Lodge of England, to which nomination he the Grand Master assented, and that the said Brother would be introduced accordingly to the ensuing Grand Lodge.

It was announced that the address from the Grand Lodge to the Prince of Prussia had been duly presented to his Royal Highness.

THE REPORT OF THE BOARD OF GENERAL PURPOSES, stated that the great difficulty of obtaining six scrutineers for the Grand Lodge, induced the Board to recommend that in future there should only be three

appointed by the Committee of Masters, and that the remaining three should be selected in rotation from the Board of Grand Stewards.

That the Fund of Benevolence is in arrear with the Grand Treasurer ; but the Fund of General Purposes is steadily progressing, and that a further sum of 500*l.* consols has been purchased.

Letters have been received from Bros. Dobie and Sir Geo. Smart, acknowledging the receipt of the complimentary notices addressed to them by the Grand Lodge.

Bro. CRUCEFIX—announced his intention to claim precedence for his motion respecting annuities for widows, &c.

The Report from the Benevolent Annuity Fund was again read.

RENEWALS OF NOTICES.

Bro. BREWSTER—respecting the union of the Asylum with the Benevolent Annuity fund.

Bro. HALL—as to the holding of Provincial Grand Lodges, &c.

NOTICES OF MOTION.

Bro. M'MULLEN—all salaries and expenses now paid from the Fund of Benevolence to be defrayed from the Fund for General Purposes. All votes of benevolence exceeding 5*l.* to await confirmation ; the qualification for relief to be three years instead of two, and that Scottish, Irish, and Foreign Brethren be only relieved on condition that they are about to quit England.

SCRUTINEERS—Bros. Clark, 13 ; Culverhouse, 15 ; White, 36 ; Mounsey, 57 ; S. B. Wilson, 188 ; Nisbett, 228.

QUARTERLY COMMUNICATION, DEC. 4.

Present,—R. W. Bro. J. Ramsbottom, *M.P.*—(P. G. M. Berks,) as G. M.

Bros. the Hon. Ridley Colburn, S. G. W. ; — Smith, J. G. W. ; T. H. Hall, G. R. ; Rev. J. W. Hayes, G. Chaplain ; H. White, G. Sec. ; P. Thompson and C. Baumer, G. Deacons ; Shadbolt, Crucefix, Bossy, Lawrence, Norris, M'Mullen, Dobie, Adamthwaite, Past Grand Deacons ; Evans, Philippe, Past Grand Sword Bearers ; Jennings and Chapman, G. D. C. ; T. Cooke, G. O. ; — Rule, G. P. ; — Burmester, G. Rep. Hamburgh ; R. L. Wilson, G. Rep. Texas ; eight Grand Stewards, the Master, Past Masters and Wardens of the G. S. L., and of many other Lodges ; also Bro. Sir Wm. Macnaughton Napier, a Visitor.

The Lodge was duly opened in form.

Bro. GIBBINS rose to propose the nomination of a Grand Master for the ensuing year, but was told the proper period had not arrived.

A message from the Earl of ZETLAND, the *M.W.G. Master*, was delivered by the Grand Secretary, stating that in consequence of the decease of his very near relative, General Dundas, his Lordship was unable to attend the Grand Lodge.

A message was also delivered from the Earl HOWE, Deputy Grand

Master, expressing his lordship's regret: his absence from the Grand Lodge was occasioned by a severe fit of the gout.

It was then ordered that such messages be entered on the minutes.

Bro. GIBBINS then rose for the second time to propose the nomination of a Grand Master, and was again told that he was premature.

Bro. RAMSBOROUGH, as G. M., then observed that he was commanded by the Grand Master to announce that he had received from the Grand Lodge of Texas, a communication that they had nominated Brother RICHARD LEA WILSON to be the representative of that Grand Lodge in the Grand Lodge of England, wherein his Lordship approved.

The Grand Director of Ceremonies, by command, then retired, accompanied by his assistants, and other Grand Officers, and on the return of the deputation, the Brethren rose, and the Grand Director of Ceremonies conducted Bro. R. L. Wilson (who was supported by two Grand Officers) to the foot of the Throne, and presented him.

The Presiding Officer received the Brother, and desired the Director of Ceremonies to conduct him to his seat on the dais; he was then proclaimed and saluted as,

“Brother RICHARD LEA WILSON, one of her Majesty's Commissioners of Lieutenancy for the city of London, Past Provincial Senior Grand Warden for Surrey, and Past Master of Lodge 661, Croydon, and of several other Lodges, as Representative of the Grand Lodge of Texas.”

Bro. WILSON afterwards addressed the Grand Lodge, in very concise, and suitable terms.

It was then announced that the address of Grand Lodge to the Prince of Prussia had been presented to, and very graciously received by, his Royal Highness.

The Minutes of the last Quarterly Communication were then read and confirmed.

Bro. GIBBINS, a third time rose, and briefly nominated the Right Hon. and M. W. The EARL OF ZETLAND to be Grand Master for the ensuing year, which was seconded.

The Minutes of the Lodge of Benevolence was then read and approved, except as to one vote, which was referred to the Grand Lodge.

Bro. CRUCEFIX addressed the Grand Lodge on the subject of a recommendation from the Lodge of Benevolence, that the sum of Thirty Pounds be granted to Bro. Austin Wood, a most worthy Brother, which was seconded and carried unanimously.

The Report from the Board of General Purposes was read, and on the question relative to that part which recommended that, instead of six scrutineers, should be appointed by the Committee of Masters, three only should be appointed, and three taken from the Board of Grand Stewards in rotation; to which an amendment was moved “that the six scrutineers be taken from the London Lodges in consecutive rotation.” On the question being put, the original motion was carried.

Some alterations in the laws of the Masonic Benevolent Annuity Fund were agreed to.

Bro. WALTON then moved that such remaining clauses of the Report of the Board of General Purposes, presented in June last, which had not been debated, should be taken into consideration, to which, after much discussion, the Grand Master in the Chair, consented.

The clause relating to the transfer of all expences from the Fund of

Benevolence to the Fund of General Purposes, was, after a very difficult and lengthy discussion, agreed to by a great majority.*

It being past eleven o'clock, the further consideration of the Report, and other business was postponed, and the Grand Lodge adjourned.

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 Tuesday the 29th day of October, 1844, at THREE O’CLOCK in the afternoon *precisely*, to consider of confirming the general statutes of the Order, unanimously approved at the meeting of the Grand Conclave, holden on the 26th day of August last, and on other matters.

“**THE GRAND CONCLAVE HAS BEEN OFFICIALLY INFORMED THAT KNIGHTS TEMPLARS ADMITTED IN SCOTLAND WILL NOT HEREAFTER BE REQUIRED TO BE FREEMASONS, AS HAS ALWAYS TILL VERY RECENTLY BEEN THE CASE: IT CONSEQUENTLY IS NOT NOW TO BE INFERRED THAT THE BEARER OF A SCOTTISH KNIGHT TEMPLAR’S CERTIFICATE IS A FREEMASON.**

A.L. 5848. A.D. 1844. A.O. 726. A.C. 530.

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

Freemasons’ Hall, London, October 14, 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.

* * Some members of the Conclave have expressed their intention to dine together at Freemasons’ Tavern; any members therefore wishing to join such party will be good enough to intimate their intention to the Grand Chancellor on or before Saturday, the 26th October.

MEETING OF THE GRAND CONCLAVE.

Oct. 29, 1844. — Present—Sir Kt. J. C. Burekhardt, G. Sub. Prior as G.M.
 „ „ Spencer as D.G.M.
 „ „ J. H. Goldsworthy, as 1st Gd. Captain.
 „ „ R. T. Crucefix, as 2nd Gd. Captain.
 „ „ W. H. White, Gd. Chancellor.

Sir Knts. W. Stuart, Bauner, J. Udall, Major Robb, W. Tucker, W. Thodey Smith, Gibbins, Harris, Kincaid, Warriner, Dover, Wyld, &c.

* During this discussion, such improper remarks were made by two Members of the Board of G. P., in relation to each other, as to cause equal regret and displeasure in Grand Lodge.

The minutes of the Grand Conclave held on the 26th of August were read, and confirmed.*

The report of the Committee, embracing the subjects referred to them, viz., "on the costume and regalia," and also, "on the recent changes in the Scottish Grand Conclave," was read, and, with some slight variations, the same was approved (one point being reserved until the next meeting of the Grand Conclave). The Committee were reappointed until the next meeting.

It was resolved unanimously, that an Especial Grand Conclave be convened to meet on or before the 31st of December next.

THE CHARITIES.

THE ASYLUM.—The annual ball is fixed for the 22nd of January, to be held at Freemason's Hall, under the patronage of Bro. John Lane, *D. C. L.*, P. M., 49; President, Bro. John Hodgkinson, P. M., 113, Vice President. Bro. Leigh, P. M., Treasurer, Bro. R. Field, P. M., 329, Secretary; and about twenty other brethren. The arrangements are on the most liberal scale, and the prospect of a delightful evening are most promising.

The Committee are anxious to impress on the Fraternity the urgent necessity of supporting their aged friends in the hour of need, and that subscriptions will be most thankfully received at the Bankers, Messrs. Prescott & Co., Threadneedle-street, and by the Treasurer, Dr. Crucefix, Lancaster Place.

THE BENEVOLENT ANNUITY FUND.—Not having received any account from this charity, we write in the general terms,—No news, good news.

GIRL'S SCHOOL, GENERAL COURT, 10th Oct.—Present, Bro. B. B. Cabbell, Treasurer; W. H. White, Crucefix, M'Mullen, Burckhardt, Lewis, Acklam, Mills, Patten, Harvey, Baumer, and many other governors. Bro. Cabbell was called to the chair, on his retirement Bro. Crucefix officiated. After the transaction of the ordinary business, the ballot for the election for the admission of children commenced, the mother of the child, Matilda Hinton, finding her chance of success very indifferent, was desirous of retiring the name from the present election, but it was ruled that she could not do so, the election thereupon proceeded, and was declared to be in favour of—Ellen J. Hill, Ann Fatt, Louisa Lightfoot, and Jane Loftus; the first and last being orphans of Provincial Masons, were not in attendance; the other two children and their parents were then introduced, and addressed by Dr. Crucefix on the nature of the institution, and the duties which devolved on both parents and children. Thanks were respectfully voted to Bros. Cabbell and Crucefix, and the Court adjourned.

The governors having visited the establishment, and inspected the children at the dinner, expressed themselves in the highest terms of approbation. The arrangement and discipline of the excellent matron place this institution as a model for all others.

THE BOYS' SCHOOL, Oct. 15.—A theatrical benefit and ball in aid of

* By this confirmation Past Commanders of Encampments now become members of the Grand Conclave.

this charity, took place under the auspices of several brethren, at the Eagle Tavern, City Road, and was pretty successful. The general concerns appear in all respects satisfactory.

THE REPORTER.

BOARD OF GRAND STEWARDS.—**BRO. HUMFRY**, the barrister, is looked on as the President of the Board, and **BRO. MURILLIER** as the secretary. The treasurer has not been named.

The suggestions of the Board of General Purposes, to incorporate three Grand Stewards in rotation with the Scrutineers, was the subject of much consideration, and will probably lead to some good result. It would be worthy of **Bro. Humfry's** reputation to examine into and to *act* on the Constitutions, *vide* Art. I, p. 43.

OLD DUNDEE (No. 18), *Dec. 3.*—**Bro. Dr. Rowe** has been again elected Worshipful Master.

OLD KING'S ARMS LODGE (No. 36), *Dec. 12.*—This Lodge is steadily progressing in numbers and respectability. **Bro. Barnes** has earned the good opinion of the Lodge by the pleasing manner in which he has presided over it during the past year; in commemoration of which a Past Master's Jewel was unanimously voted to him. **Bro. Gibbins** was elected Master. **Bro. B. B. Cabbell** and **Dr. Crucefix** visited the Lodge, and respectively addressed the members.

ROYAL ATHELSTONE LODGE, *Dec. 11.*—**Bro. Watson's** year of office terminated this evening, greatly to the regret of the members, who have found in him a truly valuable successor to **Bro. S. B. Wilson**, and other worthies. **Sir Wm. Macnaughten Napier** was a guest, and expressed himself highly delighted with the entertainment.

LODGE OF PEACE AND HARMONY (No. 72).—**Bro. Chase** was again elected **W. M.** This compliment to his zeal and ability will no doubt be appreciated by **Bro. Chase**, who is not only indefatigable in his endeavours to promote the interest of his Lodge, but of the Order at large.

BURLINGTON LODGE (No. 113).—**Bro. Richard Comins** is the **W. M.** elect.

TEMPLE LODGE (No. 118), *Dec. 3.*—**Bro. A. Gardner** was elected **W. M.**

EMULATION LODGE OF IMPROVEMENT, (No. 318), *Nov. 8.*—The anniversary of this Lodge having been changed from the first Friday in October to the second Friday in November, it was held this evening, under the able presidency of **Bro. Robb**, who most successfully emulated the example of his predecessors by the masterly proofs of his excellent work in Lodge, as also by the social kindness at and after the banquet. **Bro. Robb** was supported by, among many others, the following members of the Order:—**Bros. Crucefix, S. B. Wilson, John Savage, Crew, Somes, Daly, Moran, Barnard, Whitmore, &c. &c.** The memory of **Bro. Peter Gilkes** was drank in solemn silence. The toast was the prelude to some very interesting observations by **Bro. Crucefix** and others. Many excellent addresses were made, including one from **Bro. Crew**,

when acknowledging the toast in reference to the charities. Nor must we forget him for his ready compliance with the wishes of the party present, in favouring them with several songs most delightfully given, which tended to pass the social evening with even more than usual satisfaction.

BANK OF ENGLAND LODGE (No. 329).—Bro. Dr. Bainbridge is the W. M. elect.

CHAPTER OF FIDELITY (No. 3), Nov 1.—Comps. Chase, Hodgkinson, and R. H. Forman, were respectively elected Z. H. and J. The resignation of Comp. Crucefix, P. Z., was received with general regret. He was unanimously elected an honorary member, in the hope that, although about to retire from London, he might occasionally revisit the Chapter. Comp. R. L. Wilson, who resigned last year, is the only other honorary member.

TESTIMONIAL TO BROTHER E. F. LEEKS, P. M. LODGE OF UNITY.

Dec. 10.—A splendid service of silver was presented to this distinguished Brother, as a testimonial of public respect and private regard. A most elegant entertainment was provided at the London Tavern on the occasion, at which a very large party of ladies and gentlemen sat down at six o'clock, under the able presidency of the Right Worshipful Brother BENJAMIN BOND CABELL, P. J. G. W., the vice-chair being occupied by Brother BREWSTER, P. M. Lodge of Concord, 49. Among the immediate supporters of the Chairman we saw, intermingled with

“Store of ladies, whose bright eyes
Rained influence”—

the Rev. David Laing, *F. R. S.*, the Rev. M. A. Gathercole, the Rev. Joseph Brown, G. M. Dowdeswell, Esq., Charles Goodwin, Esq., Bros. John Lee Stevens, Madden, J. A. L. Barnard, &c., &c. Bro. Jolley and his choral party were in attendance to enliven the evening.

With the dessert the plate was placed on the table, and the Chairman, in a most eloquent and forcible address, presented it to Bro. Leeks, who returned thanks with much grace and feeling.

There were various addresses during the evening from the Rev. David Laing, Rev. Joseph Brown, G. M. Dowdeswell, Esq., and Charles Goodwin, Esq., the latter of whom proposed the health of the Vice-Chairman, as the Secretary and Treasurer to the fund.

Bro. BREWSTER, in returning thanks, handed in an elegantly bound volume (the gift of two young ladies), containing all the letters connected with the affair; stating that there was one from the Archbishop of Canterbury, several from various of the bench of bishops, and a great proportion from the reverend clergy, besides many from noblemen, and bankers, and merchants of high distinction, and ladies, all breathing the same enlarged feeling of respectful regard. Valuable as was the gift presented by the Chairman, Bro. Brewster said, he considered that in this volume was contained the essential spirit of the Testimonial, and to that the family of descendants of Bro. Leeks should look for evidence of his worth rather than even to the costly testimonial on the table.

The company separated at about eleven o'clock, the ladies (nearly equal in number to the gentlemen) having graciously condescended to remain at the table till nearly ten.

The following is a copy of the inscription :—

PRESENTED TO
EDWARD FREDERICK LEEKS, Esq.
by the United Subscriptions of very many Individuals
of all ranks ;
including
H. R. H. The Duke of Cambridge, K. G.
His Grace the Archbishop of Canterbury,
The Bishops of Durham, Winchester, and Norwich,
Lords Morpeth, Stamford, and Skelmersdale,
And comprising many of his earliest Friends and Schoolfellows,
in the hope
that this Universal Consent of those
otherwise separated by their various stations and occupations,
will show
the excellence of that character
which commands Respect and Esteem in every situation of life,
and from every grade of society.
December 10th, 1844.

MASONIC CHIT-CHAT.

SUSSEX MEMORIAL.—The following circular has been addressed to all Lodges under the English Constitution. “Gray’s Inn, July 1st, 1844. Sir,—I am requested by the sub-committee of the Sussex Memorial, of which his Grace the Duke of Sutherland is chairman, to solicit your kind co-operation in aiding the committee in raising a sufficient sum for the erection of a suitable memorial to the memory of his late Royal Highness. I am, sir, your most obedient servant, H. S. WESTMACOTT, *Sec. Sub-Committee.*”

ORKNEY AND ZETLAND.—These islands, from the latter of which the present Grand Master, the Earl of Zetland, derives his title, were, in 1643, held by the Earl of Morton by grant, which was confirmed in 1707, and rendered absolute in 1742. In 1766, this property was sold by the then Earl of Morton to Sir Laurence Dundas, by whose grand-son, the present Earl of Zetland, it is now held. The rights and privileges are nominally very extensive, amounting as near to sovereignty as in these times are recognisable.

THE KING OF PRUSSIA AND THE JEWS.—Having heard it stated that the King of Prussia tolerates Freemasonry in his dominions only on condition of excluding Jews from its meetings, the following, copied from the *Sunday Times* of December, 1844, will, we think, contradict any such prejudiced assertions :—“*The Prussian Regiment.*—A Jew, who had been a non-commissioned officer in a Prussian regiment, has, by a special order of the king, received a public situation, which he solicited in vain, the minister having declined to nominate him on account of his creed. This is the first time for thirty-two years that a Jew has been appointed to fulfil any public functions.”

THE BRITISH ARCHEOLOGISTS OF CANTERBURY.—“Mr. Godwin, who has for some time past turned his attention to the old Masonic signs which exist on hewn stones, exhibited copies of a variety which he had met with in various cathedrals in this country and on the continent, and

which he had now also detected in Canterbury Cathedral. The subject is one of considerable interest as connected with the origin of Freemasonry; and similar marks are met with in the edifices of antiquity in the East, in still greater numbers and possessing greater peculiarities." *Ainsworth's Magazine*, Oct. 1844.

JEAN PIERRE BOYER.—The late President of Hayti is a Mason, and is described in the *Tableaux des Grand Dignitaires de l'Order in Hayti*, as Ch. T. K. et 33^e.—*Freemasons' Magazine*, U. S.

MASONRY—A lecture on Masonry, the arts and sciences, and navigation, was delivered by Bro. Charles Mackie, at the Southwark Literary Institution, on the 4th instant, but the Grand Lodge being held on that evening, our reporter could not attend. We hear that the lecturer gave great satisfaction to a numerous audience. Among the subjects were:—The first pillars before the flood. The Hebrews taught Masonry during their bondage, and prior to their taking possession of the promised land. Philosophical conjectures as to the form of the first human habitation. Antiquity of Freemasonry, its vast importance as a science. The tower of Babel. Pyramids of Egypt. Hieroglyphics, and antiquities. Roman Masonry. Modern Masonry. Ancient fraternity of Freemasons. Poetical definition of a Freemason.

JUDGES RECOMMENDING CRIMINALS NOT TO PLEAD GUILTY.—Where it happens to a prisoner to answer in the affirmative—in appropriate language, to plead guilty—if he insists on it, the general understanding seems to be that he has a right to have such his plea ordered; in which case there is a necessary end of trial, and the verdict follows of course. In practice, it is grown into a sort of fashion, when the prisoner has returned this answer, for the judge to endeavour to persuade him to withdraw it, and substitute the opposite plea, the plea of not guilty, in its place. The wicked man, repenting of his wickedness, offers what atonement is in his power: the judge, the chosen minister of righteousness, bids him repent of his repentance, and in place of the truth, substitute a barefaced lie. Such is the morality, such the holiness, of an English judge.—*Benthamiana*.

ROMAN ANTIQUITIES.—“Great pains are taken at Rome to preserve from further decay the architectural relics of the ages anterior to Christianity. The tottering portion of the Colosseum has been propped up, and the Temple of Nerva is about to be repaired. The public roads are likewise undergoing great improvements. The heretofore incommodious road on the Monte Cavo (*Mons latialis*) has been levelled, and they are building a viaduct at Genzano. The great road across the Pontine Marshes will be improved, the gloomy desert which formerly surrounded the traveller has been planted with rows of elm trees, whilst on either side the eye is gratified by the pleasing aspect of corn fields and pasture lands. The malaria of that district, nevertheless, continues to exercise a baneful influence on health.”

SINGULAR DISCOVERY OF ANCIENT COINS.—Lately, as some men were employed digging near the railway at Cheltenham, they discovered, at about forty feet below the surface of the earth, a small earthen urn of remarkable texture, upon which was carved some beautiful specimens of ancient Roman architecture, and upon being opened it was found to contain a number of ancient gold and silver coins; amongst them were a few of silver of the reign of Tiberius Cæsar, in a high state of pre-

servation. Cheltenham, as history informs us, was one of the principal Roman stations, and nearly the first place at which the Romans settled after the invasion of England by Cæsar : therefore it is conjectured they must have been laid there to commemorate some event at that time.

ANCIENT COIN AT MONMOUTH.—We have been favoured with an inspection of a rare gold coin, in the possession of Mr. Thackwell. It is a Rose Noble of Henry VIII., and is in a most perfect state of preservation, not a letter being obliterated. The coin was discovered, we understand, about twelve months since, during the demolition of one of the ancient gates of Tenby, and is well worthy the notice of the curious in such matters.—*Beacon.*

GOOD FOR EVIL.—A letter from Russian Poland, in the *A. Z. d J.*, exhibits how the broken-spirited Jews of that country kiss the rod which is wielded over them. On the occasion of the recent death of the Emperor's daughter Alexandra, the synagogue of Wilna was clothed in black ; and part of the special service performed was the delivery of a German sermon, on the text Levit. x. 6. The Chief Rabbi compared the Russian empire to a temple of God, and the charge of governing it, to the temple service. He went on to say, that the Emperor could, no more than the High Priest, abandon himself to mourning, and the community at large ought therefore to mourn for him !—*Voice of Jacob.*

JEWISH CHARITY.—The enormous amount distributed, both publicly and privately, in charities, by a certain distinguished family in Israel, is so frequently the subject of conversation, that the following fact may not be uninteresting to your readers. The eldest surviving member of that family (in England) having lately paid a lengthened visit to the sea-coast, was promenading one day on the cliff, when she encountered a tradesman from London with whom she had dealt many years. After accosting him, and finding that his medical advisers had recommended a stay of many weeks, the lady inquired how he employed his time. "In perambulating the town," was the reply. "Then," observed the lady, "I will give you employment suited to your tastes and habits. Look out in your walks for distressed and worthy families, let me know, and I will give you the means to relieve them. By the bye—do not let their religion be a consideration, I include Christians as well as Jews." These instructions have been extensively acted upon ever since.

The tradesman had been in the habit of receiving from the same lady, during a series of years, on every Friday, the sum of 25*l.*, to be distributed in casual relief among the poor ; and it was discontinued only in consequence of the applicants becoming so numerous and troublesome, as to compel the party to decline acting as her almoner any longer.—*Voice of Jacob.*

PRICE'S CANDLES.—We who write pretty considerably much on Matters Masonic, may be presumed to have tried all sorts of ways to find out the best and most wholesome light ; and also that which is the least oppressive to the eyes. Gas we abjure—the new camphine is too glaring if too near our paper, and not sufficiently strong if at a distance, although excellent as a diffusive light in a room. The composition of these candles, is chemically, more wholesome—not giving out any of that unpleasant and deleterious matter which affects the eyes while reading or writing ; and, as "seeing is believing," we only desire to recommend to others what we have found useful to ourselves.

Obituary.

Nov.—**BRO. WILLIAMS, P. M.** of the Percy Lodge No. 234.

Nov. 21.—**BRO. JOHN WHEELER**, at his house in Leather-lane, *æt.* 64, P. M. and Father of the Lodge of Fidelity No. 3, of which he had been a member nearly forty years. He was attacked with rheumatic fever on his return from a visit to his aged mother: the complaint subsided into a low nervous fever, which terminated fatally. We understand that the patient was indifferent to medical aid, or he might have survived.

Bro. Wheeler in private life was a very estimable man. As a Mason he was a superior man; kind-hearted and noble-minded; ever supporting principle against prejudice, and maintaining the excellence of Freemasonry by the strict observance of its precepts. He was of the old Athol school; and if not the last—nearly so—of those who so sturdily, and as honourably prevented that final schism which even at the Union threatened to affect the Order with anarchy. He was a firm supporter of the Asylum for aged Masons, and was Past Z. of No. 3; and Past Commander of the Cross of Christ Encampment.

Kind friend! when last we met, little did your friend think the task of recording his tearful tribute to your memory was so near at hand. Who is to perform the same office for him?

Nov.—**BRO. SIR CHARLES WEBB DANCE, K.C.H., &c.**—We record with deep regret the death of the above gallant soldier and exemplary Mason. Unostentatious piety, active benevolence, and unsparing *charity*, strongly marked his every action, by which the best principles of the Order were exemplified in their purity. He was a Grand Officer of the Province, and an Officer of the Lodge of Unanimity and Sincerity, Taunton. His lamented son, Bro. Charles Whitworth Allen Dance, who died in India, was also a member of this Lodge, and was initiated therein. Sir Charles was youngest son of the late Mr. George Dance, *R.A.*, and a descendant of the famous Sir Nathaniel Dance, whose defeat of a French squadron of men-of-war, under Admiral Linois, by a fleet of Indiamen, forms a remarkable circumstance in our naval history.

The gallant subject of this memoir was born in 1786, and married, in 1816, Miss Cooper, daughter of Mr. Allen Cooper. In September 1804, he entered the army as cornet, and served under the Duke of Wellington in Portugal, Spain, France and Belgium. He greatly distinguished himself at the battle of Talavera, and was wounded at Waterloo. On his return to England he was appointed Major and Lieut.-Col. of the 2nd Life Guards. During the Earl of Whitworth's government in Ireland, he was aide-de-camp to his Excellency, by whom he was much beloved. The deceased, who held the Silver-stick at the Coronation of George the Fourth, was knighted on that occasion. The late king, in 1836, conferred the Guelphic Order on Sir Charles, who retired on half-pay in 1822, and eventually settled, with his amiable family, at Barr-house, Taunton, where he died respected and esteemed.

BRO. MELMOTH'S FUNERAL.—The body of JAMES PROCTOR MELMOTH, Esq., was deposited in the tomb at Sherborne, Dorset, accompanied by the universal regret and esteem of his fellow-townsmen. Two sons were the chief mourners, followed by the Brethren of the "Lodge of Benevolence," of which he was a member.

