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LATEST.

PARIS.—It appears that Brother Field-Marshal Soult has issued an order, requesting the officers of the French army to take care that no military man shall visit Masonic Lodges! The “L’Orient,” a monthly Masonic periodical, devotes much space to this subject.

The subject of dispute between Brother Clavel and the “Clement Amitie,” is adverted to in the same periodical.

JEWISH MASONS.—On the 25th April, the Supreme Council of Rites, after a very animated and interesting debate, decided that the Prince of Prussia should be addressed on the subject of the exclusion of Jewish Masons, and a commission was named to carry out this decision. Bro. Dupin, jun., is chairman of such commission. The Grand Orient has adopted a similar resolution; but is blamed by Bro. Clavel for merely following instead of leading the Supreme Council of Rites.

THE TABLET *v.* FREEMASONRY.—In a recent number of this *liberal* (!) paper, there is a very gross attack on our amiable Brother Husenbeth, the venerated D. P. G. M. for Bristol, under the head of “Masonic Impudence.” Our opinion coincides with most men of principle, that the anonymous scribbler is generally a scoundrel, and always a coward—indeed, we apologise to Brother Husenbeth for giving any further circulation to such wretched scribbling as that which disgraces even the “Tablet.” Had the poor creature any respect for the memory of the Duke of Sussex, our late illustrious Grand Master, but for whose exertions in favouring Roman Catholics, the “Tablet” would not have existed, he would have paused ere he committed so graceless a libel on one of the best of mankind. We do not say we have done with the subject, for possibly the “Tablet” may inscribe some more of its *memento mori* on its own epitaph.

NEW SUBURBAN LODGE.—The Zetland Lodge will be consecrated on the 9th July, at Kensington New Town, by Dr. Crucefix.

GENITIVE HUIJUS.—The well known calligraphy, or rather kakography, of one of the most courteous of our Irish correspondents reached us “too late” for this number; he will, however, find that we have, in a great measure, anticipated his thoughts.

☞ THIRTEEN petitions were announced to have reached the Grand Master against the increase of dues. The petitions to ourselves amount to nearly FIFTY, in favour of the cause of the widow, all dated subsequent to the 4th June.

THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES—JUNE 30, 1845.

"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.**

THE EXTRAORDINARY PROCEEDINGS IN THE GRAND
LODGE ON JUNE 4, 1845.

——— Trahit ipse furoris
Impetus, et visum est lenti quassisse nocentum.

Thus wrote Lucan, and thus, it would seem, did a majority act on the 4th of June, 1845. It will be our duty to trace, step by step, the circumstances connected with a most eventful Masonic assembly, and carefully endeavour to observe the maxim of our favourite poet—

Tros tyriusve mihi nullo discrimine agetur.

It should be premised, that, at the commencement of the Asylum for

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

Aged and Decayed Freemasons, in the year 1835, it was considered to be an essential point in that contemplated work of benevolence, that pensions should be also granted to the Widows of such Brethren who should have died while inmates of the Masonic temple. That, in fact, the Mason's Widow should not lose all the comforts which, as a Mason's wife, she was entitled to and had enjoyed. The fulfilment of this intention was only delayed — was never abandoned. The contemplated Asylum was unanimously recommended to the favourable consideration of the Craft by Grand Lodge in December 1837, and several Brethren received annuities until the temple itself should be erected.

Some few years after, a second benevolent institution was established. It is not our province, or our inclination, to enter into the relative merits of these charitable institutions. They are both entitled to the protection of the benevolent and the humane. The proposers of the second institution deferred the consideration of the widows until time should have developed the wishes of the Order, and the means by which those wishes could be carried out.

It is clear, then, that the institutors of both these charities entertained favourable views in regard to a provision for the widow of the aged Mason. And it may here be observed, that the Provincial Lodges were made acquainted with all these facts, from time to time; so that no plea could be sustained, on this point of the subject, as to their having, at any time, been taken by surprise. Neither was there any difference, whatever, suggested to be proposed, in relation to provincial or London subscribers. All was settled upon a principle of perfect equality, regulated, it was believed, on that majestic Masonic union—"brotherly love, relief, and truth."—It may be said that the subscriptions to these institutions are all *voluntary*, whilst dues to Grand Lodge are settled by Masonic law, and must be paid.—Of this hereafter. But we may rejoin, that some few years since, when an alteration took place in the contribution of the Schools, that the law of *equality* was made clear and obvious by the payment, instead of dues, of a *fixed amount* from the *funds of Grand Lodge*.