BRO. DONALD M'ARA.—As the Royal Arch Lodge of Masons was about to “open” for business, at Perth, the “Tyler, DONALD M'ARA, who was stationed on the outside of the door, not having answered the preliminary signal, was asked the reason of such remissness of duty, and desired to be more punctual. On again shutting the door, and repeating the sign, a heavy fall was heard, and on the members going outside, they found their “Tyler” lying insensible at the bottom of the steps that lead to the hall. Medical aid was instantly obtained, and the man was carried to his own home, from whence he was ultimately removed to the infirmary, where he expired between one and two o'clock in the morning. Apoplexy is said to have been the cause of his death.

Dec. 13.—At Waddington, by Lincoln, *æt.* 70, ANN, wife of Bro. Jcs. Whitehouse, P. G. P.; daughter of the late S. Thorold, Esq., of Harmston Hall, P. S. G. W.

Dec. 14.—Of consumption, in the prime of life, CHARLOTTE, the beloved wife of BRO. FREDERICK MAY, P. M. of Lodge 327, Taunton, and youngest daughter of Mr. Clark of Dorchester. The peculiar gentleness and patience which graced this estimable woman was eminently conspicuous during the severities of a long and wasting illness, whilst her piety and resignation to the will of her LORD offered a bright example of excellence to her afflicted family.

PROVINCIAL.

STAFFORDSHIRE.—It will be heard with pleasure by the Craft, that the province of Stafford have it in contemplation to present some testimonial of regard for his zealous services to Masonry within the province, to their Grand Chaplain; the Rev. Dr. Slade; and that the Brethren of St. Peter's Lodge, over which the Rev. Bro. has presided for two years with considerable talent and assiduity, are about to present him with a rich P. M. jewel, upon his retiring from the chair.

WOLVERHAMPTON, Sept. 26.—The annual Provincial Grand Lodge for Staffordshire was this year held at the Assembly Rooms, in this town. On the different banners appeared emblazoned in all the colours of heraldry, the armorial bearings of Lord Ingestre, Colonel Anson, the Rev. Dr. Slade, S. S. Briscoe, Esq., the Provincial Grand Lodge, and St. Peter's Lodge, painted from designs from the College of Arms, by artisans of this town, and certainly their correct execution does them considerable credit. There were present the R. W. Bro. the Hon. Colonel Anson, *M. P.*, the P. G. M.; Bros. Graham Vernon, P. G. S. W.; Fenton, P. G. J. W.; Lloyd, P. G. Treasurer; the Rev. Dr. Slade, P. G. Chaplain; Clarke, P. G. Secretary; Boulton, P. G. S. D.; Harris, P. G. J. D.; Stirrop, P. G. Director of Ceremonies; Dibb, P. G. Sword-bearer; Bond, P. G. Organist; Baker, P. G. Pursuivant; the P. G. Stewards, Fourdrinier, Harding, and Turner. Amongst the past G. officers, we observed the W. Bro. Brutton. Among the visitors from London, Shrewsbury, Dudley, and Kidderminster, we distinguished Dr. Roden and friends; also Bro. Evans.

None but subscribing members of Lodges were allowed to be present at this meeting of the Provincial Grand Lodge, it being considered but

fair that those who refuse to share in bearing the heat and burden of the day, as it were, in supporting the Craft and its various charities, though resident in the province and contiguous to its different private Lodges, should not be permitted to partake of its grand gala and festivities.

The business of the Provincial Grand Lodge being terminated, the Brethren adjourned to the Star and Garter Hotel, where mine host Bro. Paul Law had prepared the banquet. Three spacious rooms being thrown into one, by a removal of the partitions, made an admirable banquetting chamber; and, thanks to the judicious arrangements of the stewards of St. Peter's Lodge, Bros. Tottey, Ironmonger, Meyrick, and Hicklin, there was no confusion, but every officer and Brother was comfortably seated according to his Masonic rank. After the removal of the cloth, *Non nobis Domine* was beautifully chanted by Bros. Howard, sen. and jun., professors of music, from Kidderminster, who in the most fraternal spirit had volunteered their services, assisted by Bro. Ironmonger, and other vocal Brethren, who kindly helped to enliven the banquet with the joyous glees and cheerful song. About seventy Brethren sat down to dinner, which was considered a goodly number, there being on the same day two other meetings at opposite ends of the county.

The HON. CHAIRMAN, in proposing her Majesty's health, remarked that loyalty was a distinguishing characteristic of the fraternity, and that the illustrious lady who now occupied the throne drew the homage of Masons to her crown and person by peculiar ties of attachment and reverence, being the descendant of royal Brothers. (The toast was received with enthusiastic cheers). The other loyal toasts followed, and were each warmly greeted.

In proposing the health of the Grand Master of England, the gallant CHAIRMAN observed that, since their last meeting, the election of that eminent chief had taken place, and he never knew an election where the feeling of approbation was so unanimous or the choice more approved. It was impossible to replace, out of the entire kingdom, an illustrious individual to fill that most important post so fit as their late lamented G. M. the Duke of Sussex, by every qualification of princely birth, royal blood, great courtesy of manner, and high literary and scientific attainments; but if one distinguished nobleman was more suited than another by his personal intimacy with the eminent Masonic qualifications of the late illustrious G. M., it was the Earl of Zetland, upon whom the mantle of the duke's Masonic abilities had descended. (This toast was drank with Masonic honours.)

In rising to propose the health of the Provincial Grand Master, the GRAND CHAPLAIN spoke as follows:—Brethren, upon this the first occasion of our meeting since the memorable installation of our R. W. Provincial Grand Master last year at Stafford, I have charged myself with the very pleasing duty of proposing his very good health in an overflowing bumper. If there were any difficulty in submitting this toast to your fraternal reception, it would very soon be removed by the cordial and enthusiastic warmth with which I am quite sure you will one and all respond to it. I apprehend the only difficulty that can arise will be the very imperfect manner in which I necessarily must present it to your notice. To our honourable and gallant chief, Masonry in this province is indebted for an impetus, which I trust to-day's proceedings may tend to preserve and perpetuate amongst us. None of us who enjoyed the privilege of being present at the installation of our R. W. Brother, can forget the finished craftsmanship with which he entered upon the labours

of his high Masonic station in this province. Nor did we fail to augur, from that maiden performance in the working of our mystic rites, that maturity of perfect mastership in the royal art which the observances of this day have abundantly confirmed, and which the steady progress of a reviving spirit among the private Lodges of the province substantially testify is fully appreciated by their various members. Bright days, I trust, are yet in the womb of futurity for our ancient and honourable craft. Not only may we congratulate ourselves on having a leader so well qualified, both by social and Masonic attributes, to preside over our province, but, since our last meeting, the election and the appointment of the M. W. G. M. of all England and his officers, has proved so judicious, that the most favourable hopes of a more extended spread of our Order may justly be indulged. Its principles for good are undeniable. Its antiquity makes it venerable. The articles of its creed are universal. In the *Bombay Times* of July last, I read an illustration of Masonry, that I venture to assert no other society of a religious character on earth can produce. In a Lodge held at Bombay—the celebrated and distinguished Brother, Dr. Burnes, P. G. M. for Western India, in the chair—there were present *nine native Brethren*, three of whom were followers of Zoroaster, two of Confucius, and four of Mahomet; but they all assembled together with the followers of Christ in brotherly love to worship the Masons' God. The researches lately of the Archæological Society into the marks made in the stone works in different parts of Canterbury cathedral, and other similar stately edifices in the kingdom, by their original builders, and which correspond with the symbols used by Freemasons at the present day, prove—if proof were necessary—its ancient usefulness and date in this country; and if so ancient, more ancient still, because such skill and science were not intuitively acquired in those days, but had been handed down from a remoter period. In Rosslyn castle chapel, near Edinburgh, that most beautiful relic of church architecture, I myself saw some years ago a mark that *strikingly* memorializes a certain portion of the peculiar ceremony in the third degree. If by some of us the operative part of Masonry is not so exclusively pursued as in days of yore, we do not yield to our predecessors in inculcating that peculiar system of morality which their tools of manual labour and geometrical precision also allegorically illustrate: and, if we fall short of their eminence in raising up huge piles of corruptible material, I trust we equal them in aiming at that exalted character which shall make the name of the society incorruptible, and fit its members for those mansions, not made with hands, eternal in the heavens. I pledge you to the health of the R. W. Brother Hon. Colonel Anson, the P. G. M. for Staffordshire. (Continued cheers.)

After the vehement cheering with which Colonel Anson's health was drunk had subsided, in returning thanks, he said that no circumstance afforded him more pleasure than the present, in again meeting the Brethren of the province in Grand Lodge. He felt much obliged to them for their ready attendance to his summons. He knew numbers of them came from a distance to do him this honour, and he knew also many more would have been present from the lower part of the province, had not unfortunately on the same day the agricultural meeting at Stone been fixed. This could not have been foreseen when he appointed the convening of Grand Lodge. For the compliment paid him by his reverend friend on his right he felt greatly obliged; but, in entering ast year at Stafford upon his high Masonic duties, he was more indebted to

the assistance of Brethren who were present on that occasion, than whom none were more distinguished or revered in the Craft, and to the kind reception of the Brethren generally than to any individual qualifications of his own. He knew there were many present who could excel him in workmanship, for not being connected with a private Lodge, he had not a fair opportunity of acquiring every detail, but he yielded to none in zeal for the Craft or in estimation of its good and usefulness as a social Institution, nor would he fail to do all that lay in his power to promote its prosperity in this province. He cordially thanked them for the manner in which they had drunk his health, and he would take care to let them have timely notice of the next Annual Provincial Grand Lodge.

The R. W. the P. GRAND MASTER then proposed the toast "The Provincial Grand Lodge," &c., to which the W. Bro. Brutton, in a humorous speech, returned thanks.

The next toast proposed by the gallant Colonel was the health of those Brethren who had come, regardless of trouble or expense, from distances, to honour them with their company. He could not particularize the names of all, but amongst those nearest him he observed Dr. Roden, of Kidderminster. He would, therefore, give his health and the Visiting Brethren.

BRO. DR. RODEN returned thanks. The historian of their Order had said, on a late memorable occasion, that out of the fulness of the heart the mouth speaketh; but he felt that he should fall far short of verifying that expression on the present occasion; indeed, he had no idea that, in connection with other visitors, his name would be thus prominently brought before them, or he might, despite of close occupation, have better arranged his thoughts, so as to have responded more ably on behalf of the visiting Brethren. If, however, his feelings, together with the all-absorbing scene they had that day witnessed, had prevented him the power of speech, he trusted he could not have a better claim to their indulgence. He felt no hesitation in saying that he, in common with all those who had answered their Masonic call, had been amply repaid by the treat they had experienced. He was glad to find Masonry flourishing in Staffordshire, and trusted they should, ere long, follow their praiseworthy example by the establishment of a Grand Lodge for Worcestershire. They had ample materials for it, and were only in want of a commander-in-chief. He thanked them cordially and masonically for the compliment paid them from the chair.

Upon the toast "The Worshipful Masters," &c. being given, Bro. GRAHAM VERNON, P. G. S. W. said, having been generally called on by the assembled Brethren to acknowledge this toast, he cheerfully obeyed the call, though utterly inadequate in himself to do it justice. He was rather rusty in the practical workings of the Craft, not having attended Lodge so regularly as he did in former years, but he yielded to none in attachment to its principles and appreciation of its value in society. He was personally acquainted with some remarkable facts connected with the maritime world that had strongly exemplified its usefulness in a form that nobody but a Mason could understand. He had been travelling about very much, a circumstance that had interrupted his connection with his old Lodge in this town, but he hoped shortly to return home and resume his duties amongst them. No event could have given him more pleasure than the opportunity of being present at to-day's proceedings, and in making the personal acquaintance of their Grand Chaplain,

whom he had long known by reputation, and with whom he had had some correspondence on Masonic matters. There was no part of the kingdom where that reverend Brother's name was not known, and zeal and ability in the Craft duly appreciated. He begged to be allowed to propose the health of "The very Worshipful Grand Chaplain."

The Rev. Dr. SLADE returned thanks. He felt peculiar pleasure in meeting Bro. Vernon on this happy occasion, and as the Master of St. Peter's Lodge, he could amply bear testimony to the sentiment of great respect and esteem in which Bro. Vernon's name was always held among all its members. They would be proud to hear him again lecture upon their mystic rites, and rejoice to know that although residing at a distance from them, he is still a subscribing member of the Lodge.

The last toast given by the Provincial Grand Master was the "Stewards of the Banquet," to which Bro. Meyrick replied in a short speech of considerable grace and feeling.

The hour of refreshment having expired, the Grand Master and Grand Chaplain retired, followed by several of the grand Officers and Brethren, highly gratified with the brotherly love, order, harmony, and peace, which had prevailed throughout the entire proceedings.

Dec. 20.—*St. Peter's Chapter of Royal Arch Masons*—Dr. Roden, M. M. of the Royal Standard Lodge, Kidderminster, having been unanimously approved in a previous Quarterly Convocation of the Chapter, was to-day duly exalted to the supreme degree of a R. A. M.

DUDLEY, Dec. 13.—The Dudley Chapter, attached to Lodge 313, was consecrated according to ancient custom by the M. E. Principals J. W. Harris, Z., Rev. Dr. Slade, H. C. De Loude, J., assisted by T. Clear, as E. G., Hilton as N. and M., Ironmonger, Principal Sojourner, and F. Meyrick and Paul Law, Sojourners, all of St. Peter's Chapter, Wolverhampton. The august ceremonies were elaborately and most efficiently performed. Six M. M. Brethren of Lodge 313 were exalted to the supreme degree of R. A. Masons; and Companions Sheddan and Morris, of the same Lodge, were solemnly installed in the second and third chairs. The other offices of the Chapter were regularly filled up by the new Companions, who were duly elected and invested. The Chapter being closed, after five hours engaged in celebrating the ancient mysteries, the Companions, to the number of twenty, sat down to a most excellent dinner, provided by Companion Patterson of the Swan Inn, where the Chapter is held.

KIDDERMINSTER.—*Lodge Hope and Charity, No. 523, Black Horse Inn*.—We are sorry to hear that this Lodge, which through the exertions of a few zealous brethren, was beginning to emerge from the difficulties under which it had for a long time been labouring, has through the unmasonic conduct of one or two of its members, been obliged to furnish the proper authorities with matter for their serious consideration. The want of sufficient caution in the admission of members to the mysteries of the Craft, without due enquiry into their character and previous deportment, has long been the bane to the fair fame of our excellent institution, and the sooner members who shew themselves unworthy the name of Masons, by descending to such conduct as that we are compelled to hear, are struck from the rolls of Freemasonry by the Grand Lodge, the better. We doubt not the honour and reputation of the Craft will be duly considered in the decision against the "trespass of all rule"

alluded to. We have the *charity to hope* better things of this Lodge and that under judicious management, it may yet recover this great blow and dire discouragement. But the Lodge must be ruled by its proper officers, (in which duty they will have the support of all *worthy* brethren,) and not by one or two brethren who fancy they have a right to do as they like, without regard to laws or decorum; it must possess itself of a code of by-laws, which must be rendered valid by the approbation of the Grand Master; and last, though not least, the Constitutions must be better understood and *acted upon*; or it will not be difficult to predicate the result.

Royal Standard Lodge, No. 730, Assembly Rooms.—This Lodge continues to prosper to the satisfaction of its founders, as evinced by the addition of sixteen members to its numbers, since the opening in June last. Several honorary members also grace the list, including the celebrated historian of the order, the Rev. Dr. Oliver, the Rev. Dr. Slade, the Rev. Charles Eckesall, *M. A.*, and many others. The Lodge is gradually progressing in the furnishing department, (which is in good taste, and bids fair to be of the first order), towards which handsome presents have been made by Bros. C. H. Saunders, Dr. Roden, J. C. Roden, and F. Howard. A Masonic *conversatione* has also been established, to be held at each resident member's house in rotation; one meeting to take place between every Lodge meeting. These Masonic gatherings, so long as they are not allowed to swerve from their legitimate objects, cannot fail to be productive of that good feeling which ought always to reign in the breast of every Mason. That they will prove instructive, conducive to correct discipline at the regular meetings, and seal the prosperity of the Lodge and Masonry, in the town and neighbourhood, there cannot be a doubt.

The regular meetings are held on the *second* Wednesday in every month, and not on the third as erroneously stated in the Calendar.

LINCOLN.—Witham Lodge, No. 374.—On Tuesday, Dec. 2, Edmund Arthur Bromehead, Esq., *S. W.*, was unanimously elected the *W. M.* of this Lodge, to succeed the Rev. John Osmond Dakeyne, *M. A.*, who had filled the Chair twice previously in succession. The installation was to take place on the festival of St. John Evangelist, which would be the last occasion that the brethren of the Witham Lodge would meet in their own hall. An account of the foundation-stone of that building appeared in the *F. Q. R.* for June, 1841, and its dedication was reported a year afterwards. The building, (with shops underneath,) was erected adjoining the Guildhall, on the site of the old city prison, one of those horrible dungeons, which Howard, the philanthropist, procured to be condemned as unfit for the confinement even of the vilest offenders. The site was demised by the Corporation to the Freemasons, subject to being resumed on twelve months' notice, and paying the cost of the building. The want of convenient public room in the centre of Lincoln, had long been felt, but scarcely had the Freemasons' Hall began to be used, when certain interested individuals had sufficient influence to cause the corporation to give notice of purchasing the premises, and determining the demise, which notice was given in Dec. 1843. Since then, the Craft has been the subject of very unjust vituperation by the local press, in consequence of the hall property not bringing in so great a return, although the letting of the hall itself had been prohibited, and it continued during the twelve months subsequent to the notice, to be used only for Masonic purposes. At the last meeting of the Town

Council, the W. M., the S. W., and Treasurer, (Bro. Middleton) attended as a deputation, offering to rent the hall from the Corporation at £20 a year. It was, however, decided by a considerable majority, to let it to the town clerk for his public offices, at the same sum, and to make a considerable outlay in fitting it up for the muniments and official documents of the Corporation. At present, therefore, the Craft in Lincoln are without 'a local habitation;' it is expected they will meet, temporarily, at the County Club Rooms, or some other commodious place, but it is also expected that a new company will be formed, for the erection of another hall, on *freehold* ground; some influential members of the fraternity, who did not join in the former uncertain tenure, have promised to contribute to the purchase of a permanent place of meeting.

[Our Lincoln brethren, instead of making their hall a source of profit, have been so soon deprived of it, that they have scarcely realized sufficient to pay for their deeds of settlement, and other expenses, which could form no part of the actual cost of the building, to be repaid by the Corporation. The undertaking was commenced with no prospect of more than a reasonable return for the outlay, but the rents at first offered exceeded the estimation, and the frequent demand for the use of the hall, appears to have created a spirit of trade, and a desire for gain, contrary to the original intention. As soon as ever the speculation began to shew a profitable return, it afforded a ready pretext for persons who might fancy themselves affected by the letting of the hall, and the intruding of strangers to compete with their monopolies in trade, to demand its purchase on the part of the public. Let us wish the brethren 'better luck next time,' and that they may succeed in obtaining a building of their own, without the necessity of making use of it for secular purposes.]

NOTTINGHAM, 19th Nov.—*Exchange Hall*.—At one o'clock the Right Worshipful the Provincial Grand Master, Colonel Thomas Wildman, arrived, and shortly afterwards a Lodge was opened for the initiation of a Brother, which being concluded, a Grand Lodge was opened by the Provincial Grand Master, assisted by the P. G. Wardens and officers; Grand Officers from neighbouring provinces; Masters and Wardens of Nottinghamshire having been admitted, the various Lodges were arranged by the P. G. Pursuivant under their several banners. The Provincial Grand Master having explained the nature of the business, called upon the Secretaries of the Lodges in his province to make their reports. The Right Worshipful Provincial Grand Master having expressed his approbation of the reports, and the state of his province, proceeded to dispatch other business connected with the Grand Lodge, which was reduced at three o'clock to that of a Craft Lodge in the first degree, when all Brethren were admitted upon proof. At half-past four the Banquet was announced to be ready, when the Provincial Grand Director of Ceremonies arranged the Procession to the Hall. On either side of the Hall might be observed a beautiful arrangement of classic figures, busts, &c., upon blue and white basements; the latter were decorated with wreaths of evergreens and flowers, and had a most enchanting effect. Between each of these were placed settees for the ladies, whose presence graced the Hall during the time the procession passed round it. The emblems of Freemasonry were interspersed throughout the Hall. At the east end, between the pillars, which were also decorated, a temporary orchestra had been erected. On the right of the P. G. M. we noticed Captain Campbell, P. G. M. for Argyleshire;

the Worshipful the Mayor; J. M. B. Pigot, Esq., *M. D.*, D. P. G. M.; Bro. T. Wakefield, Esq.; and C. Melville, Esq., P. G. Sword Bearer. On the left of the P. G. M. were G. M. Colville, Esq., *M. P.*, D. P. G. M. for Derbyshire; the Rev. L. Jackson, P. G. Chaplain; Rev. G. Wright, P. G. Chaplain for Derbyshire; T. Close, Esq., P. G. Treasurer; W. F. N. Norton, Esq., Past Grand Officer, and E. Percy, Esq., P. G. Secretary.

The Provincial Grand Chaplain pronounced an extempore grace, after which the banquet commenced.

The ladies, who had kindly honoured the Brethren by their presence to witness the procession, &c., retired from the Hall at the commencement of the banquet, and were entertained in the Exchange Room, No. 30, under the superintendence of the Stewards.

The musical department was ably conducted by Mr. James Smith, and the members of the Amateur Musical Society, and reflected the highest credit upon the talents and acquirements of those gentlemen.

Amongst the visiting Brethren from neighbouring provinces, in addition to those before enumerated, as occupying seats at the *dais* table, we observed Brothers Storer, Murphy, Huggins, Willder, and Holmes, P. G. officers for Derbyshire; Brother Jerrom, P. G. D. of Gainsborough; Brothers Kelly, Miller, Martin, Cooke, and Palmer, Provincial Grand Officers of Leicestershire. Brothers Goodacre, Bromhead, Nicholson, Goddard, Middleton, and Webber, from Lincoln; and Brother Adams, of Boston, Provincial Grand Officers of Lincolnshire. The company, including the present and Past Grand Officers and Lodges of the Province, exceeded a hundred. The vice-chairs were ably filled by Brother Danks, Prov. Grand Senior Warden, and Brother Wynne, Prov. Grand Junior Warden.

On the cloth being removed, *non nobis domine* was given by Messrs. Smith, Bradfield, Scotney, Nelson, and Tomlin.

The Provincial Grand Master then rose, and in appropriate speeches, proposed the health of her Most Gracious Majesty the Queen, and afterwards Prince Albert and the Royal Family.

The PROV. GRAND MASTER then rose and informed the Brethren that it was his painful duty to propose to them the memory of a dear friend and departed Brother, their late illustrious Grand Master, who, a few years ago, had done them the high honour of presiding at a similar festival to the present, in that very Hall. After a warm and affecting eulogy on the character and conduct of the illustrious deceased, he concluded by proposing "the memory of the Duke of Sussex," which was drunk in solemn silence, the Brethren standing.

The CHAIRMAN next proposed "the health of the present Noble and Excellent Grand Master of England."—(Loud cheers.) No man was more worthy to fill that high and distinguished position; as a proof of which their late Most Worshipful Grand Master had chosen him as his Pro-Grand Master.—(Cheers.) He (the Grand Master) had written to say that he much regretted his inability to be present on account of ill-health, and, having, on that plea, declined an invitation to preside in his own province, he could not have the pleasure of being present at Nottingham, but he had held out hopes that they might see him on a future occasion.—(Loud cheers.) He (the P. G. M.), therefore, begged to propose "the Most Worshipful Grand Master of England, the Earl of Zetland."—(Honours.)

The PROV. GRAND MASTER, in proposing the next toast said, it was the health of a distinguished Brother, whom necessity only prevented

from coming. He was a good Mason, and highly esteemed in the province. He (Colonel Wildman) had the honour of making him a Mason in London, when Master of the Lodge of Antiquity. He begged to propose "Brother, the Earl of Scarborough, Lord Lieutenant of the County."—(Drunk with honours.)

The CHAIRMAN then said, the next toast was one in which they were all interested; he alluded to the Grand Lodge of Scotland.—(Cheers.) They had present amongst them a Grand Officer of that country—(Cheers)—the Grand Master of Argyleshire, Brother Campbell, who was called here by his military duties, and who, he felt proud in saying, he had found ready to support him (Colonel Wildman) on the first occasion he had to preside in this county.—The Right Worshipful Master concluded by proposing "The Grand Lodge of Scotland."—(Drunk with honours, followed by the beautiful Scotch ballad of "Lassie.")

The Provincial Grand Master of Argyleshire, Colonel CAMPBELL, acknowledged the toast in brief but eloquent terms, and assured the Brethren, that he should take the earliest opportunity of conveying to the Grand Lodge of Scotland the handsome compliment which had that evening been paid them; and having obtained permission of the Right Worshipful Master to propose a toast, he gave the health of "The Provincial Grand Master of Nottinghamshire, Colonel Wildman," which was received by the assembled Brethren with loud applause.

The Provincial Grand Master, Colonel WILDMAN, on rising to acknowledge the toast said, I rise under a considerable degree of embarrassment, to acknowledge the great honour you have done me. It is now thirty-two years since I became a Mason, and soon after entering the Craft I was sent abroad on my duty as a soldier.—(Cheers.) In all my experience at home and abroad, I have learnt more and more to appreciate the science of Masonry.—(Loud cheers.) I have now to address myself to the distinguished gentleman who, though not a Mason, has honoured us with his presence—I mean the Mayor of Nottingham.—(Cheers.) I wish to state the high ground which Freemasonry stands upon. No man becomes a Mason with the slightest hope or expectation of reaping pecuniary benefit. Masonry holds out no such inducement.—(Cheers.) We are not a Fraternity united for such purposes. Freemasonry takes a higher view; we are united for far nobler purposes; and if adversity overtakes a Brother, he trusts to the aid and counsels of his more fortunate Brethren.—(Cheers.) We are in community with the whole habitable globe; Masonry being recognised even in the wilds of Kamschatka, and where language fails, there are signs and tokens by which one Mason can recognise another.—(Loud cheers.) Brethren, I thank you sincerely for your great kindness. I am proud of the office I hold as your Provincial Grand Master, to which his late Royal Highness the Duke of Sussex appointed me, and I am doubly proud of it on receiving this flattering mark of your approbation.—(Loud and long-continued plaudits.)

The PROV. GRAND MASTER next gave the health of that distinguished Brother, "His Grace the Duke of Devonshire,"—(loud cheers)—from whom he had received a letter regretting his inability to be present, but he had honoured them by sending Brother Colville as his deputy—(loud cheers)—than whom a more worthy Mason could not be found.—(Loud cheers.) He would, therefore, give the "Health of the Duke of Devonshire, with that of his Deputy Provincial Grand Master, Brother Colville, and the Grand Lodge of Derbyshire."—(Immense cheering.)

The Deputy Provincial Grand Master of Derbyshire, G. M. COLVILLE, Esq., *M.P.*, replied as follows :—Brethren, I rise to offer you, on the part of the Duke of Devonshire and the Grand Lodge of Derbyshire, over which, conjointly with him, I have the honour to preside, our warmest acknowledgments for the very flattering and handsome manner in which you have been pleased to receive the last toast. I regret the absence of His Grace the Duke of Devonshire, who, I believe, takes great interest in Masonry, although he has not for the last few years taken so active a part as he was wont to do ; that he still takes an interest in all that concerns the Craft, his annual present of a fat buck to our Grand Lodge, is ample evidence.—(Cheers and laughter.) I thank you, also, for the compliment paid to myself.—(Cheers.) I have always endeavoured to do my duty, and I assure you in what I have done hitherto, I have had an earnest desire for the welfare and best interests of Masonry.—(Loud cheers.) I have been actuated by no other feeling than that of the heart, and whilst I live I shall always endeavour to give my best assistance to this great and holy cause, feeling assured that if men act according to Masonic laws, they cannot fail to become wise and good men.—(Tremendous cheers.)