We now come to the subject of the motion that passed in Grand Lodge in March last, by a considerable majority; at which, it should be stated, the Deputy Provincial Grand Master for the province of Devon was present. We should not so pointedly advert to this highly esteemed Brother, but that a circular on the subject has emanated from his Masonic district. Although the motion itself, and the sections therewith connected, have appeared in our former numbers, and will be found also in the present, under the head, "Masonic Intelligence," we shall here subjoin a copy, that reference may be immediately and conveniently made.—

CIRCULAR.—*Freemasons' Hall, 12th May, 1845.*—W. MASTER, I am commanded by the M. W. Grand Master, the Earl of Zetland, to acquaint you that at the last Quarterly Communication a motion was proposed in the following words, and the questions being put thereon it passed in the affirmative, viz.—

“That the rule or regulation in the book of Constitutions, page 111, respecting the quarterly contributions of members, shall be altered so as to increase the amount by Sixpence per quarter, or Two Shillings per annum, and shall stand thus:—Every Member of each Lodge within the London District shall pay towards the Fund for Masonic Benevolence, One Shilling and Sixpence per quarter or Six Shillings per annum, and every Member of each Country and Military Lodge, One Shilling per quarter or Four Shillings per annum.”

By article 9, page 27, Book of Constitutions, the said proposition requires confirmation before it becomes a law; the M. W. Grand Master, therefore, deems it proper to make you acquainted with the circumstance, that yourself, your Past Masters and Wardens may be fully prepared to decide on the question of confirmation at the Quarterly Communication on Wednesday the 4th of June next.

The M. W. Grand Master commands me further to acquaint you, that notice has been given, in the event of the above resolution being confirmed at the next Grand Lodge, that the following propositions will be moved, viz.—

*“That, as an additional contribution of Two Shillings per annum from each Member will materially increase the General Fund of Masonic Benevolence, the sum of 200*l.* per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the 400*l.* already voted by Grand Lodge.”*

“That the widow of any pensioner upon the Royal Masonic Benevolent Annuity Fund, who shall have been married to such pensioner previous to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.”

“That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Benevolent Annuity Fund, shall be eligible to election as a recipient of a proportionate stipend out of such Fund, provided she be upwards of sixty years of age at the time of his death, subject however to rules and regulations analogous to those pertaining to the male pensioners upon that Fund.”

The business of the Grand Lodge will commence at eight o'clock in the evening precisely.

By command of the M. W. Grand Master, the Earl of Zetland,
WILLIAM H. WHITE, G. S.

If the reader will turn to page 253, he will find a circular of the Provincial Grand Lodge of Devon; and another from the Humber Lodge, No. 65, both of which Masonic bodies announce that they had been *casually* informed of the motion having been carried in Grand Lodge, without any notice thereof having been given to the provinces; we do

not know whether any member of the Humber Lodge was *casually* present at the Grand Lodge in March last—we do know that the Rev. Deputy Grand Master for Devon *positively* was present; yet, strange to say, his Provincial Grand Lodge, that met in April, at which he was also present, was *casually* informed of the motion that awaited confirmation. A Masonic tyro, if asked what the word “casual” implied, would reply “accidental, not certain.” It is remarkable that the Humber Lodge takes up the phrase “casually,” and the other words of the sentence of the Devon circular.

The Devon circular, emanating from the Provincial Grand Lodge, is, certainly, according to law, however indiscreet. But we put it very gently to the Humber Lodge, under what article of the Constitutions they can be protected, should any adverse party think proper to cite them before the Board of General Purposes? It may be that their Provincial Chief may grant them an indemnity; still that might not satisfy some thoughtful men. Nor do we clearly see that, because the circular of the P. G. L. of Devon be indiscreet, that a private Lodge of another province is justified in evoking the spirit of discord. The Provincial Grand Lodge of Devon may have sent to Lodges out of the province, but the private Lodge of Humber assumes to address *all* Lodges!

These observations, coming from a Masonic journalist, may appear singular, but we are satisfied that what may be right and proper in the one, is not, therefore, so in another. We have no other governor than PUBLIC OPINION; and our best mode of paying respect to that high potency is, by protecting the legitimate interests of the Fraternity, and maintaining and upholding the principles of the Order. We have suffered somewhat in behalf of public opinion, and may suffer again. But what then? We sustained the shock of prejudice, and if we should again be exposed to it, hope to prove ourselves equal to the trial. In the peculiar discharge of our duty we know but one straight course, in following which, if opposed, we may say with Horace—

“Melius non tangere elamo.”