The PROVINCIAL GRAND MASTER, in proposing the next toast, said, although not a Masonic one, it would be cheerfully responded to ; it was, “The Mayor and Corporation of Nottingham.” Drunk with honours.

The MAYOR OF NOTTINGHAM (Thomas North, Esq.), in acknowledging the compliment, said, he laboured under some difficulty, as he was not a Mason ; but he assured the Right Worshipful Master and Brethren that he certainly meant to avail himself of a friendly suggestion which had been thrown out to him, and he should at once take measures to become a Mason (loud cheers) ; and concluded an eloquent and pithy address by drinking all their healths in a bumper. (Loud and continued cheers.)

The CHAIRMAN said, before giving the next toast, he must be allowed to express his regret at the unavoidable absence of the Provincial Grand Master of Leicestershire, Lord Rancliffe, whom he had confidently expected (cheers.) He (the CHAIRMAN) had always had the kind support of his noble friend and the Brethren of Leicestershire, and was proud to acknowledge their kindness in attending on the present occasion. (Cheers.) He begged to propose “The Provincial Grand Master and Grand Lodge of Leicestershire.” Drunk with honours.

The Provincial Junior Grand Warden of Leicestershire, Brother KELLY, responded to the compliment in a suitable speech, in which he expressed his deep regret at the absence of the Provincial Grand Master.

The CHAIRMAN proposed “The Provincial Grand Master of Lincolnshire, Brother the Right Hon. D’Eyncourt, and the Grand Lodge.”

Brother ADAMS, of Boston, Provincial Senior Grand Warden of Lincolnshire, replied on behalf of the Grand Lodge of that province, in a speech so apposite and replete with Masonic feeling, as to call forth the frequent approbation of the large assembly.*

The healths of the Visiting Brethren were next given, and suitably acknowledged by the Provincial Grand Chaplain of Derbyshire, the Rev. G. Wright.

* Who was the reporter who could devote so much time and space to the details of the pageant, which we omit, and yet curtail Brother Adams’s eloquent address of all its fair proportions ?

The CHAIRMAN,—Brethren, I wish to propose to you the health of a Brother to whom not only I, but the whole province of Nottingham, is deeply indebted; it is my excellent and worthy friend the Deputy Provincial Grand Master, Dr. Pigot. (Tremendous cheers.) Drunk with honours.

The Deputy Provincial Grand Master, Dr. PIGOT, briefly returned thanks, assuring the Brethren that, although he had been a Mason forty years, he had never regretted it from the time he entered to the present moment. (Loud cheers.)

The CHAIRMAN, having summoned the Board of Provincial Grand Stewards, proceeded to compliment them on the admirable arrangements which had been made, and expressed his entire satisfaction with the management. It had, he said, frequently fallen to his lot to be present at Masonic meetings in the metropolis, but he had never seen anything that surpassed the present. He had therefore great pleasure in proposing "The Board of Stewards, and thanks for their exertions."

Brother R. ALLEN, P. G. S., and Chairman of the Board of Stewards, returned thanks on behalf of himself and Brother Stewards, and assured the Right Worshipful Master that they felt amply recompensed for the arduous duties attendant upon the office, by his approbation and that of the Brethren present. (Cheers.)

The CHAIRMAN gave "The Ladies," which was rapturously received, and drunk with full honours.

The CHAIRMAN next proposed "The Worshipful Masters and Brethren of the Province."

Brother BARDSLEY, W. M. of the Newstead Lodge, returned thanks in a neat and eloquent speech.

The CHAIRMAN, in conclusion, proposed the health of his esteemed friend, the Past Provincial Senior Grand Warden, Brother Fletcher Norton Norton, which was duly honoured by the Brethren present, and responded to by Brother Norton.

The CHAIRMAN then took leave of the company, attended by his Grand Officers. The company shortly afterwards separated.

The pageant and festival were certainly well managed; and we even venture to hope that the effect may tend to inspire the friends of Freemasonry, so that the province of Nottingham may thereby regain its former reputation.

LIVERPOOL, Oct. 24.—The annual Provincial Grand Lodge for West Lancashire; was held at the Adelphi Hotel, Liverpool. There was a numerous attendance of Brethren, including deputations from sixteen Lodges, and several visitors distinguished in the science of Freemasonry.

The Craft Lodge was opened in the three degrees, about eleven o'clock, by P. M. Bro. Joseph Hess, P. G. J. W., as the W. M. of 35, assisted by the Worshipful Masters of 130, 173, 245, 267, and 294.

The D. P. G. M. Bro. John Drinkwater, and his Officers, then entered the Lodge in processional order, solemn music being played on the organ by the P. G. O.

The P. G. Lodge was then opened in form, and the annual business of the Province having been transacted (of course with closed doors,) and the Lodge duly and solemnly closed,—the Craft Lodge was afterwards closed in the several degrees, and the Brethren separated until the hour appointed for the banquet.

THE BANQUET.

Soon after four o'clock about eighty Brethren, including the D. P. G. M. and his Officers, sat down to a sumptuous entertainment. The grace before meat—"Praise the Lord, O my soul," and the "Benedictus" after meat, were sung by Bros. Dodd, Hornby, Crank, and George, under the direction of the P. G. O. The musical Brethren, also, during the evening sang a number of songs, glees, &c., in a most effective manner. During the repast the Royal Harmonic Band of Bro. Peter Stubbs entertained the Brethren by the performance of several Masonic and popular airs, "The Entered Apprentice" being one of the principal favourites. The whole arrangements gave unqualified satisfaction.

The P. G. D. C., by command, proposed the following toasts, which were drunk with enthusiasm:—"The Queen and the Craft:" "The Queen Dowager;" "Prince Albert, Albert, Prince of Wales, and the rest of the Royal Family."

The D. P. G. M. then gave the health of "The Earl of Zetland, M. W. G. M." He was present at the installation of that nobleman, and had little doubt from the first that his lordship would be the chief-elect of the Masonic body in this country, as he was then a P. G. M., and his father had for nearly forty years filled a similar office. He felt sure that his lordship would do credit to the distinguished honour conferred upon him. (Masonic honours.)

The D. P. G. M. proposed the health of "The Right Hon. Earl Howe, D. G. M." There could not exist a more zealous, faithful, and honest Mason—(Masonic honours.)

The D. P. G. M. proposed the health of "The P. G. M. W. Lancashire, Bro. Le Gendre N. Starkie," whose absence he much regretted—(Masonic honours.)

Bro. Leyland Fielden, of Blackburn, apprised the Brethren of the illness of the P. G. M.

The D. P. G. M. in proposing the health of "Bro. Lord Combermere, the P. G. M. of Cheshire," regretted that his lordship had been prevented from attending the Birkenhead Festival. Had he laid the foundation-stone of the New Docks, of course it would have been done with Masonic honours; and as all the Lodges, as well of Lancashire as the neighbouring county, in that case, would have attended, it would have been the grandest exhibition of the Craft ever witnessed, and would have added greatly to the interest of the day's proceedings. Had his lordship been in Cheshire, he would, as heretofore, have been present at the Lodge, where, his lordship had assured him, he never saw Masonry conducted with greater regularity and system, nor met with such harmony, good feeling, and excellent music—(Masonic honours.)

The P. G. S. B. said the duty had unexpectedly devolved upon him to propose a toast, although a junior Officer, in consequence of the absence of his senior. He expressed sorrow that the P. G. M. had been prevented by illness from attending that meeting; but had his absence proceeded from any other cause, the Brethren could scarcely have reason to regret it, as the duties of the office had been so well performed by his worthy deputy—(applause.) He did the work of the Provincial Grand Lodge so well, that they could not, as Masons, fail to drink his health with the greatest pleasure—(applause.) He trusted the worthy deputy would long hold the position he now occupied so ably, in the discharge of the important duties of which the Brethren

could not over-rate his zeal and ability—(applause.) “Health of Bro. John Drinkwater, D. P. G. M. W. Lancashire—(applause.)”

The toast was received with the greatest enthusiasm, and drunk with Masonic honours.

BRO. DRINKWATER had so often had the honour of sitting in that chair, and returning thanks for such compliments as that which had been just paid him, that he felt quite at a loss to find new language in which he could express himself. He was sorry to remark the thinness of the attendance, which he confessed he could not account for. The festivities of the preceding day, at Birkenhead, might have been the cause of the absence of some; but the general scanty attendance might arise from another cause, and that was, that as the Provincial Grand Lodge had been held so often in Liverpool they had become tired of it. Many of the smaller towns were extremely desirous to have that honour. For himself he did not care where it was held, so that the condition of Masonry in the district was improved, and the Brethren were satisfied.

They must have all noticed in the newspapers what had been said of Freemasonry by a gentleman lecturing in Liverpool, at the Polytechnic Institution. That gentleman had declared Freemasonry to be the most beautiful theory that could be imagined, and then expressed a wish that something might be grafted upon it more suitable to the present day. Now it was quite clear to all who knew anything of the principles of Masonry, that were its seeds planted in every heart, all the world might take refuge under its branches. It was well known that in the middle ages it did extend over the whole of Europe, but they could look back much further. The Eastern magi were in possession of its secrets; and Professor Taylor, one of the most learned men of the present day, was of opinion that the signs of the zodiac were Masonic, proving its connection with the astronomy of ancient times, as well as geometry and other sciences. The immense pile of buildings which marked the architecture of by gone ages were believed to have been raised by the influence of Freemasons, (for the ancients were excellent practical Masons, while, in these days, attention was only paid to the philosophy of Freemasonry) and in every age, and in every part of the globe, traces of its operations had been discovered. Its principles burned in the bosoms of every people and nation in the present day, and by its beautiful order and institutions, jealousy, envy, hatred, malice, and all uncharitableness, were banished, and kindness, charity, and brotherly love, reigned in their stead. (Applause.) There were many societies which cultivated a spurious sort of Masonry—persons meeting in what they called “Lodges,” and so forth, with very good intentions, no doubt; and he considered it a high compliment paid to true Masonry that it should have imitators. He trusted they would also imitate its principles, and then they would never hear of persons belonging to these so-called “Lodges” bringing their cases before the magistrates, as was frequently done. Such a thing was totally unknown in true Masonry. (Applause.)

With regard to the state of the province, he had nothing of importance to communicate; everything was going on well and prosperously, and their numbers were very considerably increasing. The present was the twenty-first year he had held his present office, and met the Grand Lodge in that place, and, therefore, he thought he was entitled, as far as its duties were concerned, to be considered of age. (Applause.) He exhorted the Brethren always to act in accordance with the spirit of the

Craft, and then, when they met again, whether it was here or hereafter, they would have nothing to reproach themselves with. (Applause.)

The D. P. G. M. next gave the health of Brother Thomas Pleyton, D. P. G. M. for East Lancashire; Brother John Finchett Maddock, D. P. G. M. for Cheshire (Mason ichonours); and afterwards the Provincial Grand Wardens.

Brother Joseph Hess, P. G. W., acknowledged the compliment paid to himself and colleague, whose absence he regretted. He felt obliged by the kind manner in which the D. G. M. had been pleased to say they had fulfilled the duties of their offices. It had always been his endeavour to carry out the principles of Freemasonry, which were of such a nature that they must conduce to good when properly applied. He would take the present opportunity of entreating his younger Brethren to appropriate a part of their time (which was so frequently devoted to pleasure), to the study of the principles of the Order, from which they would not only derive instruction, but it would be the means of advancing them to the higher offices, as it had done with him. He had heart-felt pleasure in saying that his father and grandfather were Freemasons; he had endeavoured to walk in their steps; and by so doing, and by the kindness of his worthy friend the Deputy, he had arrived at the honour of being Junior Grand Warden. He trusted, when it pleased the Almighty Architect of the universe to summon him from this sublunary abode to the Grand Lodge above, he would not leave an unworthy successor to his Masonic honours in his son, (one of the Acting Grand Stewards of the day). Again thanking them for the honour conferred, he begged to drink health and long life to them all. (Applause.)

The D. P. G. M. next proposed the health of their Provincial Grand Chaplain. (Loud applause.) He had now filled that office for about twenty years, and his zeal and attention to the interests of Masonry were too well known and appreciated to require any eulogium. The toast was very warmly received, and drank with Masonic honours.

The Rev. Brother Robinson, in returning thanks, expressed his entire devotion to the cause of Masonry; and made some excellent remarks upon its universality, its excellence, and its usefulness.

The D. P. G. M. then gave the health of the Provincial G. Treasurer. This pleasure was increased by the reflection that he belonged to a people who in this world suffered many privations on account of their religion. As no distinction of creed or politics was known among Masons, he had the opportunity of doing honour to his worth as a man, and his zeal and intelligence as a Mason. (Applause.)—Masonic honours.

Broth. Lewis Samuel begged to tender his best thanks for the kind way in which he was noticed by his friend the D. P. G. M., who was pleased to flatter him by the observations he made. The appointment this day again conferred on him, as P. G. Treasurer, he trusted he should fulfil with the same assiduity and attention which had already given them satisfaction; and as the Masonic barometer was rising slowly but surely, it was a sure sign of the prosperity of the Craft; and he had no doubt but that the sun of Freemasonry would shed its benign influence on all within its enlightening rays.

The next toast on the list was "The Provincial G. Secretary;" in proposing which, the D. P. G. M. paid him a high compliment for the extraordinary order and regularity manifested in this department. The system organized by the G. Secretary was so perfect, that every

paper or document connected with his office could be immediately found and referred to; and he congratulated the Lodge on their possessing so truly valuable an officer. The toast was drank with Masonic honours.

Song, Brother DODD—"The Bowld Soger Boy," (Lover). *Encored.*

Brother NORRIS acknowledged the compliment in a neat speech. When he first accepted his present appointment, he was quite a young member of the Grand Lodge, and he felt astonished at his own audacity. He had, however, done his best; and if he had discharged his duty in a manner which gave satisfaction, he felt amply repaid. (Applause.) He concluded by giving "The Ladies." (Loud applause.)

Duet—"Meet Me by Moonlight," (Lee.)

The D. P. G. M. next proposed "The Provincial G. Officers of West Lancashire."

Brother ELLIS YATES acknowledged the compliment.

The D. P. G. M., in giving "The Provincial G. Stewards," remarked that it was a very great pleasure to him that he had to highly commend the stewards. No persons could have done the duty more efficiently. (Loud applause.) Indeed, the Grand Lodge never had six more efficient officers. (Applause.)

Brother A. R. MARTIN said he was deputed by his brother stewards to return their acknowledgments for the handsome and unexpected compliment that had been paid to their exertions. They were young Masons, and could scarcely have anticipated being so soon called upon to take part in the business of the Provincial Grand Lodge; but having been summoned, and considering that any office in Freemasonry was honourable, they gladly accepted the invitation; and their sole care had been to endeavour to do their duty. The song which they had just heard reminded them that changes would come over the face of nature, and it pointedly hinted that in after years the places now occupied by themselves and Brethren would be filled by other persons; but in whatever quarter of the globe their lot might be cast, it was gratifying to remember that, though they might but at first be known as men, they would very soon and easily be recognised as Freemasons, and received with kindness. He might here briefly remark that the charity of Masonry, which was one of its leading features, did not simply consist in the giving one's money for the relief of the distressed—though that was an incumbent duty on all who could afford it—but in that enlightened and unshackled state of mind which imagined no ill, and could practice no evil, against one's erring fellow mortals; which neither vaunted itself, nor was puffed up in the sunshine of prosperity, but was kind, long-suffering, and enlightened—a sure and certain hope in the troubles of adversity. (Applause.)

The D. P. G. M. next gave "The Masters and Wardens of Lodges."

Brother CARLISLE returned thanks.

The last toast, "To all poor and distressed," &c., having been drank, the D. P. G. M. and his Officers retired in procession; and the Brethren shortly afterwards separated, having spent a most delightful evening.

The music was excellent, both in point of selection and execution; and a new feature was introduced in connection with this department—the words of the songs, glees, &c., having been printed and distributed amongst the Brethren.

HALIFAX.—*Presentation of a Splendid Testimonial to Charles Lee, Esq., of Leeds, D. P. G. M. of the West Riding, Oct. 23rd*—The Rt. Hon. the Earl of Mexborough, P. G. M. of West Yorkshire, held his annual Provincial Grand Lodge at Halifax, on which occasion there was a large attendance of the Brethren from the surrounding towns. The Lodge was held at the Old Assembly Room, Talbot Inn. Upon the conclusion of business, a Masonic procession was formed, headed by a powerful band, and the Masonic body marched onwards to the tune of the "Entered Apprentices' March." Upon reaching the Royal Hotel, the band played the air, "See, the Conquering Hero comes." At the Royal Hotel, a sumptuous dinner awaited the Brethren.

The Earl of Mexborough presided, accompanied by two of his sons, the Hon. and Rev. Philip York Savile, and the Hon. Henry Savile. A raised table, covered with crimson cloth, and extending the length of the room, was occupied by the principal officers of the various Lodges. Nine other tables were placed across the room.

The number who dined was upwards of 200; and we here take occasion to state that the Provincial Lodge ought this year to have been held at Wakefield, had it not been arranged that a testimonial of respect should be presented to the D. P. G. M. at Halifax, where the proposal first originated.

Upon the removal of the cloth, *non nobis domine* was effectively sung by the choir. A large party of ladies entered the gallery, and upon Mrs. Lee taking her seat in front of the gallery, the whole company rose and gave three hearty cheers. The gallery was densely crowded, and the rich dresses and beaming countenances of the fairest portion of creation presented a splendid and attractive sight. The dessert having been introduced, the following toasts were given in succession from the chair:—"Her Majesty the Queen, and long may she reign over a free and happy people." (The Masonic National Anthem.) "The Queen Dowager, the Patroness of the Masonic Girls' School." (*Glee*—Hail! Smiling Morn.) "Prince Albert, Albert Prince of Wales, and all the Royal Family." (*Glee*—Hail! Star of Brunswick.) "The Right Hon. the Earl of Zetland, M. W. G. M." (*Glee*—Hail to the Craft.) "The Right Hon. Earl Howe, R. W. D. G. M." (*Band*—The Entered Apprentice.)

During the performance of the last piece by the band (who were stationed at the head of the grand staircase), a splendid piece of silver plate was brought into the room, and placed in front of the chairman. This plate was intended as a tribute of respect to be presented to Charles Lee, Esq., of Leeds, D. P. G. M., and is a noble testimony of the estimation in which that gentleman is held by his Brethren of the Lodges in West Yorkshire. The plate consists of two very rich vine-patterned pierced vases with ruby glasses, which are seen to great advantage through the open fret-work of frosty silver, in which several Masonic emblems and vine leaves are beautifully introduced; the tops of the vases are superbly ornamented and surmounted with bouquets of artificial flowers. Each vase is placed upon a large silver plateau, elegantly ornamented, and upon the face of each the inscription is elegantly engraved, the one being in Latin and the other in English.

At the foot of each vase are elegantly engraven the jewels of the D. P. G. M., with the motto, "Honor dignissimo ferat."

CAROLO LEE,
 Præstantissimo atque Integerrimo
 Mysticum Lapidarium
 In Occidentali Comitibus Eboracensis Provincia
 Solemnia Sacra Colectivum,
 Pro-Archimagistro,
 Viro Summis Animi Mentisque Dotibus Imbuto;
 Singulari Honore—Fide atque Pietate;
 Quo Præsido,
 Lux Mystica à Cælo demissa
 Tenebris Obstantibus, Deo Juvante, Fugatis,
 Insolito atque Salutifero Splendore Refulget;
 Fratres Amantissimi,
 Æterno Connexi Fœdere
 Amoris—Benevolentia: atque Veritatis,
 Lubentissimi dederunt.
 A. D., MDCCCXLIV.—A. L., 100DCCCXLVIII.

(No. 2.)

PRESENTED TO
 CHARLES LEE, Esquire,
 Right Worshipful
 Deputy Provincial Grand Master
 Of Ancient Free and Accepted Masons
 Of West Yorkshire, by his Affectionate Brethren;
 In grateful Testimony of
 His high moral excellence and sterling Masonic worth,
 As well as of the
 Consummate skill and energetic zeal,
 Which our exalted Brother
 Has so devotedly and successfully exerted,
 In his arduous and responsible Office,
 To promote the
 Prosperity, Weal, and Stability
 Of our Sacred Order.

A. D., 1944.

A. L., 5048.

The plate has been manufactured and furnished by Messrs. Hunt and Rossell, of New Bond Street, London (successors to the late firm of Storr, Mortimer, and Hunt), silversmiths to the Queen. The total cost, we understand, was £150, and the subscription was limited to half a guinea each.

When this elegant testimonial was placed upon the table, a simultaneous shout of applause was given by the company, standing—the ladies not being exempt from the enthusiastic feeling.

Bro. the Rev. Dr. SENIOR, of Wakefield, P. G. C., rose to propose a toast, and was received with loud cheering. He said that he need not dilate upon the toast he had to propose, as it was the health of a noble individual who for three times seven years had presided over the interests of the Craft in this province. (Loud cheers.) For forty years had that noble individual been connected with the Craft (cheers), and he had so far shown his predilection for it, that his children, as they came to years of maturity, had one by one become free and accepted Masons. (Loud cheers.) The noble earl could now boast of what he (Dr. S.) believed no other individual could boast of—he could hold a complete Lodge in his own family. (Cheers.) Beloved by all around him for his goodness of heart, he had, by the consummate skill with which their interests had been presided over, raised their Order in this province from comparative odium to celebrity and repute. (Cheers.) After some further observations, the rev. gentleman proposed the health of “the Right Hon. Earl of Mexborough, P. G. M.” (Three times three loud cheers.)

The Earl of Mexborough was greeted with every demonstration of enthusiastic applause, when he rose for the double purpose of replying to the toast and presenting the splendid testimonial before him to his Deputy, Brother Charles Lee. His lordship said they all knew that he

was a poor hand at making a speech, but he must be the dullest of the dull if he could not find some words to thank them on that occasion. It had been thought proper to hold a Lodge in Halifax on that day; and right happy was he to meet them in the ancient town from which his family sprung. (Hear, hear.) He was afraid that he made only a poor Mason, although he had been so long at the head of them; but what he wanted in knowledge had been supplied by his *fidus Achates*—Brother Lee. (Cheers.) When they met in a neighbouring town some time ago to present him (the Earl of Mexborough) with a piece of plate, he felt that one thing was wanting, but he was now happy that the thing wanting was supplied, for they had there met that day to present a piece of plate to his Deputy. (Prolonged cheers.) Without a good coadjutor it was almost impossible for any man to act; and it had been his happiness to light upon an individual who had their good at heart, and one whom he knew would do his duty. (Cheers.) His right-hand man had been saying that he (Brother Lee) was a monopolist. (Laughter.) But surely the Grand Master had a right to appoint his own Deputy. (Renewed laughter and cheers.) He had no doubt that there were many among them who were every way competent to discharge the duties of the office. But he was determined to let well alone; and so long as he held the office he did, so long should Brother Lee be his right-hand man. (Cheers.) One thing he was sorry for, when the plate was presented to him (the Earl of Mexborough) at Huddersfield, and that was, that he had not the pleasure of seeing his better half there. But he had the pleasure of seeing Mrs. Lee on the present occasion. (Loud cheers.) How happy must that good lady feel to find that her husband was so highly respected by his Brethren. (Cheers.) [The noble earl then took Mr. Lee by the hand, and, in a most touching manner, presented him with the piece of plate we have described. The company then rose, and gave nine times nine cheers.]

Bro. LEE was loudly cheered when he rose to reply after his acceptance of such a tribute of respect. He said that he was deeply impressed with their great goodness. He was fully sensible of their extraordinary kindness. His heart beat high, and rapid were his pulsations. Would that he could convey to them an adequate idea of the intensity of his feelings, and of the deep sense of gratitude under which he laboured. But there were some among them who knew him well and had known him long, and he knew that they would give him credit for honesty of purpose and sincerity of heart—(Cheers.) To such he might appeal, and ask how they would feel under circumstances like unto his? Look at that splendid—that elegant token of their love. Dead, indeed, must that man be, and insensible to all the sublime feelings of the heart, if, under such circumstances, he was not deeply affected. That munificent token of their good will had been unasked for,—unsought for,—unlooked for,—and certainly undeserved by him—(Loud cries of, “no, no.”) He valued that manifestation of their good will not so much for the value of the gift itself, splendid and elegant although it was, but it was upon their good will that he set a high value. He coveted their good opinion; and was proud to possess their brotherly regard—(Cheers.) Oftentimes had he met them, and on all occasions had they treated him as though he had been one of noble blood. It was highly pleasing to find that to few he had given offence—he would hope to none. He would now turn to the Lodge of Probity, for he believed it was with them that first originated the design of presenting him with that

splendid token of their fraternal love. He owed them a deep debt of obligation for the labours which had been entailed upon them. They sent out a few circulars, and presently from the east and the west, and the north and the south, his Brethren came forward. Did they think he did not respect such conduct? When he was first told of what was afloat, his heart swelled with grateful feelings. He begged to thank those Brethren (some of whom came long distances) who set on foot that which had been so handsomely consummated. Long as he should live, that day would be remembered by him. To him it would always be remembered as a hallowed day. Deeply engraven upon his mind would be the impressions produced that day, and recorded upon the tablet of his memory would be the name of every Brother, and of the Brethren of every Lodge who contributed towards that magnificent testimonial of their love: and to each and every of them he begged to convey his heartfelt thanks—(Cheers.) He had endeavoured, in his official capacity, to do his duty to the Craft according to the Book of Constitutions, and the Book of Constitutions had been his guide, and he might say that through the province of West Yorkshire he had found little occasion for censure. The Lodges generally were united and happy—(cheers); and he could not avoid remarking how respectable many of them were becoming, not only in numbers, but in the character of their members. Bro. Lee then alluded, in pleasing terms, to the presence of his wife, and also to the ladies whom he beheld in the gallery. Freemasonry, he said, enjoined a spirit of good will and brotherhood. In a society like theirs, men of all shades of politics and religions might meet upon neutral ground—(Cheers.) Was not a spirit of brotherhood worth cultivating? In Freemasonry, the Churchman and Dissenter, the Jew and the Christian, the Mahomedan and Hindoo, might meet together in harmony and love—(cheers.) How so? Because they followed the command of their blessed Saviour, who said, “love one another”—(immense cheering.) It was true that they found among them men who forgot their duties and their obligations, and who brought discredit upon the Craft. But was it not also true with every other society in the world? Take philosophical societies, or religious societies, or, if you will, even “the free and easy;” in every society they would find some who might bring discredit upon the society of which they were members. To wit, the society of Friends—are *they* all friendly? Was it not also true in the Wesleyan society; there they also called each other “brother,” but did they always comport themselves as brethren? He said the same of the Church. Were all communicants correct? And in the Christian world, were all Christians who call themselves such? And neither, he repeated, were all true men who took upon themselves the name of Masons. They might be Masons in name, but not Masons in deed—(hear, hear.) Hence it behoved them to be careful whom they admitted among them, that no discredit might be thrown upon their Craft, and then the ladies would be pleased to see their husbands members of it—(Cheers.) But if they were more taken up with the *technicalities* of Masonry than with the philosophy of Masonry, they lost sight of its beauties, and it would become an empty name—(renewed cheering.) Bro. Lee again alluded to the splendid gift before him, and in warm terms again thanked his Brethren. He prayed for their happiness, and trusted that their wives might be comforts to them like unto his, and that their children might be blessings to them in middle life and props in old age, and when they passed from this Lodge on earth, it might

be to one not built with hands but eternal in the heavens—(prolonged applause.)

The following song, written for the occasion by Brother Sugden, Lodge of Probity, Halifax, was then sung in excellent style by Bro. Joseph Moxon Kirk, also of Lodge of Probity.

Hail! to the Craft that ranks so high,—
Hail! beautiful God-like Masonry;
Hail! all ye Brethren hither met,—
All hail ye fair ones and ye great.

CHORUS.

Let your hearts be blithe and gay,
Joy and mirth let all display,
No dull care shall enter here.
For this is Mason's holiday.

No vain distinction here we give,
But all in friendly union live;
Each kindly feeling we regard,
And give to merit its reward.

Chorus—Let your hearts, &c.

Then raise each voice with one accord,
Sing, welcome Noble MEXBRO'S Lord,—
He loves the Craft, and honours those
Who live obedient to its laws.

Let your hearts, &c.

And welcome he—next in command,
Our Deputy Provincial Grand,—
A hearty welcome let it be,
To our respected Brother LEE.

Let your hearts, &c.

In after years when he shall prove
The long duration of our love,—
And 'midst his laurel's proud display
O may he not forget this day.

Let your hearts, &c.

Hail! HALIFAX, thou "good old Town,"
Thrice honour'd by this day's renown—
By beauty's presence and applause,
By those whose wishes are our laws.

Let your hearts, &c.

Then, Brethren, all your glasses fill,
And each give with a right good will,
A sincere, hearty three times three,
To our Provincial Brother Lee.

Repeat this verse in Chorus.

GRAND CHORUS—Hurrah! hurrah! hurrah!

The remaining speeches were generally of a conventional character, and having special reference to the officers of the various lodges, would not therefore prove of interest to the general reader. Some most excellent glees were sung during the evening; and a song, "Come sweet melody," exquisitely sung by Mrs. Sunderland, was rapturously encored. His lordship also sang two or three songs in his own inimitable style. The last toast given was from the chair—"Lodge of Probity, No. 73, the oldest Lodge in the Province, and thanks to them." Bro. J. Simpson, in acknowledging the toast said, that the present number of members in the Lodge amounted to 60—(cheers)—and he hoped at their next meeting they should have a still greater number. Bro. S. concluded by proposing the health of "Bro. John Sutcliffe, of the Lodge of Probity," and to whom they were all indebted in no small degree for the splendid gathering that day. The toast was warmly received, and when Bro. Sutcliffe rose to reply, a loud and prolonged cheer burst from every part of the room; he said that if he had done his duty, he was glad of it: he had endeavoured to do it with a good will, and he hoped every

brother would pardon him if he had done anything wrong. (Cheers.) The Earl of Mexborough soon after vacated the chair, and the festivities consequent upon this splendid banquet were brought to a close, the National Anthem being performed by the band as the company left the Hall.

WHITBY, Oct. 23.—The Grand Master, the Earl of Zetland, held a Grand Lodge of the province of North and East Yorkshire, at Whitby, which was attended by Brethren from the Lodges at York, Richmond, Beverley, and other Lodges in the province. The banquet took place at six o'clock, at which his lordship presided, M. L. Simpson, the Master of the Lion Lodge, Whitby, in the vice-chair. The chairman was supported by Mark Milbank, Esq., the Hon. Ridley Colborn, the Chaplain, and other members of the fraternity. The toasts were principally those in relation to the Craft, and were of a loyal description. They were suitably responded to, and the Brethren passed a most convivial and harmonious evening. The Prov. Grand Lodge will be held next year at York.

PENRITH, Nov. 2.—A Provincial Grand Lodge for this province was held before the Deputy Provincial Grand Master Dykes, at which a number of the Brethren were present.

CHESTER, Nov. 13.—*Cestrian Lodge of Free and Accepted Masons.*—The monthly meeting was held at the Royal Hotel in this city. During the evening it was understood that Lord and Lady Dinorben had arrived at the Royal Hotel, on his lordship's return to the principality. His lordship being a member of the fraternity, the Brethren availed themselves of being the first to congratulate his lordship and Lady Dinorben on returning to their new mansion at Kimmel. An address was immediately drawn up, and the whole of the Brethren present, with the D. P. G. Master, John Finchett Maddock, Esq., at their head, waited upon his lordship with the same. His lordship appeared much gratified, and thanked the Brethren for this mark of their fraternal regard. The noble Brother returned with the Brethren to the banquet-room, where the noble lord remained for some time. On his lordship's health being drunk with Masonic honours, and long life and happiness, his lordship acknowledged again, at some length, this further mark of brotherly reception within the door of the Cestrian Lodge. In a short time his lordship retired, highly delighted at this unexpected regard of brotherly attention.

EXETER, Nov. 13.—The Lodges No. 46, and No. 129 held a Masonic banquet at the hall. Forty-one Brethren sat down to a most excellent dinner at the Globe Hotel. The chair was taken by the Rev. John Huyshe, P. Senior G. Warden, supported on the right by the Rev. W. Carwithen, D. D., Dep. Prov. G. M.; Bro. W. Cann, P. M. of Lodges 46 and 129; and on the left by Bro. Col. Fulford; Bro. Wilson, of the 13th Light Dragoons; Bro. F. D. L. Hirtzel, W. M. of Lodge No. 129, and several other distinguished Brethren. The Warden's chairs were filled by Bros. W. Denis Moore, P. G. Sec., and W. Empson, P. P. J. G. D. *Non nobis domine* was sung by a party of amateur Brethren, who gave several choice glees in the course of the evening, under the direction of Bro. Hexter. After the healths of her Majesty, the Prince of Wales, and others of the Royal Family, had been received with full honours, the usual Masonic toasts were given. The reply of the Deputy Pro-

vincial Grand Master, on his health being toasted, was distinguished by a depth of feeling and a style of eloquence rarely witnessed; and in proposing the health of the worthy and worshipful Bro. Huyshe, the Provincial Grand Secretary paid a just tribute to the memory of Bro. Forl, and of the Father of the Craft, Bro. George Hirtzel, and alluded to the severe illness which had so nearly proved fatal to the Rev. Bro. Huyshe himself, in terms which drew down from the company the warmest expressions of congratulations on his recovery and presidency among them. The Brethren separated at an early hour, after an evening of the highest social enjoyment.

Nov. 9.—Bro. W. Denis Moore was unanimously elected high sheriff of this city.

TAUNTON—No. 327.—The Brethren of this Lodge have voted an elegant Past Master's jewel to be presented to the Worshipful Master, Bro. Tucker, on his leaving the chair, in approving testimony of his attentive zeal and ability in working the Lodge, and his kindness and urbanity in instructing the Brethren. This is as it should be—it would be well if the example was more generally copied—the cost of these proper acknowledgments is a mere trifle to the donors, while the value to the recipient is important, because it bespeaks that which is always gratifying to hardworking and generous Masons, some of whom, we know, have devoted many continuous years in keeping a Lodge judiciously amalgamated, much to the advantage and honour of the Craft in general, as well as to the prosperity and comfort of Lodges in particular. This Lodge has received accessions to its numbers and respectability lately, which do much honour to "Unanimity and Sincerity," and will tend to elevate our Order in the consideration of those who yet wonder—

"Why the great men of the nation
Should aprons put on to make themselves one,
With a Free and an Accepted Mason."

The Lodge of Unanimity and Sincerity have elected Bro. Joseph Henderson, Junior, to be their W. Master for the year ensuing, and Bro. Charles Lake has been chosen Treasurer. We congratulate the Lodge on the circumstance of Bro. P. Master Eales White consenting to act as Secretary for another, and, we trust, many years to come.

YEOVIL, Nov 20.—Chapter of *Brotherly Love*, 412.—The Companions of this Chapter held their annual meeting. After electing the officers, transacting the usual business of the night, and receiving the propositions of three candidates for this exalted degree, the Chapter was closed, and the Companions repaired to the social and festive board. The following are the officers for the ensuing year, viz., Latham Z., Cave H., Tomkins J., Johnson P. T., Joyce Treas., Alexander N., and Garrett E.

MAIDSTONE, Dec. 3.—The consecration of the Belvidere Lodge, No. 741, took place at the Star Hotel, Maidstone, on Tuesday the 3rd Dec. At one o'clock the Provincial Grand Officers proceeded to the large room of the hotel, accompanied by numerous members of the Craft, to the consecration, which was most ably performed by Bro. Key, and in a most impressive manner, assisted by Bro. Tolhurst, who presided at the organ; after which the installation of the Master, Charles Gustavus Whittaker, took place, which was followed by the appointment of the various officers of the Lodge. The banquet was announced to be ready at half-past four o'clock. The chair was taken by the D. P. G. M. Bro. Ashley, who was very strongly supported by the Provincial Grand Lodge,

and Brothers Tomlinson, Fox, Prested, and Watson, of 25 Lodge, Dr. Mackenzie, of 71 Lodge, Bro. Dawson, many Brothers of 20 Lodge, and also Brethren from other Lodges. Grace before and after meat was said by Bro. Dr. Mackenzie. Upon the withdrawal of the cloth, the Chairman proposed the health of "the Queen," after which the national anthem was played by a full organ, all the Brethren joining the chorus. The succeeding toasts were—"the Most Worshipful Grand Master, the Earl of Zetland;" "the Provincial Grand Master of the Province of Kent, Lord Say and Sele;" "the Deputy Provincial Grand Master, Joseph Ashley, Esq.;" "the Visiting Brothers from the Robert Burns and other Lodges;" which was acknowledged in an eloquent manner by Bro. Tomlinson. P. M., and Treasurer of the Robert Burns Lodge. Several other Masonic toasts followed, and the hilarity of the evening was kept up until a late hour. About fifty of the Brethren attended at the installation, and nearly the same number partook of the banquet. We understand that between fifteen and twenty new candidates have already enrolled themselves.

COVENTRY, Nov. 25.—A Provincial Grand Lodge was held at the Castle Hotel, Coventry, on Monday last, for the purpose of installing the Right Hon. the Earl Howe, D. G. M., as P. G. M. for Warwickshire. The Brethren assembled in very considerable numbers from all parts of the province; and also from various adjoining provinces. The noble earl arrived shortly before twelve o'clock, accompanied by Bro. C. H. Hall, P. G. M. *pro tem*, P. G. M. for Cambridgeshire; and G. Registrar; Bro. N. L. Torre, D. P. G. M.; Bro. White, G. S., and other Brethren. The Lodge having been opened in due form and with solemn prayer by Bro. Hall, he proceeded to install Bro. the Earl Howe as P. G. M., which ceremony was performed with the usual Masonic honours. The P. G. M. then appointed Bro. Torre, D. P. G. M., and the other provincial officers for the year ensuing. Nearly one hundred of the Brethren afterwards partook of a sumptuous dinner, the Right Hon. the P. G. M. presiding, supported on his right by Bro. Torre, and on his left by Bro. Hall. The usual loyal and Masonic toasts were given and responded to in an excellent manner, and in which the principles of the Order were fully maintained and enforced; and the brotherly love and harmony which characterise the Masonic body, and which prevailed throughout the day, were kept up until late in the evening, the Brethren separating fully gratified with the proceedings.

BERKHAMSTEAD.—A new Lodge will be consecrated on new year's day, 1845, in this town, by the R. W. Bro. Wm. Stuart, Provincial Grand Master for Herts, who will open the P. G. L. at two o'clock precisely. It is to the indefatigable exertion of the Rev. Bro. Stephen Lea Wilson, youngest Brother of the representative of the G. L. of Texas, that this new scion of the Masonic tree owes its existence. He is to be the first Master, and the Rev. Fredk. Orme is to be the first Senior Warden. We have no doubt that in this cause Bro. S. L. Wilson will prove as zealous a Mason as he is an useful pastor to the congregation of Berkhamstead, who testify their respect and admiration for the truly Christian and devout manner in which he performs the *three services* on each successive Sunday. His sermons are attractive for purity of doctrine, and his visitation of the poor is most exemplary. It is expected that the meeting will be very numerously attended by the P. G. Officers and London Masons. Several initiations will take place.

SCOTLAND.

TO CORRESPONDENTS, ON THE SUBJECT OF THE NON-MASONIC
EXPERIMENT.

We for the present must beg to decline entering into the subject; a serious error has been committed in the want of co-operation with those whose feelings, if not their interests, were and are concerned. The justice of the case has not thereby been advanced, but serious misunderstanding is threatening; we therefore are compelled to bide our time—meanwhile let all act dispassionately.

R. H. S. and P.—The respected communications will be fully replied to in private.
J. C. H., and others on the "Circular," are acknowledged.

(CIRCULAR. *)

THE SCOTTISH FREEMASONS' LIFE ASSOCIATION to be under the patronage of the GRAND MASTER (for the time), the Provincial Grand Masters, and other Officers of the Grand Lodge of Scotland.

The following noblemen and gentlemen have agreed to act as a PROVISIONAL COMMITTEE.

The Most Honourable the Marquess of DOUGLAS and CLYDESDALE, and thirty-one other gentlemen.

Interim Secretary, J. L. WOODMAN, Esq., W. S.

The preliminary observations embrace the advantages of Life Assurance above every other mode of investment or accumulation, FOR MAKING PROVISION FOR THE FUTURE; and state that the Scottish Fraternity has suffered like others from the want of some plan of life assurance, on a scale accessible to all without exception; so that a 10*l.* policy and a 1000*l.* policy shall be issued on the same safe and equitable scale of premium,—the same in regard to annuities:

PLAN. Mutual assurance—guarantee loan—provision against risk of forfeiture—policies to be available as a present fund to the holders—facility afforded to pay premiums on any plan preferred by the assured—profits to be ascertained after the first seven years, then every three years.

7-10ths to be divided among members.

2-10ths to be set aside as a Guarantee Fund.

1-10th to be at the disposal of the Grand Lodge of Scotland, for the general purposes of the Masonic Body.

GUARANTEE LOAN of 20,000*l.* to be raised by as many shares, 2*l.* each; to be repaid at the end of twenty years, commencing after ten years. Shares to be issued to Freemasons only; dividend five per cent., with some other advantages.

Management to be entrusted to twelve Directors (Freemasons and Members of the Association.)

Agencies to be established in every place in Scotland where there is a Lodge.

The above circular is certainly important, and the principle is calculated to encourage attention to the necessity for future provision; indeed

* We have merely given an abridgement of the circular.

our own experience of this necessity is increased every month, by witnessing in London, at the Board of Benevolence, the lamentable results of the want of forethought in those who, having entered Masonry, appear so frequently to have neglected the opportunities of profiting by life assurance; for it must be confessed that the applicants to the fund are by no means confined to those who commenced life in the humbler walk of society, but who were even born with better expectations. In the examination of cases, however, we have often found that life-policies have been effected, but have been necessarily mortgaged, or otherwise surrendered to meet the present emergency which adversity demands. We make this comment in justice to such as who becoming unfortunate, are too often visited with the charge of criminal neglect.

We have had some correspondence on the subject of the Circular, and in consequence we feel bound to enter into some observations, which we trust will be taken in good part.

The circular states that the Association *is to be* under the patronage of the Grand Master of Scotland, and other influential Masons. In our humble opinion, before such a suggestion, "*in futuro*" was published and circulated, something like the "*as in presenti*," would have been more satisfactory; in plain terms, has the Grand Master given his consent, or has he not? if he has, such consent should have been stated, it would have given confidence: if he has not, the circular is premature at the least.

The list of the Provisional Committee contains many names of the highest consideration; but will such noblemen and gentlemen take an active part, and embark their *money*, if they will not, of what use are *the names*; here in London we have been cheated by names recorded in connection with ASSURANCE and other companies, which, when the delinquent parties also in connection have rendered it necessary to look for higher authority, it has been found that patrons and honorary presidents have proved an *ignis fatuus*—a *vox et preterea nihil*.

Before the affair is even parturient, for we presume the association is as yet but in embryo, we hope such ample and honorable provision will be made for its support, that the object will not prove abortive. We feel a jealousy in matters Masonic, and have sometimes thought it strange there should be so little given in charity by the Grand Lodge of Scotland. In London more is given to *Scottish Masons* alone in a year, than is distributed by their own Grand Lodge in a like period of time—e. g., last year by their own printed amount, the sum of £41 was all that the *poor Brethren* received, not the price of two *Scottish Warrants*. Now either the mode of raising the charity fund is inoperative, or the necessity for any such fund can hardly exist; yet we cannot arrive at the latter conclusion, from our knowledge that *Scottish Brethren* so often apply to the English fund.

Should not then the first business be to set about a general fund for charitable purposes, rather than to commence a business speculation?

Some years since a project was afoot to establish in Edinburgh a school for the children of Masons. What has become of that project; has it been "shipwrecked" on the black waters of idleness and oblivion? It is said that a little money was raised for educational purposes, and that a child or two is taught the A B C somewhere; but has any meeting been called, and who knows any thing about the business? We pause for an answer.

We do not say that the present plan is not plausible, and may not do

good to some; but what we mean to say is, that in order that it may not be looked on as a stalking-horse for private interests, it must follow considerate improvements in the Grand Lodge of Scotland, and the successful result of scholastic education for the children of Masonry.

There is one point in the division of profits, that strikes us as requiring fuller explanation, viz. as to the 1-10th of profits to be "at the disposal of the Grand Lodge for the general purposes of the Masonic Body."

This is too vague. Who are *really* the working members of the Grand Lodge of Scotland, and what are their duties? Unless some stringent declaration is made as to what the meaning of "General Purposes" really is, we are sceptical as to the practical utility of the one-tenth of the profits.

For the present we content ourselves with the foregoing remarks, and leave them and the subject with which they are connected to the considerate attention of the Craft.

ST. ANDREW'S DAY, Nov. 2.—The Grand Lodge, according to ancient usage, assembled on Monday to elect their office-bearers, when the following noblemen and gentlemen were unanimously elected;—

The Right Hon. George, Lord Glenlyon, Most Worshipful Grand Master Mason of Scotland; the Rt. Hon. Lord F. Fitzclarence, G. C. H., Past Grand Master; John Whyte Melville, of Mount Melville, Esq., R. W. Substitute Grand Master; Sir John Ogilvy of Inverquhar, Bart., Senior Grand Warden; William Baillie, Esq. of Polkemmet, J. G. Warden; the Union Banking Com. of Scotland, Grand Treasurers; Wm. Alex. Lawrie, Esq. W. S., Grand Secretary; John Maitland, Esq., Grand Clerk; the Hon. the Master of Strathallan, Senior Grand Deacon; Colonel Kinloch of Kelvie, Junior Grand Deacon; the Rev. Alex. Stewart, and the Rev. John Boyle, Grand Chaplains; Wm. Burn, Esq. and David Bryce, Esq., Architects; Wm. Anderson, Esq., Grand Director of Ceremonies; Charles Mackay, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard; John Dick, Esq., Grand Sword Bearer; Mr. John Lorimer, Grand Bible Bearer; A. Menzies and J. Tinsley, Grand Marshals; Donald Ross and Wm. Petrie, Grand Tylers; Mr. Wm. Donaldson, Albion Cloth Company, Clothier to the Grand Lodge.

At six o'clock a very numerous party sat down to dinner in the Waterloo Hotel, Lord Glenlyon in the chair, supported by the Earl of Strathmore, Mr. Whyte Melville, Mr. Trotter, Mr. Gordon, the Hon. the Master of Strathallan, the Hon. Captain Jocelyn, the Hon. Henry Walpole, Sir John Murray M'Gregor, Bart., Mr. Borthwick, Mr. Small Kerr, Mr. Stirling, Captain Ormsby, 92nd Highlanders; Captain Miller, ditto; Captain Harvey, 87th regiment; Captain M'Lee, ditto; Captain Willington, ditto; Captain Jouncy, ditto; Captain Boswell, R. N.; Major Anderson; Captain Sinclair, R. N., &c.

At half-past eight the Grand Lodge was opened in the great Waterloo Room, where a large assemblage of the Brethren were met, and celebrated the festival of St. Andrew. The meeting passed off with the greatest *eclat*. The band of the Greys attended both at the dinner and the festival, and enlivened the evening with some of the beautiful compositions of Beilini, &c.

ELECTION OF ARCHITECT TO THE GRAND LODGE OF SCOTLAND.—
Nov. 18. The election of this office-bearer of the ancient fraternity of

the Scottish Freemasons took place in the hall of the Grand Lodge Nidry Street. The candidates, some time ago put in nomination, were, Mr. David Rhind, and Messrs. Burn and Bryce. After a lengthened and animated discussion regarding the making up of the roll of voters, in which ex-Bailie Richardson, Mr. C. F. Shand, Hon. Henry Walpole, Mr. J. B. Douglas, Mr. Forrester, Mr. Paterson, Mr. Gardner, and other leading members took part, the Grand Lodge divided, when 156 votes were given for Messrs. Burn and Bryce, and 100 for Mr. Rhind. We understand that a protest, on the ground of irregularity in the proceedings, was taken on behalf of the latter gentleman. [Without impugning the integrity of the election, it is only fair to the successful candidates that their success should be exempted from any unconstitutional manœuvre; it is due also to prove to Mr. Rhind, as an act of justice, that such has not been the case.]

EDINBURGH ROYAL ARCH CHAPTER, *Sept. 23.*—Comps. Hector Gavin, Andrew Murray, and W. Donaldson, were elected Z. H. and J. Comp. Morris Leon, E. The other officers were also appointed. Thereafter the Companions sat down to an elegant entertainment, during which they were gratified by hearing beautiful glees and songs from Comps. Ebsworth, Hunterson, and Jackson.

The Most Excellent Principal Z. said, "The Companions will, I am sure, join with great pleasure in dedicating a bumper to the health of her most gracious majesty the Queen, and the more so, as on the present occasion she was the guest of our Most Excellent First Principal of the Supreme Grand Royal Arch Chapter of Scotland, Companion Lord Glenlyon, who also was during the last twelvemonth exalted in this Chapter. Her majesty's confidence was unbounded, having dismissed her guards, and trusted to the far-famed hospitality and loyalty of the Athol Highlanders for protection; but indeed she needed none in Scotland, for all were true as well to her as their country." The toast was received with great acclamation.

The next toast was "Prince Albert."

The M. E. Z. said they would drink his health, not for himself only, but as the affectionate husband of our Queen and the father of the future sovereign of England—(great cheering.)

He then proposed "prosperity to the S. G. R. C. of Scotland," which it gave him great pleasure to say, was likely to be well supported throughout Scotland.

Next was drunk, "the G. R. A. C. of England," the splendour of whose charitable institutions the Most Excellent said, was beyond all praise.

"The Grand R. A. C. of Ireland" and many other appropriate toasts and songs were given, and the Chapter was closed at high twelve, after having passed a most delightful and happy evening.

DEFENSIVE BAND, *Nov. 16.*—Upwards of forty gentlemen, members of the Edinburgh Defensive Band Lodge, met in Mr. Henderson's Tron Tavern, when Brother Kerr presented to their R. W. M. Wm. Forrest, as a mark of regard for him, a splendid silver snuff-box, with a suitable inscription.

DUNDEE, *Ancient Lodge, Nov. 22.*—The Brethren of this Lodge sensible of the many obligations they were under to their Worthy Past Master, Bro. P. D. Ritchie, resolved to present him with a Testimonial,

as a token of respect, as well as to mark their sense of his unwearied exertions in promoting the interests of the Lodge. A subscription was commenced by the Brethren, and, in a very short time, a handsome sum was subscribed, and the requisite Testimonial (a beautiful silver claret jug, with an appropriate inscription), procured. The Brethren met this day in their hall, when their Right Worshipful Master, Bro. George Duncan, Esq., *M.P.*, after complimenting Bro. Ritchie in very flattering terms, presented to him the Testimonial, and remarked how worthy he was to receive such a mark of esteem from the oldest Masonic body in Dundee. Bro. Ritchie thanked the members, in a very feeling manner, and assured them that he had their interest at heart, and that he would still continue to devote his attention to the prosperity of the Ancient Masonic Lodge. He was glad that Masonry seemed again to be flourishing; in support of which he instanced the great increase of Brethren to this Lodge; and the interest which all felt in promoting our honourable Order; he would carefully preserve the elegant Testimonial which he had just received, in heartfelt proof of the truly Masonic feeling which dictated its presentation.

The R. W. Master, Brother Duncan, *M.P.*, conducted the proceedings with his usual tact and ability, and the Brethren parted at an early hour, highly delighted with all that occurred.

Dec. 2.—The various Lodges of this town met this evening to celebrate the festival of St. Andrew. In the Ancient Lodge, the chair was occupied by its R. W. M. Bro. George Duncan, *M.P.* for the borough, Bros. Watson and Kidd, Senior and Junior Wardens.

Sir John Ogilvy, bart., of Inverquhar, R. W. M. of the Dundee Operative Lodge, presided over the Brethren there; and the attendance at both Lodges was numerous, the proceedings agreeable, and enlivened with excellent bands of music.

Deputations were exchanged in the most friendly manner between the several Lodges; and it is pleasing to notice, that the spirit of Freemasonry is reviving amongst us.

It is now determined to erect a permanent structure in stone, of the magnificent Triumphal Arch, which was placed on our Quay, on the auspicious occasion of the landing here of her Majesty and Prince Albert, in September last.

We should hope that the services of the Craft will be called into requisition to lay the foundation-stone of this splendid building; and that the ceremony will be performed by the Most Worshipful Grand Master for Scotland, the Right Honourable Lord Glenlyon, who had the honour of receiving the illustrious visitors at the Castle of Blair Athol. The Masonic connexion with the intended structure is also increased, from the magnificent subscription of 500*l.* towards its erection, by our excellent and most liberal Provincial Grand Master, the Right Honourable Lord Panmure.

IRELAND.

TO CORRESPONDENTS.

Justus's letter to the Grand Master of Ireland is received. The conduct of that noble Bro. in the late Grand Lodge is beyond all praise; and our correspondent will, we are certain, approve our not inserting the letter.

ONESIMUS must be mistaken. The R. W. Brother, who is exceeded by none in zeal for the Order, we vouch for it, never would demean himself by soliciting votes in opposition to principle, much less by paying their fares to Dublin for an un-Masonic purpose.

A BROTHER.—We gratefully testify to the independent kindness of the editor of the "Leinster Express," whose good opinion we are right glad to possess.

P. M.—The Circular of the P. G. L. of North Munster is a pattern even for every Parent Grand Lodge.

ONE OF THE COUNCIL OF RITES.—Being anonymous, we cannot publish his letter. He is not over scrupulous in his abuse of us—but let that pass. He states the sale of the F. Q. R. is next to nothing in Dublin, and yet he howls that we are ruining the Order. He threatens to send his letter to the "Mail," in case we do not publish it!

A CORK MASON.—We are not responsible for the letters or opinions of others. Let our correspondent re-peruse our editorial articles on the disgraceful affair, and he will find we have acted with greater impartiality than himself.

ONE OF THE CRAFT.—The Council of Rites are a shade lower. The Limerick Glove (Masonic) requires a little easing—it fits a little tight.

X. X.—To Brother Fowler, altogether inadmissible. Did we not know the writer, we should doubt his sanity.

The following note is not unimportant:—

"MR. EDITOR.—We are desired, by one of the leading houses in Dublin, to inform you, that there is a very considerable impetus given to the sale of *The Freemasons' Quarterly Review*.

Nov. 13, 1844.

"Your obedient servants,

"THE PUBLISHERS."

"—Authority, though it err like others,
Hath yet a kind of medicine in itself,
That skins the vice of the top—"

* * * * *
"The prince will, in the perfection of time,
Cast off his followers; and their memory
Shall as a pattern or a measure live,
By which his grace must mete the lives of others,
Turning past evils to advantages."

In our leading article for June, 1840, we wrote stringently but respectfully on the subject of Masonic persecution, which had openly attacked us under the auspices of a venal Board, and secretly by the influence of certain Brethren in Dublin. These parties were aided by an Irish Brother, who was consequently promoted, and is now on his travels. Had the entire leading article been taken as the charge against us, such charge would have met with public ridicule even at that time; but as the then opponents of good order first framed their charges and views, and then appended among other extracts the following, there was a speciousness in the subject which deceived many. That very extract, with the entire article, was intended at the time to explain to and admonish the recusant parties, both in London and Dublin. That it was adapted to the occasion, a perusal at the present moment will prove.—

"We aver, then, that there is too much of pretence in the assumed

immunity of our Order, from the general examination of the "profane world;" as if, forsooth, the polity of Masons were not as unamenable to public censure or approval as that of any other bodies. We dislike this PSEUDO-morality, as most unreasonable; and would rather convince the great public, or "profane world," that we are in reality abundantly qualified to maintain our ground as a representative institution, by the strict propriety of our conduct, or to call to our aid the opinion of society at large, to correct any imperfection in our social system. Truth and Justice must be made to prevail; for, with Charity, they form the basis of Freemasonry. As Masons, we profess the most extensive practice and the peculiar protection of those virtues; and if we repudiate those professions by our acts, SOCIETY AT LARGE MUST RESTORE THE BALANCE. It is the province of society to see that we perform our self-imposed trust with faithfulness; and it is the duty of a Masonic journalist to obtain the PURIFICATION of the Order by the exercise of Public Opinion, whenever violence is done to Masonic principles."

At the time, the above extract was termed "setting the law at defiance," but the ridicule attending such a notion ended in the discomfiture of the oppressors.

Now, however, the same arguments apply with especial force to the recent state of Masonry in Ireland; we say "recent," in the hope that the M.W. Grand Master, by his generous admission, has virtually put an end to the unseemly differences. In our remarks we for a long time observed probably too strict a neutrality, leaving to the honour of the fraternity to vindicate itself; but when it became clear that forbearance was considered as fear, and that the nobleman who is providentially at the head of the Order in Ireland was placed in a false position, and that serious danger threatened our hallowed Institution, we entered fearlessly into the subject, and by unravelling the web of sophistry, shewed his Grace the danger attending a dishonourable thralldom—and nobly has he construed the maxim "Kairon Gnothi."

A simple relation of recent circumstances, which have led to this important result, will be interesting. It will be seen from our last number, that the Editors of two papers gave publicity to certain Masonic meetings—a very common occurrence—and, because they did so, certain members of the Council of Rites thought proper to agitate the question of discovering the names of those who furnished the reports; but even this mode of proceeding could not be done decently, for an erasure was permitted to be made in the minutes of the Grand Lodge of October, not stating that a notice of a motion for inquiry was made, but that a motion was passed whereby a Brother and two Editors had infringed a certain law of the Ahiman Rezon! This was such an overdose of poison that it could not be sustained, and the Grand Lodge *nem. con.* resolved that this mass of fraud and falsehood should be *expunged!*

The next business was to pass a vote of thanks to the Brother and the Editors, which was also carried *nem. con.*

Foiled in their machinations, the next move of the Council of Rites, or at least those of that body who assume to be the "castigators," was to arraign three members of the Grand Chapter of Ireland for certain misconduct, the nature of which did not however very clearly appear, and on the fifth of December the Grand Lodge was again made the scene of tumult and disorder.

His Grace the DUKE OF LEINSTER was on the throne, Bro. NORMAN

opened the proceedings by charging Bros. Hercules Ellis, Snowe and Gregg with disrespect to him when presiding at the former meeting of the Grand Lodge.

Sir Wm. Hourr, the Grand Secretary, who was not present at such former meeting, supported Bro. Norman's resolution, and moved "that the three Brethren should be expelled."

Several members of the Council of Rites were called on to sustain the charges, and although they evidenced so much contradiction on many important points, particularly as to the words used, yet it is believed that had not his Grace been present, they would have succeeded in their unmasonic object.

In justice to the accused, it should be stated that they were not made acquainted with the charges until they were read to them in Grand Lodge, consequently it was not in their power to bring forward evidence to rebut those charges; they were driven on the instant to repel them, and they did this in a truly Masonic spirit.

Bro. ELLIS, in particular, acknowledged that he had been probably too hasty, and that when apprised of it he had promptly apologized to Bro. Norman, who had accepted such apology! and therefore he, Bro. Ellis, was naturally surprised at the charges being afterwards thus gravely entertained.

Bros. Ellis, Snowe and Gregg then apologized, as gentlemen, for any harshness of expression they had probably used.

The meeting became tumultuous, and the Duke was obliged to interfere, and call the Grand Secretary and others frequently to order. His Grace observed, that it was clear to him that there was no intention to offer any disrespect to the presiding Officer at the meeting in question, and that he as Grand Master was perfectly satisfied with the apology, which was so becomingly offered. In this opinion the Grand Lodge acquiesced: The Grand Master observed, that he hoped peace would be restored; and if some had followed his advice, the reconciliation of all differences would have been effected long ago.

It was then moved that the vote of thanks to Bro. McDona and others be rescinded; which his Grace not only over-ruled, but signed the minutes of the previous Grand Lodge; and further he directed that a factious circular, entitled "Caution," should be withdrawn. The Grand Lodge then adjourned.

It is not possible to conclude the notice of these proceedings without a declaration of our grateful sentiments towards his Grace the Grand Master, for the protective power that he exercised on this very trying occasion: so admirably contrasted with the virulent invectives of those who must view the decision of his Grace as a moral admonition, addressed to their better feelings, to retrace their steps and join with him in promoting the perfect restoration of peace. In this hope we refrain from other observation to them than that in contrasting their behaviour in Grand Lodge with that of the noble Grand Master, we proudly point to him as one in whom the graces of the gentleman are united with the virtues of the Mason.

There is a third section of the Order to whom we would briefly address ourselves—it is to the members of the *Grand Chapter* of Ireland. Their cause has been sustained—principle has succeeded; but to ensure the good effects, let them now eschew all violent expressions.

There may be those who consider that the Council of Rites will now attempt to mislead the Grand Chapter into the mazes of incaution and

self-approval, but let them ponder well on the words and actions of the Duke of Leinster, and by a spirit of kindness endeavour to conciliate those whose opposition to their interests, however unmasonic it may have appeared, on that very account requires at their hands the greater exercise of the christian virtue—forgiveness.

THE MASONIC DIFFERENCES.

TO THE EDITOR.—SIR AND BROTHER—As my name has been mentioned in the last number of your *Review*, in a letter relating to the unhappy dissensions which have prevailed for some time among the Masons of the higher degrees in Ireland, I wish to be permitted to offer a few observations on the subject, in explanation of the views and principles upon which my conduct has been regulated in what I have attempted to do, and to state my opinion of the case as it stood when I last was cognizant of it.

Having been admitted to the degree of Rose Croix in 1830, in the Baldwin Chapter at Bristol, and coming to reside permanently in Ireland in 1831, I found “*the original Chapter*” of Rose Croix Masons established in Dublin, and by them, after due trial and examination, I was recognized and admitted to their meetings; and in the year 1835 (if I do not mistake) was adopted a member of the Chapter on a vacancy occurring. I found the records of the Chapter, which I had opportunities of inspecting, to go back to a very early period in the present century, and even as far back as the year 1782; and I had, and have no reason to doubt that it is the lineal descendant of the Society established in that year. It is to be remarked that the armorial bearings of members of the Chapter occupied stations in the Lodge-room, which was the general place of resort to the most respectable Masonic bodies in Dublin, of all grades. The pretensions of the “*Original Chapter of Prince Masons*” were notorious, and undisputed; and I believe the existence of any other body claiming to be Rose Croix Masons was not dreamed of.

In the year 1836 or 1837, the members of the Original Chapter being limited by statute, to a certain number, and not imagining that they had any authority to constitute new Chapters, it was determined by the Duke of Leinster to summon all the persons known to be resident in Ireland, who belonged to this or any higher grade, to form them so summoned into a Grand Council or Lodge of the higher grades, *from Rose Croix upwards*, in which should be vested the power to grant warrants for Chapters, and to govern them when constituted. About the time this was agitated, it was rumoured that there was in Dublin a body of Masons, meeting in an obscure place of resort, who claimed to be Prince Masons, or Rose Croisés; and care was taken that they should be summoned to attend the meeting, by notices served upon the Master of the Craft Lodge, which met at the same house, upon the supposed Secretary of the Chapter, and at the bar of the house. The summons, however, was not attended to; but, some time after, a person stood up in the Grand Lodge of Ireland, declaring himself to be a Prince Mason, and proclaiming that he did not, nor would he ever acknowledge the Council of Rites. The consequence seems to have been a strenuous opposition in the Grand Lodge of Ireland, in 1838, to the recognition of the Grand Council of Rites, and forming with it a league of mutual

support, similar to those already formed, without opposition, between the Grand Lodge and the Grand Royal Arch Chapter, and the Grand Encampment of Templars: and, in 1840, some gentlemen of respectable station in society were admitted Rose Croix Masons in the Chapter to which this person belonged.

These are matters of public notoriety in Ireland, upon which I should not have dilated, but they were necessary to explain my part in the transactions. I learnt that one intimate friend and near connexion of my own had been induced to join the Chapter which rejected the authority of the Council of Rites. It was first called the Independent Chapter, I think; but the more aristocratic members afterwards separated themselves, and assumed the style of the "Grand Chapter of Prince Masons of Ireland," assuming also the power of granting warrants and issuing patents for Provinces. I remonstrated with my friend on having joined a body of Masons, which I believed to be irregular and spurious: he assured me of his conviction that their descent was regular, and offered to give me the proofs of the legitimate descent of the Chapter from one established some time in the last century, of which Perce and Boardman were members. Early in 1841, being in Dublin, I had an interview, in which these proofs were to be given; but so unsatisfactory were they to my mind, that I openly told my friend I never could, *on such grounds*, acknowledge his claim either to be descended from that particular Chapter, or to be a Rose Croix Mason at all; and from that day I was a most determined opponent of the (so called) Grand Chapter. I must do that body the justice to say, that the facts which have changed my opinion since are *not new*, but were equally in existence then as now; but some of them were not known either to my friend or myself, and some he did not think it expedient to state.

Though an opponent of the claims of the Grand Chapter, and an earnest supporter of the privileges of the Grand Council of Rites, which I think to be founded on reason and justice, and to have been unreasonably and unfairly attacked, I have most wishfully sought for some remedy, whereby the dissension in the Masonic body might be ended, and the higher Orders might be united under one Grand Consistory and one Chief Governor; and in the course of the autumn of 1843, I had the honour of a long private conference with his Grace the Duke of Leinster, at which sundry expedients were proposed and discussed, but none appeared then practicable.

In the early part of this year, however, a fuller acquaintance with the history and original constitution of the Order of Rose Croix suggested to me a hope, that the gentlemen and brethren, among whom was my friend, who had rejected the Council of Rites on their side, and on the other side had been pronounced by it to be spurious, might be yet proved to be really initiated Rose Croix Masons, and that an accommodation might be effected, without any compromise of character or dignity on either part, and without entering upon the question of title, *provided* both parties were inclined to consider the subject with a view to peace. The facts upon which this hope was founded are these; that from the time of the institution of the "Order of the Eagle and Pelican, or Rose Croix," in 1747, no other authority was necessary for the initiation of any qualified person than the presence of *three* regular Rose Croixes; that until very lately there was no supreme governing body over the members of the Order in any country, having authority to grant War-

rants; that the introduction of the Order into Ireland does not appear to have been by virtue of any Warrant or Charter; and that consequently it is quite unnecessary to inquire into the *title* or descent of any Chapter or Lodge of Rose Croix Masons, provided one can be satisfied of the *initiation of the members* composing it.

Accordingly, having gone to Dublin for the purpose of attending the Easter Festival of the Rose Croix Masons of Ireland, assembled under His Grace the Duke of Leinster, I took the opportunity of seeking another interview with my friend, and received from him such information, that I desired and obtained an introduction to Bro. Snowe, the Secretary of the (so called) Grand Chapter, who, by the permission of the head of that body, gave me the power of fully investigating its records, and communicated such other information as I desired. This information may be briefly resolved into the following facts: that a Chapter of Prince Rose Croix Masons did exist in Dublin between the years 1787 and 1810, called "the Grand Chapter," of which Peree and Boardman were successively sovereigns: that in 1809 a memorial was addressed to this Chapter by certain Brethren of the Order of Masonic Templars, requesting their assistance in forming another Chapter, which request was granted: that the Chapter so formed did accordingly continue to meet and work, and positive evidence exists to show that the first Sovereign of it was installed by Boardman, and from thence a succession of regular installed Sovereigns continued until the year 1810: that in this year 1810 several gentlemen were initiated into the Order in this Chapter; that shortly after a communication took place between those gentlemen and Mr. James Walkinshaw Bell, Q. C., an old member of the "Grand Chapter" which had ceased to work in 1810, and the result of this was an expression of his willingness to receive the assistance of these gentlemen in reviving the Chapter; that he requested the assistance of the only two other Brethren thereof whom he understood to be alive, who did not attend his summons, and also of the "Independent Chapter," with whose assistance he opened a Chapter of Prince Masons, and received the gentlemen above alluded to as members of the "Grand Chapter," and installed one of them, Bro. Hercules Ellis, as M. W. S. of it.

From these facts, whatever opinion may be entertained as to the gentlemen so admitted being the lineal representatives of "the Grand Chapter" of 1810, of which I have much doubt, since I do not see that *one individual could revive a dormant Chapter without the concurrence and presence of others*; nevertheless, I could not doubt that these gentlemen had been properly initiated, and their initiation recognised by a competent judge, and that one of them had been duly installed Sovereign of a Chapter, which thereby become a regularly organized body.

At the meeting of the Rose Croix Masons under the Duke of Leinster, on the 11th of April, I was permitted by his Grace's kindness to address my Brethren; and I delivered to them a statement of the facts I had elicited, and declared my conviction that the gentlemen alluded to had been duly initiated and their Sovereign regularly installed. The time not then permitting a discussion of the subject, the meeting was adjourned till next day, when the Council of Rites assembled, and after much discussion of what I laid before them, passed certain resolutions of an amicable tendency, of which the first pronounced "That Bro. Mant has stated sufficiently a *prima facie* case to justify the Council of Rites in endeavouring to reconcile existing differences between the Council and certain

Brethren claiming the privileges of Prince Masons." The *primâ facie* case, stated by me, was to this effect: that from my inquiries I was satisfied that the Brethren of the "Grand Chapter" had been legally initiated, *agreeable to ancient custom*, in a Chapter deriving its descent from one established many years ago under the auspices of Peree's Chapter: that the Sovereigns had been regularly installed; and that these Brethren, or some of them, had been admitted into "Peree's" or "the Grand Chapter," by one of the last surviving members thereof; and further, that they were willing to acknowledge the legitimacy of the Original Chapter, which they had before disputed, and to recognise and act with the Council of Rites, in such manner as not to compromise their own legitimacy or subject them to any dishonourable terms.

It appeared to me, then, 1st, that any obstacle to accommodation on the part of the "Grand Chapter" was removed, by their acknowledging the legitimacy of the Rose Croix Masons, working under the Council of Rites, which they before did not acknowledge; and by their being willing to recognise the Council of Rites as the governing body of the Order of R. C.; and to act in accordance with its rules, if admitted into connexion on equitable terms; and, 2nd, that any obstacles on the part of the Council of Rites to the reception, on such terms, of the members of the Grand Chapter were removable, by the strong grounds which I have shown for believing their initiation regular; and, 3rd, that as, until lately, no charters of constitution for Rose Croix Chapter existed at all, and the issuing of such charters, with submission to any general representative body or consistory, though *desirable* for the sake of regularity and peace, is *not essential* to the existence of the Order, and such submission must be voluntary at first, for the sake of consequent benefits; therefore, every reasonable allowance ought to be made, and encouragement to conformity afforded, to any Chapter or Body, who, having been withheld hitherto, by whatever causes, from submitting to such a Consistory, are now satisfied that it would be better for the Order to give in their adhesion to it. And this principle is acted on, time after time, by the Grand Royal Arch Chapter, and Grand Templar Encampment in Ireland, by granting Warrants or Charters to any *proper number* of Masons of either of these degrees or orders, on petition; and that without inquiring into their title, but merely on the statement of the petitioners, and without making any scruple or difficulty on account of previous non-submission to their authority.

Such, Sir and Brother, were the views and principles upon which I ventured to interfere in this *vexata questio*, and upon these views and principles I continued to act, in the conduct of the affair with the Grand Council of Rites, and, in the brief intercourse I was permitted to have with the Grand Chapter, in hopes of bringing about a reconciliation. When the members of the latter body expressed their wish that the matter could be left to my arbitration, and communicated this wish to the Duke of Leinster, I could not but consider this step on their part to be, not only complimentary to myself, but liberal and courteous to the Council of Rites, with which I had been so long connected; and I would have given my services honestly and faithfully, had the suggestion been approved. The Council of Rites, however, has thought fit to decline the arbitration, in a manner neither courteous to the Grand Chapter, nor to myself. Still, in some other manner peace may be effected, and I shall rejoice. But I see no prospect of any accommodation, if either the Council of Rites persists in requiring an investigation into the title of the

other body, or if that body, on the other hand, shall again repudiate the authority of the Council, or attempt to dispute the legitimacy of the Original Chapter. That legitimacy is established by the prescription of above half a century; by the clearest documentary evidence; by the recognition of its claims on the part of every foreign Rose Croix Mason and Chapter; by the resort to it of several members of the Chapter formerly under Peree and Boardman, who joined it when that body ceased to work; and by the authentic testimony of a living witness, who is sufficiently cognizant of all the facts, and whom I believe incapable of deceit.

My suggestion, in fine, would be to this effect—that three, or more members of the Grand Chapter should formally address the Duke of Leinster, as President of the Council of Rites, for a warrant of *Recognition and Constitution*, whereby all the members whom they should register within a given brief period, should at once be recognised as Rose Croix Masons, and those who have already passed the chair should be recognised as Past Sovereigns; that such a charter should be granted, with no further formality than examining the memorialists in the usual way of testing persons professing to belong to any order or degree of Masonry, and their pledging themselves and the rest of their body to obey the regulations of the Council; and that the Council should accord to the Chapter thus recognised, such a distinguishing title as may mark the recognition of its early existence, without compromising any disputed claim to precedence.

And now, Sir and Brother, I have done—*liberavi animam meam*—and it is not my intention again to interfere in the matter; nor should I have intruded upon you now, but for the mention of my name in your last number. More than this—I have formed a solemn resolution not to enter any Rose Croix Chapter in Ireland, so long as a dissension continues which I consider so utterly at variance with the principles of the Order. I remain, Sir and Brother, yours faithfully,

WALTER B. MANT.

Hillsborough, Ireland, Dec. 1844.

SUPREME ROYAL ARCH GRAND CHAPTER.

A resolution condemnatory of the Grand Lodge proceedings of the 1st of February last, was carried, notwithstanding the great interest attempted to be forced on the attention of the Duke of Leinster by the Council of Rites, who however found that (to his honour be it stated) his Grace refused to be dictated to.

Nov. 28.—The members of the Royal Albert Lodge, No. 100, and several others of "the Craft," comprising about fifty Free and Accepted Masons, entertained Brothers Henry M'Dona, H. W. Talbot, and T. H. Carroll, (Carlow Lodge,) at a sumptuous dinner, at Radley's Hotel, Dublin, on Thursday last, on the occasion of their triumphant defeat of

a futile attempt elsewhere, to coerce the free expression of legitimate sentiments, and to exercise a censorship over the freedom of the press. Several distinguished members of the Order attended, including many of the Grand Chapter of Prince Masons. The utmost unanimity prevailed, while but one opinion was expressed on the necessity of having the difference that subsists at present in the highest order, suitably adjusted, by a fair investigation of the relative claims of *both* the contending parties, before an impartial and competent tribunal.

GRAND CHAPTER OF ROSE CROIX, Nov. 9.—The Grand Chapter of *P. G. Rose Croix*, of Ireland, commenced its winter session on Saturday, the 9th inst., at the Assembly Rooms, in Grafton-street. The meeting was, as usual, attended by a number of the most respectable members of the Order resident in Dublin, including many of the most able and experienced Past-Masters of the Craft Lodges, 6, 50, 100, 125, 143, 153, &c., &c. On this occasion, Brethren from the most distant parts of the empire assembled to give weight and eclat to the proceedings of the evening, which were of unusual interest. Among the distinguished persons who attended the conclave, the Grand Prior of Scotland, Brother Walker Arnott, of Arlary, was present, and was received with the honours due to his exalted Masonic rank.

This most eminent and accomplished member of the highest orders of Masonry, having received the degree of M. W. S. in the Grand Chapter, presided during a part of the transaction: and, in the course of the evening, delivered to the assembled Brethren an eloquent lecture, which was replete with interest and historical erudition; wherein he took a rapid glance at the introduction of the *Rose Croix* into Ireland, and its legitimate transmission through the Grand Chapter, from thence to the present day. Brother Walter Lawrence, of Lisreaghue, and his son, Bro. Walter Lawrence, jun., were also elevated to the rank of M. W. S. P. G. *Rose Croix*; and, after a variety of important matters, brought before the Chapter, had been discussed, the Brethren retired to a banquet.

We understand that the Hon. Robert Le Poer Trench (brother of the Earl of Clancarty), (137), Arthur Browne, Esq., *J. P.* (137), and Jas. Ball, Esq., *J. P.* (Master elect, 137), have been initiated in the Grand Chapter of Ireland: also, that the Hon. A. G. Stewart, son of Lord Moray, has been proposed.

LIMERICK.—The arrangements for the season are in excellent operation, and we only await the hopeful settlement of the differences in Dublin that have too long existed, to carry out our general objects with increased zeal and animation.

ARLY, Oct. 15.—The Brethren of Lodge 167 met, pursuant to an unanimous resolution to entertain Bro. Henry Ralph Standish at dinner, and to present him with an address expressive of the Brethren's feelings, on his removal from the neighbourhood of this Lodge, when the address was presented to Brother Standish by the W. M.

The address was extremely well worded, and the reply expressed in very explanatory and eloquent terms.

The dinner was served up at Sheill's Hotel, and the evening having been spent in perfect harmony, the Brethren separated evidently under unembarrassed feelings, at parting from one who was dear to them all.

BALLINASLOE.—THE GRAND CHAPTER OF IRELAND, Nov. 30.—A special meeting of the above distinguished Masonic body, was held at the Freemasons' Hall, Craig's Hotel, Ballinasloe, for the purpose of arranging preliminaries for the establishment of a Chapter of Rose Croix in the county Galway. Brother Walter Lawrence, *J. P.*, of Lisreaghue, who had recently been advanced to the rank of *M. W. S.* in the Grand Chapter on the same occasion, when that degree was conferred upon the celebrated Dr. Walker Arnott, of Arlary, Past Grand Prior of Scotland, presided at the meeting, and was assisted by Brother Downon, late High Sheriff of Cork, and Brother Henry O'Connor, of Dublin, Barrister-at-law. The following three influential Brethren were then initiated into the mysteries of this high Order, viz.:—The Hon. Le Poer Trench, brother of the Earl of Clancarty, member of Lodge 137; Arthur Browne, Esq., of Kilbegly House, County Roscommon, *J. P.*, also of Lodge 137; and James Bell, Esq., *J. P.*, Ballinasloe, Master-elect of that Lodge. These proceedings supply a gratifying testimony of the progress of the Freemasonic Order in Ireland among those classes whose adhesion to it not only sheds a lustre upon the institution, but is also valuable as a guarantee of its excellence and stability; nor, perhaps, has any branch of this ancient and extensive Fraternity contributed more than the Grand Chapter has done to advance the interests and exalt the character of the Craft.

FOREIGN.*

GUERNSEY.—*Banquet to Brother Dr. Lane, P. M., 49, P. P. G. D., Oxford, by Doyle's Lodge and Chapter.*—We cannot, without being branded as ungrateful, pass over in silence the visit of Dr. Lane to our Lodge and Chapter. The Doctor's presence shed over us a halo of Masonic light and knowledge that time will never efface from the memory of the Brethren who were privileged by being present. We feel convinced that all that have the intellectual favour of his acquaintance, will most cordially join with us in saying, that wherever the Doctor presides, that chair will be filled by a Brother and companion eminently distinguished for dispensing the true spirit and letter of Masonic law to all under the shadow of his fostering wing. It is only just to remark that the banquet did honour to "mine host of Gardner's Hotel," both as to the banquet and the wines. The Doctor being the "Star in the East," the Brethren could not fail of being what they were—delighted and improved. [The Brethren of Guernsey have done themselves honour by the compliment thus paid to one of the most amiable among men, as well as most distinguished among Masons,—one whose mind and manners mark the scholar and the gentleman.—Ed.]

* Extracted mainly from Latomia.

FRANCE, *Paris*.—A Masonic periodical, entitled “*L’Orient*,” has appeared; it promises well, and if conducted with spirit, tempered by discretion, will succeed. We trust the editor of this scion of the Order, and his contemporary of the London “*Freemasons’ Quarterly Review*,” will exchange credentials.

A society was established here some time since by the Masonic body, for the relief and employment, for a time, of the aged or distressed of that fraternity. Money relief is seldom granted. The Grand Orient contributes yearly 1500 francs, the remainder is collected by voluntary gifts, and each Lodge pays a portion of the initiation fee of every new member. A dinner in favour of the charity has been held. In future the sums of five, six, ten, or fifteen francs will be demanded in behalf of this institution of each Brother on taking the various degrees, and five francs on rejoining a Lodge. The committee meets at No. 10, Rue Saint Gilles au Marais, Paris. In 1842, sixteen Freemasons received at this institution board and lodging, one lodging only, six board only; forty-seven others received necessaries; and thirty-five widows, or wives of Masons, ten Freemasons, and fifteen women, had firing for the winter sent to them; sixteen men were completely and respectably clothed; sixteen men and six women had boots and stockings given them; one old woman had tools purchased for her; several Brethren had their tools, &c., redeemed from pawn (*mont de piété*); three who had been discharged from the hospitals were further relieved at their homes with medical attendance, &c.: thirteen Masons and two widows received sundry sums of money; two Masons and three widows had their rent paid; thirteen more forwarded to their native places—and yet this charity expended only 5038 francs during the year.

Brother Clavel has been elected W. M. of the *Clemente Amitié*.

The G. O. of France distributes annually three jewels to such Brethren as may have during the year performed some act by which mankind had been benefitted; the last were sent to Bro. Brune, of Rouen; Xavier Venissat, at Avignon; and the third went to the Lodge of Nature and Philanthropie, at Lorient. The former of these Brethren was a seaman, and had succeeded at various times in saving the lives of *forty-four* persons. The city has honoured itself by erecting a house near the river for this Brother’s residence; he was known in Rouen as “the Saver;” and declared that those who tried to end their lives in the river, had better take care of themselves, for he would save them whether they liked it or not; he died Dec. 25, 1843.

Xavier Venissat distinguished himself during the dreadful inundation in the south of France, while the inhabitants of Avignon were paralyzed by the overflowing of the Rhone. Bro. Venissat made a raft of the floating timbers with which he was surrounded, and on this precarious vessel succeeded in saving a whole family from the horrible fate that awaited them; he took them to his home, and divided with them his house, his clothes, and his meals; a few minutes after placing this family in safety, their dwelling sank beneath the waters. Soon after, being apprised that the Lodge room was in danger, he proceeded there, against the remonstrances and persuasions of his relatives and friends, on his perilous craft, and returned with the warrant, books, &c.

The Lodge of Nature and Philanthropie received the jewel for the great exertions they had used to relieve the sufferers by the inundation; apprenticing the orphans, and many other acts of Masonic character.

GERMANY, Chemnitz.—A number of the members of the Lodge, held in the above town, meet together with some of the subscribers to the Lodge of Harmony in Hohenstein, for the purpose of mutual instruction in Freemasonry; from a small fund collected on these occasions, the Brethren have been enabled to pay for the education of fourteen children, two of whom are always of the Catholic faith; at Christmas the entire number are clothed; this charity has existed some years.

Dippoldiswalde.—Although no Lodge exists at this place, yet a number of the inhabitants, being Freemasons, have formed a reading club, the trifling subscription to which having exceeded the expenditure, the members purchased Bibles with the amount, and presented them as prizes to the best informed and well behaved children of the schools.

Eisleben.—The evening preceding the opening of the new Masonic building, one hundred and fifty poor persons were regaled with a good dinner, on which occasion the Chairman explained to the assembly that the purposes to which the hall would be devoted were not feasting, but the spread of philanthropic feelings among mankind.

Leipsic.—The Lodge of Apollo held its public meeting on the 24th May, at which all the members, their ladies, and friends attended; upwards of five hundred visitors were present. The W. M., Bro. Meissner, presided with great *eclat*; his address to the orphans was marked by great feeling. Presents were liberally bestowed.

Posen.—A subscription has been very successfully opened for the purpose of building a Masonic temple, it has been eminently successful; in order to obtain the required amount quickly, a loan was effected at 2 per cent.

Wurzen.—The last warrant granted in Saxony is possessed by the Frederick Augustus Lodge of Union here. On the 7th June it was visited by Brethren from Dresden, Leipsic, &c. &c., to commemorate the twenty-fifth anniversary of its formation. All the chairs were filled by Masters of various Lodges, and several Grand Officers of the Grand Lodge of Saxony attended. Some very handsome gifts were forwarded, including a silver charity-box.

AMERICA, (UNITED STATES).

We have received the general transactions of the Grand Lodge of New York to the 8th of June last, and, in the absence of our usual correspondence, will examine and report thereon.

1843, Dec. 5.—Committee appointed to conduct and carry out the raising the Grand Hall and Asylum Fund.

Warrant granted to Bro. Herring and others for the "Lodge of Strict Observance," the proposed regulations for the discipline and practice of which are most excellent.

Dec 27.—The Lodge of "Strict Observance" consecrated by the Grand Lodge.

1844, Mar. 6.—Quarterly Communication; death of Bro. R. Ellis, Grand Treasurer, announced; resolutions in consequence; the Grand Chaplain requested to deliver, in June next, an eulogy on the Masonic services of the deceased; Bro. Joseph Sprague appointed Grand Treasurer by the M. W. G. Master.

Representatives exchanged with the Grand Lodge of Saxony.

March 19.—Bro. Loder's proposition of a Grand Musical Festival in aid of the Asylum Fund entertained, approved, and adopted.

April 8.—Death of the Grand Master, Bro. MORGAN LEWIS, announced; the invitation by his family to attend the funeral accepted by the Grand Lodge.

— 10.—Arrangements for the funeral made on the 7th carried out; the funeral; full account.

June 5.—Committees appointed—On Credentials; grievances; warrants; charity; accounts of delegates; foreign correspondence; room rent; bye-laws.

Annual report of receipts and disbursements; list of Lodges in arrear; necessity of vigilance against unqualified persons; importance of registration; communications received from the Grand Lodges of Saxony, Netherland, and both of Berlin.

A very animated remonstrance was passed unanimously, embodied as an address to the Prussian Grand Lodges on their exclusive measures, by which they have so un-masonically excluded their Jewish Brethren from Masonic privileges. The address was signed by the Grand Master. No reply has been as yet vouchsafed.

— 6.—Committee appointed to examine the financial state of the Grand Lodge.

The address of the Deputy Grand Master, a most excellent paper, contains a very feeling expression of condolence on the demise of the late Grand Master, the Grand Treasurer, and two Past Grand Secretaries.

A temperate view taken of matters in general, and regret expressed that many Lodges do not observe the Landmarks with strict fidelity; in particular that incorrect returns are made to the Grand Secretary, showing that a committee of inquiry is absolutely necessary, and that an improved system of taxation is required.

The Asylum for the Widow and Orphan, forms a leading topic of the address; and a compliment is deservedly paid to the *Freemasons' Magazine* in giving information from other Grand Lodges before their respective reports can reach the Masonic public.

The Deputy Grand Master congratulated the body on the success of Bro. Loder's Grand Musical Festival, which produced 650 dollars, to whom, as well as all the talented performers, the gratitude of the fraternity is eminently due.

The address was referred to a select committee of five for special action.

The M. W. Alex. Robertson was elected Grand Master.

— 7.—The report of the Committee of Foreign Correspondence was read, containing important intelligence from the Grand Lodges of the United States, Ireland, Scotland,* Frankfort, Hamburgh, Texas, Ne-

* Not however from England!

therland, Switzerland, Berlin. The summary of this correspondence presents many important features; and the Grand Secretary is entitled to the highest praise for the arrangement of so many details presented without any delay. There is a frankness, too, observable in the report, for while it expresses its satisfaction that so many Grand Lodges fully agree in the views and suggestions of the Grand Lodge of New York, it does not conceal the reasons given by those who dissent therefrom, leaving no room for prejudice to plead any sophistry. One Grand Lodge has been embarrassed by taking notes in payment of degrees.

The illiberal conduct towards Jewish Brethren is deservedly reprehended; and the conduct of a Lodge at Hamburgh, which overruled an objection to the admission of a Jew is as deservedly approved.

The Grand Lodge of Hanover have determined that no Brother can be elected an officer of a Lodge until he shall have been *three* years a *Master Mason*; there are other directions equally stringent.

The report closes with a list of expulsions, restorations, and rejections.

The transactions of the Grand Stewards' Lodge embrace the expulsions, &c. One black ball excludes from initiation.

BOSTON.—Our correspondence from this State is satisfactory.

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.

TO CORRESPONDENTS.

BRO. J. S. RAMSAY, who in 1835 was a member of Lodge of Hope 533, Decatur—Can any correspondent inform us if such Brother be living, and also favour us with his address?

A BROTHER AT CHUNAB; and others.—If our correspondents are desirous that the *F. Q. R.* should continue, a compliance with the suggestions in the recent and present leading articles is indispensable.

TO THE EDITOR.—“It is with the most poignant regret we find that from a notice in a recent number, that there is too well-grounded an apprehension that you are likely to discontinue your most valuable publication, which has been the means of communicating not merely amusement, but the most important intelligence: We (and we are certain the Anglo-Indian Craft at large also) unite in an expression of sincere regret: how is the science of the Craft to be communicated—how are we to know the results of the presidency of our new Grand Master?”*

* The signatures are intentionally omitted.

TO THE EDITOR.—I have long desired to address you, on a subject relating to the delay attending our applications to the Grand Lodge, and now implore your advocacy. It is now six years since a petition was forwarded from our Lodge, "Sincere Friendship," to the Grand Lodge, accompanied with the usual fees for a warrant of confirmation, the old warrant being rendered illegible during fifty years service, wherein also the record had been destroyed. A petition was also forwarded, with the usual fees for a charter, together with the Grand Lodge dues. We have heard nothing whatever on the subjects. You will not be surprised to hear that this unmasonic treatment has caused serious discontent. I could write much more, but refrain, in the hope that I have said enough to enable you to assist us by your friendly advice. I believe that in a recent number (not at hand) you stated that our petition had been laid before the proper authorities; if so, why are we neglected?

A MASTER MASON.

[We will direct the attention of Bro. A. Grant, the London Masonic Agent for Bengal, to this letter.—Ed.]

AGRA.—Zealous in the Craft ourselves, we are always ready—nay anxious to give prominent notice in our columns to whatever may advance the cause of Freemasonry, or prove interesting to our Brethren of the mystic tie. It becomes not a Mason of yesterday, as we confess ourselves to be, to comment on such proceedings, nevertheless we cannot but stand forth and avail ourselves of the present occasion to notice the opening of a new Lodge, "The Star of Hope," on the 14th of August, and the formal installation of the Worshipful Master and Officers on Wednesday the 11th September, under the able direction of the esteemed and respected W. Bro. French, who was deputed by the Right Worshipful officiating G. M. to conduct the ceremony on the interesting occasion. At a little after six o'clock, P.M. W. Bro. French having arrived, opened Lodge in due form, and most gratifying indeed it was to witness so auspicious an opening of our Infant Star.

The Lodge being then duly opened, the following Brethren were installed in their respective offices:—

Bros. Atkinson, W. M.; Abercrombie, S.W.; Ramsay, J.W.; Campbell, S. D.; Plowden, J. D.; Delamain, I. G.; Anthony, Sec.; Ramsay, pro. tem. Treas.; and Brady, Tyler

Our labour of the evening closed, refreshments were laid out in the banquet room in a style of elegance and splendour not to be surpassed. Ample justice having been done to the many good things on the hospitable board, the Worshipful Bro. Atkinson proposed "The Queen and the Craft," which led to a long list of Masonic toasts; among them "The G. M. of all English Masonry in England," by Bro. Abercrombie. "All poor and distressed Brother Masons, howsoever distressed and whersoever dispersed all over the Globe," by Bro. Ramsay. "The memory of Robby Burns," by Bro. Herbert. "The Worshipful Bro. French," who had presided at the installation (and whose state of health, it was regretted, prevented his joining the refreshment,) by Bro. Ramsay. Then followed the health of the "Newly initiated Bros. Grant and Shakespeare," the former of whom returned thanks in a neat and appropriate speech; and likewise the health of our visiting Brethren was responded to in a similar manner by Bro. Dalrymple; also by Bro. Ramsay the health of the "Newly elected Members," for which Bro. Griseuthwaite returned thanks; at last Bro. Michell, in all true Masonic

spirit and feeling, proposed the popular toast of "Mason's Wives and Children," which seemed to operate as a gentle hint to those Brethren, who were happy in the possession of such invaluable treasures, that it was time to be "up and going." Several Masonic songs followed by Bros. Anthony, Metcalf, and other Brothers, after which the evening closed in the greatest harmony and brotherly love. Long may we continue to enjoy such delightful and social meetings, the very thoughts of which gladden our hearts, and make us feel the great, the inestimable beauties of true Masonry.

BOMBAY, August 24.—Byculla Club Dinner to Sir Henry Pottinger.—A brilliant entertainment was given to Sir Henry Pottinger by the resident members of the Byculla Club, at the Club-house; and we may safely affirm, without any disparagement to the numerous parties given elsewhere, and to the eloquence which has distinguished the gathering of his friends on other occasions, that a more heart-stirring scene, or one more gratifying to the feelings of the distinguished guest than that presented on Saturday, has seldom been witnessed.

Everything that consummate eloquence could devise, and an enthusiastic audience mark with their plaudits, characterised this spontaneous tribute of affection for his person as a valued friend, and respect for his character as a profound diplomatist.

About sixty members sat down to dinner, which was served up in first-rate style, and the band of the 5th regt. N. I. played at intervals during the repast, adding much to the pleasures of the evening, and reflecting the highest credit on the officer to whose persevering attention may be attributed its present promise of future excellence.

The cloth being removed, the CHAIRMAN, Dr. Burnes, K. H., proposed "The Queen," which was drunk with all the honours.

"The Queen Dowager, Prince Albert, and the Royal Family."

The PRESIDENT then gave "The Governor-General of India,—May success attend his efforts for the amelioration of the millions entrusted to his charge." Three times three.

The next toast was, "The Governor of Bombay." Three times three.

The PRESIDENT then requested all to fill a flowing bumper to the toast he was about to propose; and silence being obtained, he spoke as follows:—"I feel highly honoured, gentlemen, that I have been selected on this occasion to be the organ of communicating to our distinguished guest and valued friend the sentiments of respect, esteem, and admiration, entertained towards him by his fellow members of the Byculla Club; and my gratification at this distinction would now be complete, were I not sensible that I am altogether unable to discharge the duty entrusted to me with an effect adequate either to his eminent deserts or to your great appreciation of them. But if the ability be wanting, not so is the inclination."

It is impossible for us to give even an outline of the address of Dr. Burnes. He traced with a master hand the career of Sir Henry Pottinger, from his first joining the army as a subaltern to the present moment.

Every sentence through the speech was marked with the most enthusiastic cheering, and the final peroration brought down thunders of applause; cheer after cheer arose with waving of handkerchief, and

every demonstration of delight. This was renewed on the rising of Sir Henry, who for some seconds stood the hearty greeting of his friends right manfully. He returned his most heartfelt thanks, and acknowledged with feelings of pride the honour they had done him. He regretted his inability to convey in phraseology such as he could wish the feelings that reigned within him; but deeply felt, and appreciated, the kind and cordial and enthusiastic welcome he had received from the members of the club, whom he was delighted to see once more around him. He proposed "Prosperity to the Byculla Club;" which was about to be responded to by Mr. GORDON, when the PRESIDENT said that, before the toast was answered, he begged to suggest that Sir Henry should sing a song—a suggestion which was heartily seconded by all. Sir Henry then gave with great humour "The Groves of Blarney," which was well chorused amidst much laughter and cheering.

Several other toasts were given, and some excellent songs sang, in which the ex-Plenipotentiary played by no means the part of a listener. The night wearing on, Sir Henry rose, and said that the time had arrived to say farewell. He thanked them most heartily for the kindness, nay, the affectionate manner, in which he had been received; and in bidding them good bye, trusted their next meeting would not be a whit less joyous than the present separation.

A burst of cheering, resumed again and again, followed this speech, when Sir Henry took his departure, followed to the entrance by the whole of the company, who gave three hearty cheers as he entered his carriage; and thus ended one of the pleasantest parties ever given in Bombay.

Many other *fetes* have also been given in honour of Sir Henry Pottinger.

POONA, July 30.—*Grand Masonic Entertainment to Dr. Burnes.*—The Right Worshipful Brother Burnes proceeded, by special invitation, to visit the Lodge St. Andrew's in the East, at Poona, and the Brethren assembled at that station. He was accompanied by Bro. J. Chalmers, as Deputy Provincial Grand Master; Bros. H. Fawcett, F. Arthur, Major Stevens, G. Munbee, the Rev. Bro. C. Jackson, Spencer Compton, J. Don, and Bro. W. Wellis. The Brethren, to the number of sixty or seventy, headed by the Worshipful Master, Bro. Horrocks, and accompanied by the band of H. M.'s 22nd Foot, met the Right Worshipful Provincial Grand Master and his Officers on the road leading to the Masonic Lodge, which was very beautifully decorated; the new Lodge St. Andrew's was then consecrated with great formality by the Grand Master and the Reverend Chaplain. The Brethren then retired to an elegant supper; and an evening of harmony and good fellowship ensued, not likely to be soon forgotten, and which, we are sure, has rarely been equalled even at Masonic meetings. We were glad to observe that several highly respectable non-commissioned officers were present.

The chair was taken by the Worshipful Master, who was supported by the Right Worshipful Provincial Grand Master and the Reverend Chaplain, &c. After the toasts of "The Queen," and "Grand Masters of England, Scotland, and Ireland," the Worshipful Brother Horrocks gave the health of "The Right Worshipful Brother Burnes," in a very eloquent address, observing that "The highly distinguished Mason to whom the toast refers, is so well known and valued amongst the Craft, that it would be useless, as well as presumptuous, in one of my humble station in life, to try to pass any eulogium upon him; suffice it to say,

that he is cordially welcome to every heart here. A more devoted Mason never belonged to our ancient fraternity than Dr. James Burnes; and I am sure it is the earnest wish and prayer of all present, that the blessings of health, happiness, and prosperity, may attend him and his family through life; and at last, that he and they may find a welcome into the Grand Lodge above!" (Enthusiastic applause.)

Tune—"Bonnets o' Blue."

The reply of the RIGHT WORSHIPFUL was fervid and truthful:—"Next to the approval of my own conscience, the approbation of my Brethren has been alike the encouragement and the reward at which I have aimed in my Masonic proceedings; and grateful indeed to me is the meed of praise which your brotherly love has accorded to me on this interesting occasion. Most sincerely, also, do I congratulate myself that I am amongst you to participate in the gratifying intercourse that now prevails, and to witness the happy results of the fresh impulse which has recently been given to Masonry at this important station. Let those who would pronounce Freemasonry to be but a speculative and dreamy system, unattended with practical advantage (for such sceptics there still are), but be allowed to contemplate the scene that is now passing around us; or, as that cannot be, to ascertain who and what those are that are here assembled side by side for purposes of reciprocal improvement and happiness. Justly was Masonry declared, by a late noble dignitary of the Craft, to be a system to exclude civil and religious feud,—to mitigate within and annihilate without the bitterness of all controversy. With equal truth, perhaps, but certainly with inferior eloquence, it has also been described by a less worthy individual—one who has spoken so much on the subject that he can scarcely avoid a reiteration of his own ideas—as an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which *all* men, who are sincere and conscientious worshippers of God, and unexceptionable in moral conduct, may unite, bless each other, and rejoice, in practically realizing the sublime sentiment, that

God hath made mankind one mighty brotherhood—
Himself their Master, and the world their Lodge.

"Thus has Masonry been defined; but it is in a somewhat altered aspect—yet still, as always, carrying with it its lessons for good—that it presents itself within this hall. We do not indeed see here the crowned monarch and the honest yeoman—the minister of state and the industrious artisan—the Christian, the Moslem, and the Jew—different and conflicting races of men; 'white, black, and tawny, Greek and Goth, Northmen, and off-spring of hot Africa,' drawn within a circle by the magic tie that binds our brotherhood; but still, even here, there are contrasts and combinations which must be sufficiently striking and instructive to all, but especially so to the reflecting Mason. For not more wonderful, perhaps, is that annihilation of all strife, and the substitution in its stead of a kindred sympathy, which Masonry enforces amongst those whose creeds, customs, climes, and languages, are essentially discordant, than is that beautiful application of our system here exemplified; by which the iron chain of one of the strongest bonds that restrain men is deprived, not indeed of its strength, but of its weight, and under whose genial influence the military superior and his more humble, though not less exemplary follower, mingle together in fraternal communion on

the broad footing of a moral level, alike gratifying to both, but which can be misunderstood by neither, since all enlightened men know that, as in the Lodge, so in the world, gradations must inevitably exist, and that Masonry ever upholds legitimate authority, and represses inordinate pretensions; and, teaching every man his place and duties within his sphere, is equally the enemy of tyranny on the one hand, and insubordination on the other: and can that institution be motiveless and unproductive, which, while its fundamental principle is reverence for God, thus breaks down conventional barriers and usages to bring together in harmonious intercourse, for purposes of pure benevolence to His creatures."

The R. W. Bro. then proposed the health of "Bros. (Rev.) Jackson, Horrocks, Buchanan, and Brett, and the other Officers and Brethren of the Lodge St. Andrew's in the East;" requesting all present, whether members of that Lodge or not, to assist him in giving the honours.

The Rev. Bro. JACKSON, in a highly eloquent address, which we regret has not reached us, returned thanks on behalf of the new Lodge; he proposed the Provincial Grand Lodge of Western India.

Bro. H. FAWCETT rose to reply, and said—"W. Master and Brethren, I feel much satisfaction in having been deputed to return thanks on behalf of the Right Worshipful Master and Brethren of the Provincial Grand Lodge of Western India, for the manner in which you have received the toast of our worthy Brother.

"It is impossible to look upon the establishment of this Prov. Grand Lodge, without the conviction that it will form an epoch of no ordinary importance in the future Masonic history of India; but, whatever credit may be attributed to the Brethren composing the Lodge, it will be but the reflection from the high character of our first Provincial Grand Master, under whose auspices it was founded, and by whose exertions its usefulness has been already so extended—the flame, which never, indeed, can entirely die, was smouldering on its embers, and the spirit of Masonry seemed to sleep amongst us. For, though in the hearts of the Brethren the mystic tie can never lose its influence, it seemed in a state of inanition, when our Right Worshipful Master returned from England, and instilled a new life into the Craft; his energetic spirit roused the slumberers, confirmed the wavering, established the sincere; and the Promethean spark was applied, and Masonry once more raised its venerable institutions amongst us, and spread its beneficent influence over the length and breadth of the land. But the spirit which called forth the dormant energies of the Craft, has not rested content with this triumph alone—his zeal has not failed in the work he undertook; wherever his presence could advance the cause—wherever by his labours he could assist the Brethren, our Provincial Grand Master has been always conspicuous.

"I have now another pleasing task to perform, as Shakespeare says, 'the labour we delight in, physics pain'; it is to call on you to fill a full bumper to the health of our excellent and respected Governor. Seeing that his son is amongst us in his place as a Brother, you will pardon me that I do not preface the toast with any lengthened eulogium. Sir George Arthur came but recently amongst us, a total stranger. Yet we have already seen sufficient of him to appreciate his character—to admire that amenity of manner which charms in the social circle, and to applaud that impartiality and uprightness which mark the discharge of his public duties. Brethren, rise, and with full honours drink to Sir George Arthur, Governor of Bombay."

Bro. Captain ARTHUR returned thanks for his father's health in a

speech which was received with great satisfaction by the Brethren. He avowed his own steady attachment to Masonry, and his admiration of its tenets, and his regret that his father was not a member of the Craft, although a Mason in principle and conduct; he concluded by proposing in a pleasing manner, Mrs. Burnes and the wives of Freemasons.

Bro. BURNES returned thanks, and observed that, notwithstanding our exclusion of the fair, many of them were devoted to the Craft, and amongst these was the unobtrusive person whose name was coupled with the toast. He hoped the day would arrive, when the ladies, retaining all the charms and amiability they at present possess, would also acquire the power to keep a secret, and thus become entitled to share in Masonic gratifications. He concluded by proposing the Masonic Lodges of Western India, entering particularly into the reasons which induced him to sanction the recent establishment of the Lodge, Rising Star of Western India, for the admission of native gentlemen into the Craft.

Bros. WELLIS, DON, and BOILEAU returned thanks respectively for the Lodges Orion in the West, Perseverance of Bombay, and Hope of Kurrachee.

Bro. H. FAWCETT returned thanks on behalf of Lodge Rising Sun of Western India.

Bro. BUGHANAN, Senior Warden, then proposed, in a very suitable manner, all poor and distressed Masons, wherever dispersed and however distressed, throughout the globe.

Bro. BLAKE, Senior Deacon, proposed the visiting Brethren, and 12 o'clock having arrived, the meeting dispersed, every Brother highly delighted with the proceedings of the evening. We should have stated that a suitable song followed each toast.

August 29.—The *Bombay Courier* gives a very elaborate account of a splendid fancy ball given by Lady McMahon, in the Masonic Hall, which was fitted up with much taste and elegance for the occasion. The various characters were sustained with much humour, and were dressed with the utmost correctness. The road from the church to the Masonic Hall, nearly a mile long, was lighted up a la Vauxhall of the olden time. The supper rooms were thrown open at one; after refreshment dancing was resumed until four o'clock.

The Brethren of the Lodge St. Andrew's in the East have testified their regard for our Right Worshipful Provincial Grand Master of Western India, by the offering of an appropriate jewelled cross, accompanied by an address and resolutions. We have now the additional gratification of receiving a copy of the reply of Dr. Burnes, dated the 5th instant, which will be found below, and will be, we doubt not, perused with much pleasure by the Brethren. The presentation of a *Bible* to the new Lodge is no bad answer to certain objections, lately raised to the Craft in the local press.

To the Right Worshipful Brother JAMES BURNES, K. H., &c., Provincial Grand Master of Western India.—Right Worshipful Sir and Brother,—We, the Worshipful Master, and Senior and Junior Wardens, of Lodge St. Andrew's in the East, have the honour to forward to you three resolutions, unanimously passed in open Lodge on Wednesday, the 21st ultimo. Admiration of your character, and gratitude for your support of the Craft, are feelings common to the Brethren at large, and need not, on the present occasion, be adverted to by us. As a testimony, however, of our thanks for the honour you did us at the recent conse-

creation of our Lodge, we now beg your permission to carry out the resolutions which the Brethren have deputed us to present to you.

(Signed) R. Horrocks, W. M., D. Buchanan, S. W.,
R. B. Brett, J. W. A. Ramsay, Sec.

Poonah, 3rd Sept. 1844.

Resolved unanimously—First, That, in order to indicate our feelings of brotherly love and respect for the Right Worshipful Brother James Burnes, K. H., Provincial Grand Master of Western India, and to commemorate his late visit to Poonah, as well as the recent consecration of the Lodge St. Andrew's in the East, at which he presided, we present him with an appropriate badge or jewel.

Second,—That such badge or jewel shall be a Knight's Cross of the Guelphic Order, handsomely set, and enriched with brilliants; and that it be presented to our Right Worshipful P. G. M. and Brother, in the name of the Worshipful Master, Senior and Junior Wardens, and all the Brethren of the Lodge St. Andrew's in the East, by a Brother hereafter to be appointed.

Third,—That a letter be immediately addressed to our Right Worshipful P. G. M. and Brother, to be signed by the Worshipful Master, and Senior and Junior Wardens of the Lodge, accompanied by copies of these resolutions, and requesting his acceptance of such badge or jewel; and that on the receipt of our R. W. Brother's reply, Brother Spencer Compton be asked to obtain the same from Calcutta.

(True copy) (Signed) R. Horrocks, W. M.

Reply.—Worshipful Sir, and Worthy Brethren,—I have had the gratification to receive your communication of the 3rd instant, announcing that, at a meeting held on the 21st ultimo, your Lodge was pleased unanimously to vote to me, as a token of brotherly love, a Knight's Cross of the Guelphic Order, enriched with brilliants, and deeply indeed do I value this generous and splendid testimony of your fraternal affection and regard towards me.

You are kind enough to say that the gift is intended to commemorate our recent happy meeting at Poonah; but believe me, dear Brethren, no token was necessary to keep for ever alive within my breast the emotions excited by your kindness on that occasion, and that my heart will be cold indeed when it does not warm at the recollection of that kindness, or at the sight of those worthy Brethren, who, not content with having then welcomed me with the most liberal hospitality, are now overpowering me with further munificent proofs of their respect and attachment.

I accept with pride and gratitude your handsome and appropriate gift, requesting only to name one condition, which I enjoin you as good Masons to comply with, namely, that you will, in return, permit me to make a suitable present to your Lodge. I shall then wear your cross, not only as a valued gift from beloved Brethren, but likewise with the gratification of feeling that, by accepting it, I have not impaired your means of contributing to the true and legitimate objects of Masonry.

It is my purpose, accordingly, to obtain from home your Charter from the Grand Lodge, and to present it to you. This, and a Bible for your Lodge, you will accept as my tokens of love, and on this understanding I have consented to Mr. Spencer Compton's obtaining the cross from Calcutta, and shall gladly receive it from the hands of that esteemed Brother, as your representative, when it arrives.

Again assuring you of my gratitude and brotherly love, and praying the Great Architect of the Universe to bless and prosper you, dear Brethren, in all your laudable undertakings,

I ever am, your affectionate friend, and faithful Brother,

(Signed) JAMES BURNES, P. G. M.

To the Worshipful Brother R. Horrocks, Master; the worthy Brothers D. Buchanan and R. Brett, Wardens; and the Brethren of the Lodge St. Andrew's in the East, at Poonah.

Dombay, Sept. 5, 1844.

REVIEW OF LITERATURE, &c.

The Historical Landmarks. R. Spencer, London.

Dr. Oliver, whose labours in Freemasonry appear to have no respite, has advanced to the 12th number, and sustains, Atlas-like, the world Masonic on his shoulders. The interest of "the Landmarks," if possible, increases; indeed we are startled at the extent of even his researches. The Masonic Calendar records, as one of the "remarkable occurrences" in the Order, that certain scrupulous Brethren burnt many valuable manuscripts in 1720; but these Historical Landmarks would lead us to be sceptical on the *fact* itself. So extraordinarily extensive are the notes appended therein, that we could almost believe in the romantic discovery by the learned author of some mode of the reproduction of these very manuscripts, or at least of his having happily found duplicates, be this as it may, our admiration of the wonderful development of Masonic knowledge can only be expressed by that sense of gratitude which we have no doubt will pervade the world. In this sentiment we are not mistaken; for the Editor of the *Freemasons' Magazine*, published in Boston, U. S., has with equal grace and delicacy dedicated the third volume of that interesting periodical to the most distinguished Mason of the age, Dr. Oliver.

The Freemasons' Monthly Magazine. U. S. No. 12.

This number completes the third volume of this useful publication, and is, as we have already stated, dedicated to the *Rev. Geo. Oliver, D.D.* The terms in which this dedication is offered are highly creditable to the author, and will be received by the esteemed object of his respect with brotherly affection and esteem. The compliment is truly Masonic; the claims of private, friendship—state—nation—hemisphere—are all passed over, and the very first Mason is selected for this mark of attention irrespective of country. An American Editor selects an English divine for the subject of his eulogistic gratitude!

It is in such acts as these that Masonry stand forth pure, illustrating her system by the best mode of admonition to the world. The contents of this number embrace many valuable papers. That "On the best means of extending the usefulness of Freemasonry," (translated from the German,) is well written, and states frankly where improvement is so much wanting—in the extended promulgation of our *fundamental doctrines*, and in the founding of *public institutions*. "The

revival of the Orders of Knighthood" in Hartford, Conn., appears to be promising. The "English Mission" is strongly recommended, and it is suggested that it shall have ample powers. "Triennial Meetings of the General Grand Chapter, and General Grand Encampment of the United States," were held at Newhaven on the 10th of September; many addresses were delivered, the most interesting by Sir Knt. Flagg, as "the production of a well-disciplined and well-informed mind;" after stating the general usefulness of the Order, the orator spoke of its having disarmed the foe, turned aside the scalping knife, and stayed the murderous hand of the pirate. "An Oration," by the Rev. E.V. Levert, is worthy the study of Dr. Oliver, which are sufficient to mark our estimation of its value. "The Correspondence" proves how surely the Magazine is progressing. Masonic intelligence is given from the Grand Lodges of Indiana, Kentucky, Mississippi, Maryland, Connecticut, and New Hampshire.

Freemasons' Calendar and Pocket Book for 1845. R. Spencer, London.

We will venture to say that of all pocket-books assuming to be essential to a particular community, this is the most specious. We had intended to have issued a prospectus of a Masonic Calendar for 1846, and thereby to have given the Fraternity an opportunity of judging whether our editorial powers might not have proved worthy to rival those that be; but finding that Bro. Richard Spencer has been selected to arrange and print the present calendar, we deferred our intention; and although in expressing some disappointment in the new arrangement, we refer more to the Board Editorial of General Purposes, by whom he has been cramped, than to our Biblioplist himself, who has endeavoured to make amends by many useful additions; thus he has given us an almanack, cash account, stamp list, &c.; but we lose the ancient charges to the master, and we ought to have in addition the original "Prentice" song, by Matthew Birkenhead, and the charge itself. In the list of Grand Officers there is a curious mode of style; thus all above the Grand Secretary are called *Esquire*—he rejoices in that of *Mister*; after him Peter Thomson re-commences the squirearchy, the names of W. Rule and T. Barton again resume the mistership; the list of representatives then conclude the list, under the class *Esquire*."

All this is very silly. The table of Masonic precedence should be regularly observed, not the popular or social distinction;—why discard the designation "BROTHER." However, we now entertain some hope of amendment even in the Pocket Book.

Latomia. No. 8. June 1844. J. J. Weber, Leipsic.

We should perhaps have allowed this number of the *Latomia* to pass without comment, had not forty-six pages been devoted to a short history of Freemasonry in England, with a list (copied from the Calendar) of all the Lodges and Chapters under the constitution of England. Such information must be so important to the Masons of Germany visiting us, that we are induced to alter our original intention of being silent. We have before alluded to the meagreness of the Calendar, as published by authority of our Grand Lodge, and would again call the attention of the proper persons to the opportunity that now presents itself of

making our Pocket-book a useful and valuable, as well as an expensive book, by procuring a list of all the continental Lodges, with days and places of meeting. A work of this sort is much wanted; and had we not been tenacious of trespassing upon the preserves of others, would long ere this have given to the public the much desired information. The form and portability of the Calendar is more adapted to the purpose than the *F. Q. R.*, and the extended circulation that it would in consequence command, would fully compensate for any expense that might be incurred to obtain correct lists.

The *Latomia*, No. 8—an excellent number, full of interest and information; and as “German can now be learnt without a master for a mere trifle,” we can assure our readers it is well worth their while to do so, as a perusal of the work in question will repay the Masonic student for the trouble of learning the language.

Hand-Book of Phrenotypics, &c.; with many other pamphlets on the Power of Memory. By Brother Major Beniowsky. Bow-street.

It is now two years since we commented on the earlier productions of this gifted man and Mason. Our visit to him at the time partook of pain and pleasure,—of pain that such a man should by any circumstance be reduced to a zero of station whence the change must of necessity be for the better; but in the Major there was a buoyancy of spirit which is every thing to the hope; and it was not difficult to predict that “mind” would not remain inert. We told the author at the time that our next visit to him would be under different circumstances. He was then sought for in private, and with doubt. His system has progressed—his house (for he now rents a respectable house in Bow-street) is calculated for the reception of the higher orders—his subjects become known, and his character appreciated. Besides the works he has published, he has Elementary Phrenotypic works on Medical Botany, and Nosological Tables, besides many on other subjects. One suggestion we would make to the Major, as well as to Bro. Rosenberg—it is that they should meet; and no truer test of the truthful value of the Phrenotypic system could be given than to impart to such a pupil as Bro. Rosenberg the knowledge of the English language.

The Yorkshire Weather Almanack. By Geo. Sugden. Mann, Leeds; Spencer, London.

The great advantage of this Almanack is its simplicity—the predictions as to weather are grounded on reasonable views, and the contents are generally useful.

An Essay towards a New Translation of the Epistle of St. Paul to the Romans. By Bond H. Cooper, B. A. Hamilton, Adams, and Co., London.

The reverend and learned Author is evidently imbued with much fervency and zeal, and has enlisted these qualifications very advantageously in his work, which he intends as a prelude to one of greater magnitude. The plan of arrangement adopted in this difficult subject—for difficult it is—is by argument, translation, and paraphrase; and to those whose minds can grasp the importance of the subject-matter itself, we have no doubt the Author has afforded the opportunity of still further developing that grand scheme on which even redemption from sin depended.

The Horse Shoe. By John Small.

The Author of this poetical effusion, apprises us on the title page that it is "not for sale," and that he does not affect the character of a literary man, albeit, however, he cannot gainsay the proverb—"Poeta nascitur," to be inapplicable to himself. St. Dunstan, who owed Old Nick a grudge, did not, as the tale has gone about, twinge him by the snout, but affixed to Satan's bifid paw a horse shoe! The operation, and its consequences, are told in good metrical rhyme; and "Horny," as Old Nick is jocularly called, is made to acknowledge St. Dunstan to be no fool at his work.

The Herald of Peace. Ward and Co., London.

Subjects—A Consideration of War as opposed to the Spirit of Christianity—Bishop Warburton on Duelling—Pauper Children—Borrow's Bible in Spain—Peace proceedings in foreign parts, viz. America, France, West Indies—S. Regand's fourth Journey on the Continent—Peace Proceedings in England—Members of Parliament—Memorial of the London Peace Society, on the affairs of Morocco—Hayti and Tahiti—Miscellaneous—Passing Events. Such are the contents of the last number, which, like its predecessors, breathes the purest sentiments of universal peace; to review it would require many pages, we can only repeat our best wishes for the success of a Society that has for its object no less than the regeneration of mankind.

TO CORRESPONDENTS.

BRO. MORRIS LEON.—This first communication only reached us on the 30th September, the second is noticed elsewhere. Many thanks.

ONE OF THE DELUDED.—We give a reply in the words of a distinguished Brother; "Every man is a charlatan who extorts money by charging for sixpenny trash, the amount that should only be paid for works of science, and that too, under the plea of conveying knowledge that cannot otherwise be obtained." We do not name the party, *qui caput ille ferat*.

H.—We decline giving any opinion on such worthless trash.

THE GHOST OF PETER GILKES.—Rest thee! when living, the affair was unlucky for thy reputation; but as the party does not refer to it (simply because he dares not), why dost thou? Peace be to thy manes, honour to thy memory; when *he* (—) shall visit Tartarus, introduce him to Sisyphus, who may be glad of a respite.

A MASON.—Yes; the surmises are correct; no one is more indebted to his moral benefactor than the oblivious one, who mistakes his position for one of authority; he does not, however, "ape humility!" the other has "snakish" propensities, and can "snub" a poor Brother with perfect ease. *Layster would not have admired his phisog.*

A SHROPSHIRE BROTHER.—Sir A. V. Corbett has probably resigned, his name does not appear in the Calendar.

A BOW OR SPEECH.—In 1723 it appears, by the Const. p. 63, that these terms were synonymous. A Grand Master on his election, might acknowledge the honour by either one or the other as he pleased! Thus, in case *speech* was impossible the *bow* might be handy. We recommend the adoption of the latter to a certain member of the present G. L. whose *bow* however ungraceful, would be more pleasing than a wiredrawn *speech*.

SARDONICUS writes somewhat illegibly; we can only deecypher certain words, as Isaak's claret, or Isaak and claret; but what is meant?

WHIM.—We are obliged by the caricature "Can I speak with the Editor." The *ursa major* may pass well enough for the growler, but we disclaim *ursa minor* as the impersonation of our own Editor.

PRIVILEGE.—Faugh! read the leading article, and club wit to form likenesses of the miserable clique.

TRUTH.—The case quoted is not in point. You may plaster a dank damp wall with the most costly materials, yet the noisomeness will exude; a good workman would set about correcting the evil rather than smouldering it. Ten years hence, when "the builder is smitten" (*our correspondent's words*) that very address will tell a different tale.

CHARACTER.—Honest Isaak Walton has been dead these two centuries. "He was a plain homely unsophisticated creature, abounding in the milk of human kindness—cheerful and considerate in his nature—affable in his demeanour." We know, and intimately too, some Waltons who approach "honest Isaack" in these qualities, and there *may* be some, in whom it would be no disgrace to attempt to do so.

BRO. W. RODEN, M.D..—The interesting paper is given at length.

BRO. J. HODGKINSON.—Our warmest thanks are due for powerful support when most needed.

A BROTHER OF ETON.—Thanks for some remarks of the Duke of Wellington, when an Eton boy.

A MASON.—Sir A. V. Corbett having resigned the province, it falls under the superintendence of the G. R., who will act, provided he receives a written authority from the G. M.

A QUERIST.—Nothing more easy; enclose as many "Queen's head stamps" as you think will *liberally* cover the expense of correspondence.

THE TWO —.—There is the difference of a letter in the names; in stature, none—in bulk, great—in age, some ten years. Both were *figurantes* in the "Tale of Mystery;" one however was innocent of an infamy which unbecame the grey head of the other, whose few hairs have since found shelter in a wig. He does not approve the portrait because (so he says), that it has been mistaken for his own—*credat Judeus!*

CONFUCIUS.—Intelligence from Hong Kong makes no mention of the rep. of the G. L. of Ireland. *On dit*. He is on a visit to the Lewis-King of Sumatra, whose whereabouts however, not being eastward, we doubt the rep.'s progress is not thereabouts. His name is still in the Calendar as large as life, as representing the G. L. of Ireland in that of England. How drolly his Chinese clients must think of this!

DIALOGUES OF THE DEAD.—Under consideration.

BRO. JOSE ARIANO'S LETTER.—We agree in Dr. Crucefix's reply.

A MASONIC ARTIST complains, that in a Masonic portrait recently published, the square is wanting. How is this? without the square the moral is defective.

AN EYE-WITNESS.—Dotage does not excuse want of good manners; let *the* member of the G. S. L. take the hint.

BRO. ALLEN AND BRO. MARTIN.—Future correspondence will oblige.

BRO. PUCK.—In 1780, "Harlequin Freemason" was performed *successfully* at Covent Garden Theatre. The suggestion of a pantomime founded on "Sumatra waggeries" is too late for the present season, or Bro. Bunn would jump for joy. What a capital cast—L. Harlequin, W. Columbine, B. Fairy, J. Clown, H. Pantaloon, M. (—), K. Scaramouch, Gnomes Fairies and Furies by the tails of each.

BORNEO is surely an ourang-outang, to suppose us ignorant of the "natural history of reptiles." The article "An Alligator's Feast" is a piracy from the Edinburgh Review, and therefore inadmissible. St. Louis will no doubt be canonized in Sumatra, that is, if he shall ever revisit the alligators and crocodiles of that ilk, who look as much as to say "dont we wish we may get him."

A. O. is wise as well as rude. If we knew him we would convey him in our van to the Board of G. P. and give them a case of impertinence on which to sharpen their wit. The portrait may or may not be a likeness; but there is a want of good taste in the circular.

WIDEAWAKE has an idea that he really saw the two Kilkenny cats eat each other all but the tails. This is something new; did it occur on the 4th inst?

THE GHOST of a G. R. is perturbed at the late "pot and kettle" display. He has "a rod in pickle" for one, and a "line with a hook" for the other, when either shall attempt to

pass the Styx. The Ghost says he has a decent practice on the other side of that delightful river in the world under ground. We were not over partial to one another here, but being separated we can now agree.

THREE PAST MASTERS.—Our leading article having in a great measure anticipated the subject, the letter to Bro. W. H. White on Favouritism, &c. is deferred.

A MASON.—Life is uncertain; give notice of motion.

ONE DISAPPOINTED.—It is true that five Grand Lodges have passed since the first notice of motion to relieve widows. But never fear, the mover can bide his time, and has a privilege that many want—*temper*.

A MASON OF THIRTY YEARS STANDING.—You at least have no hope until the red apron shall become the reward of every London Lodge in rotation on this principle "*detur digniori*."

SPANISH AND GERMAN BRETHREN will much oblige us by making proper names clearly intelligible; our ignorance of foreign languages prevents us from doing justice to our kind translators, who living at a distance, cannot correct the proofs of their articles.

BRO. CHAMBERS.—Many thanks for the kind letter. Dr. Crucefix desires his attention to the leading article on the subject.

A SHARE BROKER, NOT HOLDER.—The Railway project from Sumatra to Hong Kong via London, is really in *nubibus*. The only point for consideration is the probable advantage of the tunnel over the rainbow. The latter is the favourite scheme of the P. G. M., but the "King of the Craft" insists that the tunnel will prove the safer spec.

A WELL WISHER.—Has he neither name nor address?

A BROTHER PAT.—The account of the doings of the Doctor in Ballinasloe is piquant, he seems to have, in his hurry, grasped a *backthorn* stick with the pricks in it; no wonder he smarts under the self-inflicted torture. The spy of the north is too contemptible for notice.

DISCIPLINE AND PRACTICE.

A SCOTTISH REFORMER.—Our practice in the Scottish Masonic Court is not over extensive, but we will endeavour to reply to the queries.

1. If the consent in writing be not delivered in on the day by the Candidates proposed as Office Bearers, the nomination is void.
2. The Candidates *must* be elected and *installed* on St. Andrew's Day—if not present they cannot be installed, consequently they cannot legally act until they are sworn into office.
3. No Grand Officer can legally initiate Candidates in a country Lodge unless regularly deputed by the Master thereof.
4. The Master of a country Lodge cannot initiate in an Edinburgh Lodge, Candidates as members of his own Lodge; he may, by consent of the W. M. initiate a Candidate, but such Candidate must be balloted for as a joining member of the said country Lodge.

DUBITAS.—All hail, old friend! We are right glad to find thee up and stirring. *Prudent* Brethren may have done well to snap up £60; we *warrant* they can keep a *dead* reckoning, as the song says, "row brothers row." If Dubitas can support his allegations, a case may lie; but we suspect it will merely realise the fable of "The fox and the geese."

A PAST MASTER.—Surprise is natural at the numerous cases for relief from the Lodge, which is two years in arrear with the Grand Lodge! The Lodge may possibly join in the cry of "privilege;" but we have a trident as well as Neptune, and do not keep it for mere show.

A GRAND OFFICER inquires, if it be not a breach of privilege that his name should be excluded from the list of those who attended Grand Lodge? We can only refer him to the Grand Secretary for a reply.

A PAST MASTER inquires, why the name of Bro. J. Leander Starr, P. G. M. for Nova Scotia under the Grand Lodge of Scotland, who visited the Grand Lodge of England in September last, was omitted in the list; and whether such omission be a mistake in discipline or good manners? Strictly speaking, it partakes of both.

A PAST GRAND STEWARD should prefer his complaint to the Board of General Purposes, if he can show cause. The red apron should be a mark of distinction for duties performed, not a brand for omitting to pay expenses.

A CORRECTOR OF ABUSES.—“No master of the tavern or *house* at which the Lodge meets shall be appointed to, or hold any office, without a dispensation from the Grand Master.”—(Const. p. 59, art. 3.) The necessity for such law is sufficiently obvious, and should teach the “host of a house,” where a Lodge is held, of which he is a member, that so far from officiously interfering with the affairs *more* than any other member, it is his duty to cater for the comfort and convenience of the Brethren. He is certainly not disfranchised as a Mason by being the landlord; but it would be more delicate to refrain from voting on all occasions—in fact, it would be prudent to retire from the membership of such Lodge altogether.

FAIRPLAY.—*Vide* p. 63, art. 13, Const.—A proposer must be responsible for all fees of initiation; in default, he must be dealt with by the Board of General Purposes.

ARISTIDES.—1. To petition for a warrant for a London Lodge is no breach of privilege. 2. The manner of putting the question on motion and amendment by naming the parties was a breach of propriety; perhaps, however, not of discipline.

A SECRETARY.—The numerous errors in the calendar must be shared equally by the Lodges and the Board of General Purposes, who are the responsible parties.

A GRAND STEWARD.—With a little moral courage present circumstances would have favoured the attempt. The Board should be formed immediately after the grand festival, so that it may act constitutionally, and become worthy of the red apron.

ARCH MATTERS.

A SCOTTISH REFORMER.—

1. Chapters should take rank numerically.
2. The Scribes should record the names and addresses of Companions to the Supreme Grand Chapter, and pay the registration fee.
3. The Grand Chapter can recall warrants as a punishment for indiscipline in subordinate Chapters, and take public measures to prevent the parties from exercising any privilege until atonement be made.

A. O.—Should not be content with complaining to us of the malpractice in the irregular qualification of Principals, but send the case itself to the Committee of General Purposes. It is just the case to be dealt with by the Grand Chapter.

FIDELITAS.—The resignation in itself was unimportant, perhaps satisfactory to the Chapter; but the terms in which it was conveyed were most unmasonic.

TEMPLARS.

The correspondence in relation to the Grand Conclave is such, that at present it is better to defer its consideration.

ASYLUM.

ONE PRESENT.—We are obliged by the report of the proceedings of Oct. 23, in which heartless recklessness was but too apparent; indeed, it called forth from the Commissioner this expression—“You have defrauded the charity.”—Need we say more?

. The ASYLUM BALL is fixed for the 22d JANUARY, 1845.

THE COMING YEAR.

THE mother by her infant's bed,
 With many an anxious, secret sigh,
 Prays blessing on its gentle head
 To manhood up from infancy :
 Alternate thoughts her bosom fill,
 Alternate visions—joy and fear—
 As pass the hastening moments by,
 That bring her to the Coming Year.

Sickness has struck yon reverend form,
 In silent sadness gathering, view
 The tearful wife, the children fond,
 The long-tried friend :—a mournful few,
 All hope seems past—no pleasing thoughts
 Have these, the coming time to cheer,
 But memories, fraught with happier hours,
 Make mournful seem the Coming Year,

The bowl is full—the revel high—
 Joy and the wine-cup both are brimmed ;
 All care the Present can defy,
 The Future by no fears is dimmed.
 All, all is light !—Give joy its length,
 Beauty and youth have nought to fear :—
 Yet, pause a moment !—health and strength
 Are wanted, for the Coming Year.

Alone, in heedless disarray,
 With serious brow and tearful eye,
 Those pale and anxious cheeks betray
 A bosom fraught with agony !
 Sin, new repented, weighs thee down ;
 Thy pallid lips, in earnest prayer,
 Are raised for pardon, to the Throne—
 For mercy in the Coming Year.

By friends neglected or betrayed,
 The fated two, with mingled tears—
 The future view in darkest shade
 Nor deem that comfort can be theirs.

The Coming Year.

Bright child of mercy—Heavenly Hope !
 Descend thou to this suffering pair,
 Bring healing on thy balmy wings,
 And cheer them in the Coming Year.

Round the warm hearth by plenty blest,
 A living circle cries "Rejoice!"
 While age and sober manhood rests,
 The roof resounds with childhood's voice.
 Thanks for the past, and comfort now,
 Bless the glad home with festive cheer,
 And silent prayers paternal, breathe
 Fond hopes for many a Coming Year.

Mother—thy child shall bless thee still !
 Mourners—Repeat "THY will be done!"
 Rev'llers—Let thought restrain the will !
 Sinner—With prayer thy guilt is gone !
 Poor Ones—Have hope in every hour !
 Rich—Let the Poor your comforts share !
 And all be glad, that virtue's power
 Can happier make the Coming Year !

EDWARD BREWSTER,
 P. M. Lodge of Concord.

SONNET.

FILLING my mind with shadowy forms of fear—
 Unholy shapes—that flit in Morpheus' train—
 That shrilly shriek that bursts upon mine ear,
 Is it a cry of sorrow or of pain ?
 Weeps there a father, that a second Cain
 But now hath slain his brother?—Doth the grief
 Of some pale, sorrowing mother, o'er the slain
 And mangled body of her Babe, find a relief
 In that wild shriek of horror?—Is it writhe
 Of mind or body that excites that cry,
 Filled as it is with o'erfraught agony ?
 Comfort in grief!—the cause of that wild wail
 Was I—who trod on sleeping Pussy's tail !

E. B—.

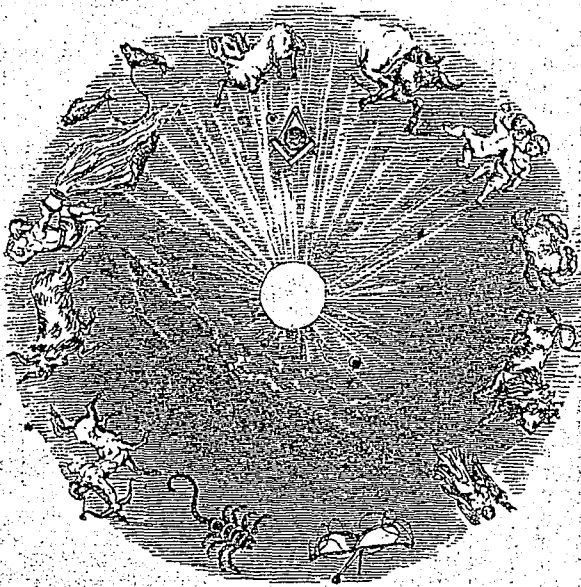
- General Purposes (New Board) 196
 Generous Liberality437
 Gleanings from Masonry..149, 403
 Globe (the)387
 Governess Benev. Inst.70, 182
 Grand Master1, 117
 ——— What will he do?299
 ——— Election of2, 118
 ——— Lodge. .4, 61, 193, 303, 441
 ——— Conclave. .63, 196, 307, 445
 ——— Stewards' Lodge66
 ——— Officers.119
 Grylls, Rev. H.244, 369
 Grant, Alex.308
- Hall, T. H.74
 Hersee, Bro.55, 190, 295
 Hodgkinson, Bro.209, 382
 Hobbs, Bro.437
 Howe, Earl475
- India105, 243, 360, 493
 Instinctive Aversion.423
 Invisible Shield.423
 Jones, Rev. D.274
 Ireland, Grand Lodge. .44, 94, 235,
 335, 423, 481
 ——— Masonic Differences in. .95,
 235, 482
- Jewish Charity451
- King of the French311
 King of Sweden8, 311
 King of Prussia and the Jews. .449
 Knights Hospitaller38
 Knight Templars41, 431
- Landmarks of Masonry..184, 243,
 503
- Latomia370, 503
 Lane, John (*D. C. L.*)490
 Leading Article . .1, 117, 251, 381
 Lexicon, Masonic22, 163, 407
 Lemon, Sir C.84, 225
 Leinster, Duke of.235
 Leeks, E. F.312, 448
 Lee, Charles.468
 Literature.109, 243, 502
 Library and Museum283
 Life Association (Scottish) . .476
- Masonic Intelligence 60, 192, 303, 440
 ——— Anecdotes . .181, 286, 422
 ——— Trestle Board.244
- Masonic Jews . .259, 298, 304, 371,
 427
 ——— Tontine284
 Masonry, Landmarks of184
 Mathew, G. B.356
 Masonry and Misrepresentation 362
 ——— Contrasted with Into-
 lérance370
 Mant, Ven. W. B.484
 Mexborough, Earl of220, 469
 Moore, C. W.244
 Moore, W. D.474
 Mountnorris, Earl of251, 318
 Mother (A), of Freemasons . .282
 Murder (Vindication of Charac-
 ter).182
- New York, Report of Grand
 Lodge.492
- Obituary.71, 215, 312, 452
 Thos. Horth and wife; Alfred
 Allen; Mrs. Fowler; Viscount
 Sidmouth; Kate Davies; Hen-
 rietta Roberts; Frederick Moss-
 dorf; Bishop Griswold; Captain
 Gordon; General Edwards; S.
 Tucker.
 G. Northouse; G. Dickenson;
 Dr. Nunn; G. Philipe, jun.;
 Thos. Hudson; Sister of Dr.
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 Cobb; Thos. Whitney; Luther
 Horne; Captain Mitchell; Gen.
 Morgan Lewis.
 Earl of Mountnorris; John
 Bond; Thos. Hyatt; Rev. G. A.
 Gab; Margaret Savage; Alex.
 Deuchar; Joseph Buonaparte;
 Geo Hirtzel.
 Williams; John Wheeler; Sir
 C. Dance; Donald Mc Ara;
 Charlotte May.
- Objections of the Anglo-Indian
 Clergy.349
 O'Brien, Paper by the late9
 Oliver (Dr.) . .125, 184, 251, 393
 ——— His disclaimer of Disre-
 spect to the late Duke of
 Sussex127
 Outis (To the Editor).338

- Paris, excellent mode of Charity 491
Percy, Rev. W. J. 241
Pilgrim 57
Poetry 55, 190, 295, 301, 439
Portrait of Bro. Baldwin 96
Pollock (the family of) 212
Pottinger, Sir Henry 496
Provincial 74, 217, 314, 453
Presentation Cup to Dr. Oliver 148
Prussian Grand Lodge and the
 Jewish Masons 427
Reporter 66, 309, 447
Rosenberg 29, 246, 283, 284
Royal Order, a letter on 31
Royal Arch, a letter 37
Roman Catholics (Letters) 48
Robert Burns' Chapter 67
Robinson, P. Vyvyan 228
Rose Croix—a Masonic Musing 285
Rosicrucian Crusade 338
Roden, Dr. 385, 456
Salisbury (Marquis), resignation
 of 60
Schools 46, 446
Scotland 82, 326, 476
Sermon, by Rev. D. Jones 274
Senior, Dr. 469
Shaw, Bro. 206
Short Tale with Long Moral 26
Sister (A) on initiation of
 Females 183
Slade, Rev. Dr. 11, 77, 112, 139,
 152, 208, 275, 400, 454
Snewing, W. 25, 301, 439
Stevens, J. Lee 55, 306
Starr, Leander 358
Sumatra 188, 287
Sussex, Duke of 60, 211, 310
Sweden, death of the king 8
Symposium at Scopwick 146
Tale (Invisible Shield) 423
Tableau cult de Hebraique 29
Tablet, (the) and Freemasonry 48
Testimonial, Sussex 60, 192, 310,
 449
Testimonial, Dr. Oliver 60, 125
 — Dr. Grant 106
 — W. White, Dublin 238
 — E. F. Leeks 448
 — Charles Lee 468
Temple, Order of 91, 175
Templer, Rev. H. S. 245
Toxotes 42
Traveller 46
Tucker, W. 232, 297, 325
Tynte, Colonel 322
Venerable Brothers 423
Vennissat, Bro. 491
Vicar and Bishop 8
Washington, General 69
Walter, Bro. 179
Warwickshire, Freemasonry in 189
White, Eales 86
Winged Words of Ancient
 Archers 42, 171, 292
Widow's Fund 61
Wildman, Colonel 459
Zetland, Earl of 1, 318

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34	1	5	0	1	6	7	1	8	7
35	1	5	2	1	7	2	1	9	3
36	1	5	10	1	8	0	1	10	0
37	1	6	5	1	8	6	1	10	8
38	1	7	8	1	9	1	1	11	6
39	1	8	5	1	9	10	1	12	6
40	1	8	9	1	10	4	1	13	6
41	1	9	5	1	11	0	1	14	8
42	1	9	9	1	11	9	1	15	11
43	1	10	0	1	12	6	1	17	3
44	1	10	10	1	13	7	1	19	0
45	1	12	2	1	14	8	2	1	0
46	1	12	6	1	16	0	2	3	1
47	1	13	5	1	17	8	2	5	6
48	1	14	4	1	19	6	2	8	2
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52	2	1	7	2	9	8	3	0	9
53	2	4	8	2	13	0	3	4	7
54	2	6	8	2	16	6	3	8	9
55	2	8	8	3	0	4	3	13	3
56	2	12	4	3	4	4	3	18	4
57	2	16	9	3	8	6	4	3	8
58	3	0	9	3	12	8	4	9	2
59	3	5	10	3	17	2	4	15	0
60	3	10	6	4	2	3	5	1	3
61	3	14	0	4	7	5	5	7	9
62	3	17	2	4	13	5	5	15	0
63	4	1	4	5	0	4	6	2	8
64	4	6	0	5	8	0	6	11	0
65	4	13	6	5	16	3	6	19	11
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CREDIT.—Credit given to Members for half the amount of the first five Annual Premiums; by which means Assurances may be effected, and loans for short periods secured, with the least possible present outlay; and after payment of the arrears, the party will become entitled to participate in the entire profits of the Institution, precisely in the same manner as if he had paid the whole amount of his Premiums in advance, in the usual way.

Thus, for example:—a person in the twenty-fifth year of his age, instead of paying £2 6s. per annum for an Assurance of £100, would be required to pay £1 3s. only during the first five years, when, on payment of the arrears of Premium, amounting to £5 15s., his share of the Profits would be such as to reduce his future Annual Premiums to very little more than the half Premium of £1 3s. originally paid by him. The GREAT BRITAIN is the only Mutual Assurance Society in which this very great accommodation is given to the Assured.

Credit allowed to Members for the whole of the first five Annual Premiums, on satisfactory security being given for the payment of the same at the expiration of five years.

LOANS.—Loans granted upon approved security.

Transfers of policies effected and registered (without charge) at the office.

Claims on Policies not subject to be litigated or disputed, except with the sanction, in each case, of a General Meeting of the Members, to be specially convened on the occasion.

Members, assured to the extent of £1000, entitled (after payment of five Annual Premiums) to attend and vote at all General Meetings, which will have the superintendance and control of the funds and affairs of the society.

An extremely low Rate of Premium, without participation in the Profits, but with the option, at any time within five years, of paying the difference between the Reduced Rates and the Mutual Assurance Rates, and thus becoming Members of the Society, and entitled to a full participation in the Profits.

Extract from the Reduced Scale of Rates, for an Assurance of £100, for One Year, Seven Years, and the whole Term of Life.

AGE	ANNUAL PREMIUM.					
	ONE YEAR.		SEVEN YEARS.		WHOLE LIFE.	
	£	s. d.	£	s. d.	£	s. d.
20	1	0 9	1	1 6	1	13 11
30	1	2 9	1	3 3	2	2 1
40	1	5 6	1	7 6	2	16 4
50	1	15 9	2	1 6	4	1 11
60	3	3 5	3	17 0	6	8 3

Full particulars are detailed in the Prospectus.

A. R. IRVINE, Managing Director.

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

DECEMBER 31, 1844.

FREEMASONRY.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

GRAND MASONIC BALL.

The Annual GRAND MASONIC BALL, in aid of the above Charity, has been fixed to take place at FREEMASONS' HALL, on WEDNESDAY, the 22nd January, 1845, under the direction of the following

BOARD OF STEWARDS.

President Bro. J. LANE, 10, King's Bench Walk, Temple.
Vice-President J. HODGKINSON, Lambeth Hill, City.
Treasurer S. H. LEE, Mayfield Terrace, Dalston.
Hon. Secretary . . . R. FIELD, 25, Tibberton Square, Islington.

AND BROTHERS

<p>W. Aspull, 1, Alfred-place, Bedford-square J. Bacon, Freemasons' Tavern E. Brewster, Hand-court, Dowgate J. Barnes, jun., 127, Oxford-street C. Bowen, 22, Harp-lane, Tower-street W. H. Carlin, 25, Ludgate-street R. Comins, 14, Lincoln's-inn-fields R. T. Crucifix, 7, Lancaster-place, Strand H. Faudel, 7, Queen-street, Cheapside T. Lemale, 62, Chandos-street G. Marriott, 6, Great Chapel-street, Westminster</p>	<p>J. S. Robinson, 10, Myddelton-square M. Sangster, Queen-street-place, Southwark-bridge W. T. Smith, Public Office, Southampton-buildings W. Shaw, 346, Strand R. Spencer, 314, High Holborn Z. Watkins, 108, Regent-street H. Watts, 63, Lincoln's-inn-fields J. Whitmore, 125, Oxford-street W. L. Wright, 17, Conduit-street, Bond street</p>
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From either of whom Tickets may be obtained—for the admission of Ladies at 8s., and of Gentlemen at 13s., Refreshments included. The Profit to be applied to the Fund of the Asylum for Worthy Aged and Decayed Freemasons.

ROBERT FIELD, HON. SEC.

25, Tibberton-square, Islington, Dec. 27, 1844.

FREEMASONRY.

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

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine street.

FREEMASONRY.

ROYAL ARCH.—Bro. J. HARRIS's Improved Edition of his Illustrations to the ROYAL ARCH, in Two Designs, is now ready for delivery.

Price (coloured) in Sheet 7s., bound up in Case, 10s.

Orders received by Bro. R. SPENCER, 314, High Holborn, and all other Booksellers; and of J. HARRIS, 40, Sidmouth Street, Regent Square, London.

EVENING CONCERT.

Under the Patronage of the Right Hon. the Countess of Eldon, the Hon. Mrs. Plantagenet Cary, Lady Antrobus, Lady Bridges, Mrs. Joseph Reid, Mrs. Sutherland, Mrs. Maubert, Mrs. Newman Smith, and Mrs. Thomas Keen, an EVENING CONCERT will be given in

The Hall of the CROYDON Literary Institution,

on Wednesday, JANUARY 22nd, 1845, under the superintendence of Brother HOBBS; the entire Proceeds of which will be given in aid of the benevolent object of providing for the support of an unfortunate Brother and his Family.

In furtherance of this plan, a Subscription List is opened, to which the attention of the benevolent is most earnestly requested. Donations will be thankfully received by J. Blake, Esq., John Chrees, Esq., and George Price, Esq., residing at Croydon, Surrey. Particulars of the case, vide p. 437 of the present number of the *Freemasons' Quarterly Review*.

SUPPLEMENTARY NUMBER.

BIOGRAPHICAL MEMOIR

OF

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX,

MOST WORSHIPFUL GRAND MASTER.

SOCIAL, POLITICAL, AND MASONIC.

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

FREEMASONS' QUARTERLY REVIEW,

PUBLISHED IN MAY, 1843,

AND MAY BE HAD OF

SHERWOOD, GILBERT, & PIPER,

23, PATERNOSTER ROW, LONDON

PRICE THREE SHILLINGS.

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

FREEMASONRY.

MASONIC DIFFERENCES IN DUBLIN.

On or before the 1st January, 1845, will be published,

A FEW MORE WORDS; by the compilers of the tract entitled, "*A few Words on the Degree of P. G. Rose Croix*"; giving an account of the irregular descent of the Council of Rites from an expelled member of the Grand Chapter of Ireland."

The forthcoming Tract will contain a series of letters between Brother John Towler (Deputy Grand Master of the Grand Lodge of the Craft Masons of Ireland, and the oldest member now living of the body styling itself the Council of Rites), and Brother Henry O'Connor, P.M.W.S. of the Grand Chapter of Prince Masons of Ireland. Those, therefore, who desire to judge for themselves, are invited to peruse attentively this Tract, in which they will find not merely an *ex parte* statement, but the whole case, as made out upon each side.

This Tract will shortly be followed by another, in which the opinions of eminent members of the Masonic community, of various countries, will be given to the public.

As the former was in every instance circulated gratuitously, so it is intended to distribute in the same manner, among the Freemasonic community of the United Empire, a large issue of the "*Few more Words*." But as there must necessarily be many persons with whose names or places of residence the compiler may be unacquainted, the present advertisement is intended to signify to those that they may apply for copies by note addressed "*To the Compilers of THE FEW MORE WORDS*," at Messrs. Sherwood & Co., the publishers of the *Freemason's Quarterly Review*, 23, Paternoster Row, London; or at Messrs. Fannin & Co., Booksellers, Grafton Street, Dublin; and it is expected that such note will contain twelve postage stamps, to cover the expense of transmission by post.

FREEMASONRY.

Just Published, price 3s. in tuck case, or in silk cover,

FREEMASONS' CALENDAR AND POCKET BOOK for 1845, with a complete List of all the Lodges and R. A. Chapters to the present time, and other Masonic information; containing also Lists of the House of Lords and Commons, Knights of the different Orders, Governors of British Settlements, Courts of Law, &c., corrected to the present time, by authority. This contains also a Memoranda and Cash Accounts.

Russia and Morocco wallets kept for the above.

Just out, Parts 1 to 4, price 3s. each, and Nos. 1 to 13, 1s. each, with Illustrations, of **THE HISTORICAL LANDMARKS**, and other Evidences of Freemasonry, explained in a Series of Lectures, by Rev. Dr. Oliver, Author of "*The History of Initiation*," and other Masonic works.

Also just out, **THREE MASONIC SERMONS**, by Rev. W. J. PERCY, 3s. **MASONIC SERMON**, by Rev. H. GRYLLES, 1s.

R. S. has on sale **SUGDEN'S YORKSHIRE WEATHER ALMANACK** for 1845, price 1s.

RICHARD SPENCER, Masonic Bookseller, 314, High Holborn.

FREEMASONRY.

BROTHER W. POVEY,

MASONIC BOOKBINDER AND BADGE CASE MAKER,

120, FETTER LANE,

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

FREEMASONRY.

W. EVANS,

MASONIC JEWELLER AND CLOTHING MANUFACTURER,

NO. 6, GREAT NEWPORT STREET, LONG ACRE,

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

BROTHER WILLIAM EVANS returns his sincere thanks to his Friends, and the Masonic Craft in general, for their patronage and support, and begs respectfully to solicit a continuance of their favours, which it will be his constant study to merit.

Brother EVANS being really the manufacturer of every description of work appertaining to *Masonic Paraphernalia*, is enabled to supply the members of the Craft, and Lodges, on most advantageous terms.

Every article may be depended upon as strictly in conformity with the constitutions.

An extensive collection of Jewels, Collars, Aprons, Sashes, Clothing, Working Tools, Banners, and Furniture, &c. &c. suitable for the several degrees of Craft, Royal Arch, and Templar Masonry, always ready for sale.

Masonic furniture of every description manufactured to order, on the shortest possible notice.

Letters requiring information respecting any business in the Masonic line, will be punctually answered.

A cash remittance, or an order for payment (in London), is requested to accompany all orders from the country; and his friends may rest assured of the utmost possible expedition, as well as care in the perfect execution of the same.

The Brethren may rely on being supplied with articles of the best quality, and on the most reasonable terms, consistent with a fair profit.

Brother EVANS will feel obliged by *Post Office Orders* being made payable at *Charing Cross*.

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PERSONS of any age, however bad their WRITING, may, in *Eight Lessons*, acquire permanently an elegant and flowing style of Penmanship, adapted either to professional pursuits or private correspondence. Arithmetic on a method requiring only one-third the time and mental labour usually requisite. Book-keeping as practised in the Government, Banking, and Merchants' Offices. Short-hand, &c.

"Under such instructors as Mr. SMART, Penmanship has been reduced to a Science, and the acquisition, therefore, of what is called a 'good hand,' rendered but—the labour of an hour!"—*Polytechnic Journal*.

Apply to MR. SMART, at the Institution,

7, NEW-STREET, COVENT-GARDEN, leading to St. MARTIN'S-LANE.

52, FLEET STREET.

A NEW DISCOVERY IN TEETH.

MR. HOWARD, Surgeon-Dentist, 52, Fleet-street, has introduced an ENTIRELY NEW DESCRIPTION OF ARTIFICIAL TEETH, fixed without springs, wires, or ligatures. They so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer; they will NEVER CHANGE COLOUR OR DECAY, and will be found very superior to any teeth ever before used. This method does not require the extraction of roots, or any painful operation, and will support and preserve teeth that are loose, and are guaranteed to restore articulation and mastication; and, that Mr. Howard's improvement may be within reach of the most economical, he has fixed his charges at the lowest scale possible. Decayed teeth rendered sound and useful in mastication.

52, FLEET STREET. At home from Ten till Five.

NOVELTY, UTILITY, ECONOMY!

SMITH AND COMPANY,

281, STRAND, LONDON.

Inventors, Proprietors, & Special Agents of, & for the following New & Useful Articles.

THE POTOSIAN LIQUID SILVER.

1s. PER BOTTLE, OR FOUR IN ONE, 3s.

By which old worn out Plated articles are instantly *Re-plated* with a coating of pure silver. This pure Liquid Silver is entirely free from any admixture of grosser metals; it restores the beauty of articles utterly useless; and renders that beauty perennial! The operation is so simple that it may be performed by a child.

Specimens of the Operations may be seen as above.

MORE THAN TEN THOUSAND BOTTLES

Of this brilliant and lasting preparation, have been sold within the last few weeks. Wholesale Agents: SUTTON & Co., Bow Church-yard; BELL, Silversmith, York; BIRD, Chemist, Liverpool; and WOOLFELD, Jeweller, Glasgow.

SMITH'S UNIVERSAL CLEANSER FOR THE INTERIOR OF LAMPS—1s. 4d. PER BOTTLE.

Removes all obstructions from the tube, and renders them as clean as new by a single application, and will not injure the Japan and Lacquer, if accidentally spilled over them.

SMITH'S UNIVERSAL CLEANSER—6d. PER PACKET.

For preserving polished Steel, Brass, Copper, Zinc, &c., and restoring them from the most rusty and tarnished state, to one of perfect and lasting brilliancy.

THE GOLD REVIVER—2s. 6d. PER BOTTLE.

Revives at once and with lasting splendour, old tarnished gilding by merely passing a saturated Sponge over the surface; the cost, a few pence, for the restoration of a large gilt frame.

THE NEW GOLD VARNISH—ONE SHILLING AND SIXPENCE.

Replaces the gold where worn off. It is an important addendum to the Gold Reviver, in completing the restoration of damaged or decayed gilding.

SMITH'S NEW SILVER REVIVER.—1s. 6d. PER BOTTLE.

Accomplishes all that the most exquisite taste can desire in the beautifying of plate, and all its imitations: it gives to Albata, Zinc, Door Plates, Tin Covers, &c., a surface of Polished Silver, an operation unattainable by other means, and hitherto unattempted. By its quick and extended efficacy, it saves the servant's time and the master's pocket.

THE PARISIAN LACQUER DETERGENT.

1s. 6d. PER BOTTLE.

Renovates at once, the most soiled or faded Ormolu, Lacquer, and Bronzed articles, Lamp Columns, Finger Plates, Cornices and Poles, are instantly made like new. Cost of revival varying from less than a farthing to a few pence for each article.

Full directions are given with each of the above Preparations for its proper application.

LAMP OIL EXTRAORDINARY.—4. 6d. PER GALLON.

Produces a flame of greater length and brilliancy, than the finest Sperm, and as it burns much longer, it reduces the cost of light fully one-half.

SMITH'S NEW REGISTERED LAMP GLASS CHIMNEY,

1s. EACH, STAMPED.

Ensures a full supply of Oxygen to the flame, and by turning the smoke into light, vastly economizes the oil; and from its power of resisting heat, it may be justly termed fire-proof.

IMPROVED LAMP WICKS.

(Made of pure long fibred-cotton expressly to produce by capillary action a full supply of oil to the flame), ensures a good light when all other means fail.

Note the Address, exactly Opposite Norfolk-street, Strand.

ROBINSON'S PATENT BARLEY is the only genuine article by which pure Barley Water can be made in ten minutes. It produces an excellent mucilaginous beverage, more palatable than that made from Pearl Barley. Mothers, during the anxious period of suckling, will find it a cooling drink; and in constitutions where stimulant and fermented liquors are inadmissible, it is an ample and productive source of comfort both to the parent and the infant. There are numerous other uses to which the Patent Barley may be applied:—Light Suppers, delicious Custard Puddings, Thickening Soups and Gravies, and as an Adjunct with New Milk for Breakfast. It is especially recommended by the Medical Profession as a nutritious food for Infants, being, from its taste and purity, more suitable to their delicate stomachs than any other kind of food. Sold by all respectable Grocers, Druggists, and Oilmen in Town and Country, in Packets of 6d., 1s., and in Family Canisters at 2s., 5s., and 10s. each.

ROBINSON and BELVILLE, the only Manufacturers of the Patent Barley, also of the Patent Groats for a Superior Gruel in ten minutes, Purveyors to the Queen, 64, Red Lion Street, Holborn, London.

Magna est veritas et prevalebit.

GALL'S ANTIBILIOUS PILLS,

SO HIGHLY RECOMMENDED FOR REMOVING BILIOUS COMPLAINTS.

THE daily increasing demand for the above invaluable Medicine is the surest proof of its general utility as a sovereign purgative medicine. The proprietors confidently recommend them for most diseases incidental to the human frame, whether natural or induced by irregular modes of living. Bile, Indigestion, Costiveness during Pregnancy, Habitual Costiveness, Flatulency, Asthma, Gout, Effects of Intemperance, &c., all yield to their sovereign power; their salutary effects have been fully authenticated by the experience of forty years. They contain neither mercury or any deleterious drug, and may be taken by the most delicate constitution without restraint or confinement.—Sold in boxes at 1s. 1½d. and 2s. 9d. each.

HILL'S LITHONTRIPTIC PILLS,

For the Gravel, Pain in the Back and Loins, and all affections in the Urinary Passages. Prepared from the original recipe of the late Mr. Thomas Hill, of Hatcheston. The salutary effects of this admirable medicine are too generally known to need any recommendation.—In boxes at 1s. 1½d. and 2s. 9d. each.

GALL'S NIPPLE LINIMENT,

An effectual cure for that painful disorder, Sore Nipples.—In bottles 1s. 1½d. each.

FENN'S EMBROCATION,

For Rheumatism, Rheumatic Gout, Acatica, Lumbago, Chilblains, &c.—In bottles 2s. 9d., 4s. 6d., and 8s. each.—Sold wholesale by the Proprietors, at Woodbridge and Bury, Suffolk; and, by their appointment, by Messrs. Sutton and Co., Bow Churchyard; Newberry and Sons, 45, St. Paul's Churchyard; Edwards, 66, St. Paul's Churchyard; Barclay and Sons, 95, Farringdon-street; Butler and Co., 4, Cheapside; Evans, 42, Long Lane, West Smithfield; Johnson, Greek-street, Soho; and retail by most venders of Medicines in the United Kingdom.

To prevent imposition, the public are requested to observe, these Medicines cannot be genuine unless the name of BENJAMIN and ABRAHAM GALL are engraved in the Government Stamp, by permission of Her Majesty's Honourable Commissioners of Stamp Duties, to counterfeit which is felony.

PERFECT FREEDOM FROM COUGHS

IN TEN MINUTES AFTER USE,

AND A RAPID CURE OF ASTHMA AND CONSUMPTION, AND ALL DISORDERS OF THE BREATH AND LUNGS IS INSURED BY

DR. LOCOCK'S PULMONIC WAFERS.

READ THE FOLLOWING:—

From Dr. J. D. Marshall, M.D., Lecturer at the Royal Institution; Chemist in Ireland to her Majesty the Queen.

8, High-street, Belfast.

Gentlemen,—I have the gratification of stating that, from all I have been enabled to observe of Dr. Locock's Pulmonic Wafers, they have been of eminent service in the alleviation of severe asthmatic coughs, pains in the chest, &c.

I have no doubt that when they become more generally known in the north of Ireland, they will be as highly esteemed as they are in other parts of the kingdom,

Sept. 21, 1844. J. D. MARSHALL.

Cure of Asthmatic Cough of many years existence. From Mr. C. Bayfield Miller, 15, Cheyne Walk, Chelsea.

Sept. 12, 1844.

Gentlemen,—I am happy to inform you, that the gentleman for whom I procured three boxes of Dr. Locock's Wafers from you last Thursday week, has experienced the most extraordinary benefit and alleviation of his sufferings from their use.

It is gratifying to state, that he has for several years tried every advertised medicine, and has also had the best medical advice, but all to no purpose until now.

(Signed) C. BAYFIELD MILLER.

The particulars of many hundred Cures may be had from every Agent throughout the Kingdom and on the Continent.

DR. LOCOCK'S WAFERS give instant relief, and a rapid cure of Asthmas, Consumptions, Coughs, Colds, and all Disorders of the Breath and Lungs.

To Singers and Public Speakers they are invaluable, as in a few hours they remove all hoarseness, and increase the power and flexibility of the voice. They have a most pleasant taste.

Price 1s. 1½d., 2s. 9d. and 11s. per box.

Agents—DA SILVA & Co., 1, Bride-lane, Fleet-street, London. Sold by all Medicine Vendors.

Extract of a Letter from Mr. Lynch, Chemist, Market-street, Manchester.

Oct. 22, 1841.

Gentlemen,—I enclose you a letter received from a party who has derived great benefit from Dr. Locock's Wafers; I have no doubt if you were to advertise them in this town, the sale would be considerable, as we are constantly receiving testimonials of their efficacy.

I am, &c. J. R. LYNCH.

The following is communicated to the Proprietors by Mr. Lynch, Manchester.

Middleton, near Manchester,

July 28, 1844.

Sir,—I am now forty-four years of age, and I have been afflicted with an asthmatic cough since I was a boy of fifteen years of age, during that time I have resorted to every means in my power to remove it, but in vain until last Sunday, when I sent for a small box of Dr. Locock's Wafers: I have taken two boxes since, and from the effects they have had upon me, I feel no doubt of a speedy recovery.

(Signed) GEO. STRINGER.

PRICE'S PATENT CANDLES burn without snuffing, like the finest wax, and are cheaper in proportion to the light given than the commonest tallow ones. They are sold by respectable Dealers throughout the country at or under One Shilling per lb., and wholesale to the Trade by EDWARD PRICE and Co., Belmont, Vauxhall, and PALMER and Co., Sutton Street, Clerkenwell.

Purchasers must insist upon being supplied in the shops with "PRICE'S PATENT CANDLES," or they are very likely to get some of the imitations, on account of the greater profit afforded to the dealer by these latter.

OLDRIDGE'S BALM OF COLUMBIA,

FOR STRENGTHENING, PRESERVING, AND RESTORING THE HAIR.

THE universal and unqualified approbation which the BALM OF COLUMBIA has obtained in the British Isles, evinced by its having become a leading article of Sale at every respectable Perfumer's in the Kingdom, has extended the demand far beyond the original limits, and has rendered the Balm a desirable article of commerce wherever English habits and refinements prevail. All who are aware of the great importance of "Nature's chiefest ornament"—a fine head of hair, and its paramount interest over all that pertains to the cultivation of the graces, have hailed the introduction of the Balm to their notice with the liveliest satisfaction. Of this high appreciation C. and A. Oldridge have the most convincing proof, in the numerous voluntary Testimonials and Recommendations which they have received, and published, by permission, from time to time. The BALM OF COLUMBIA has only to be known to merit and obtain the same high character in every quarter of the civilized globe.

FOR STRENGTHENING AND NOURISHING THE HAIR.

The Balm (unlike those articles which give a superficial gloss, afterwards making the hair dry and harsh) acts gradually and permanently on the skin and roots, bracing the fibres, promoting the growth, and imparting the highest vigour and elasticity.

FOR RESTORING THE HAIR,

Either when the Head is thinly covered or entirely bald, its most peculiar and marked virtues consist. Where the Hair has begun to weaken or disappear, the application of the Balm, according to the printed instructions given with each bottle, induces a new and beautiful growth. In cases where absolute baldness has arrived, except where extreme age has induced a torpidity on which no stimulant will act, the most gratifying result is obtained, by the appearance of an entirely new growth of hair.

FOR EMBELLISHING THE HAIR,

The Balm is pre-eminently smooth, rich, and beautiful appearance, with a gentle waive, or glossy ringlets, full, luxuriant, and graceful, being the admirable results of its use.

FOR CLEANSING THE HAIR

The Balm is most valuable, as it effects this essential object without drying up the natural moisture, and thus preventing decorative arrangement—a fault so much complained of by those who use ordinary detergent mixtures, and immediately removes the scurf.

FOR THE NURSERY

No article has hitherto appeared which can offer equal claims, its mild, gradual, and salubrious action rendering it perfectly applicable and safe when used with the tenderest infant. A knowledge of these facts has made it an indispensable nursery requisite in the best English families.

The Balm is contained in bottles, price 3s. 6d., 6s., and 11s. each. No other prices are genuine.

OLDRIDGE'S BALM, 1, WELLINGTON STREET,
The Second House from the Strand.

LIMBIRD'S MAGNUM BONUM STEEL PENS.

AT 6d. THE DOZEN, WITH HOLDER.

STATIONERY, envelope and dressing cases, travelling writing desks, ladies' companions, albums, scrap-books, portfolios, and blotting books, inkstands, gold and silver ever-pointed pencil cases, pearl and ivory tablets, &c. Bibles and Prayers in plain and elegant bindings. Name-plate engraved for 2s. 6d.; 100 best cards, 2s. 6d.; superfine letter paper from 6s. the ream; note paper from 3s. the ream; with every article in Stationery of the best quality and lowest prices.

At LIMBIRD'S, No. 143, Strand, facing Catherine-street. Best Envelopes 1s. the 100.