The two circulars alluded to, both rest their case on the plea, that any additional taxation is both unjust and unnecessary. Now, in simple truth, can an appeal to charity be either the one or the other? Does not the motion go to prove that the abstraction of so large an amount as four hundred per annum, from one fund, and its appropriation to another, must have weakened the former? And that, if *no means* are taken to repair the effect, such fund must suffer? We shall not predicate the propriety of the act, by which the necessity for taxation is as clear as the sun at noon day; nor will we visit the Provincial Brethren with too marked a regret, for their having been consenting parties

to this "robbing Peter to pay Paul" system—for consenting parties they were—inasmuch as notice was very generally given to them on this point—and the project was unopposed by them. It is true, this abstraction did not increase their taxation, it only limited their power to do good, by leaving the casual appeals to the monthly Board of Benevolence, to contend always with the evident difficulty of an impoverished exchequer. But, now that the necessity for increased dues is clear and obvious, the Provincial Brethren, forsooth, cry out that the necessity was unjust, and even arbitrary!

Even while we write thus, we cannot be brought to consider that the Provincial Brethren have acted from a sordid view; we know that they have many claims on their sympathy, and that they may not generally have the advantage of systematic arrangement to conduct their transactions. But that is no reason why they should be exempted from participating in the honour of sharing the heat and burden of the day. Indeed, we considered that the proposition was but just, that they should do so. And we now know that a vast number of Provincial Brethren are of this opinion. It would have been a libel on them had the mover of the case reflected so unjustly on the provinces—whilst any remark on their poverty would have been still more improper, if it really were not ridiculous. Look at the last Grand Lodge—count the noblemen and gentlemen, add the Deputy Provincial Grand Masters; and then include the hundreds who come up for the purpose of opposing this motion! Apparently for such purpose alone. But was there no other motive? All the speakers against the motion could find it in their hearts, or, at least, encourage by their silence, the vociferous discord of their followers, to prevent *fair* discussion. They called those who had acted according to the law "arbitrary and unjust," but of the law itself they lacked the moral courage to complain; whilst they practically illustrated their own rallying cry of "arbitrary and unjust," by drowning the words of others who spoke adversely to them, by mere animal violence.

At the preceding Grand Lodge in March, it was recommended that the provinces should be apprised of the resolution having been passed; but they received no communication until May. On the 24th April, the Prov. Grand Lodge of Devon pass certain resolutions to oppose the measure, which had been *casually* notified to them by their Devon D. P. Grand Master, who, although present when it passed, made not the slightest opposition; but, that Provincial Lodge uttered no complaint against the lateness of the information from the Grand Secretary—that, we suppose, would have been "arbitrary and unjust."

The provinces have not, in fact, made out their case; they were not, by any evasion of the law, or from any act of the promoter, taken by

surprise—the motion had been two years before the notice of the Grand Lodge. The mover, with unflinching courage, had endured every trouble and anxiety ; and, to his credit be it said, when he might have brought it on, at a late hour, certainly, in the evening, on a previous occasion, he conceded to the suggestion, that *its high importance required a more considerate attention than time then promised* ; and having claimed the precedence of other notices, he at the time postponed the hearing, that he then had been for above a year endeavouring to obtain. Another year passed away, yet the provinces protest that they were taken by surprise !

It was our intention to have commented at some length on the address of the noble Brother who moved the amendment, but we must be brief. The settlement of the dues at the Union was perfectly correct, and an equal one-half was reserved for the Provincial Grand Lodge, to apply to its own benevolent fund. But, although such arrangement was beneficial only to the Provincial Grand Lodge, it did not bar their constitutional claim to the Fund of Benevolence itself ; but in all other cases a perfect equality was understood. Where would have been the “spirit of Freemasonry” had it been otherwise ? The District Grand Lodges pay no direct dues ; and why ? Because it was so settled at the Union. But in a measure of the kind proposed, it is but just to include all who repose under the branches of the *Masonic tree*.

The noble Brother hinted that this motion had *disgusted* the provincial Brethren—we assure him of the contrary. It was not with the motion they were disgusted, but with the inattention paid to their communications by the Masonic Government. We beg to set the noble Brother right on this point, at least ; and also on another, wherein he assumed that the Brethren would be more likely to waver in their allegiance than to pass the motion. So far from this being the case, we unhesitatingly avow, that give the provinces their due, in timely care and attention, and we shall never hear another word of discord. The provinces have a right to claim the utmost Masonic courtesy from its government. For this purpose that government levies dues, and is itself paid—aye, paid, in the real sense of the term. Those who are in high office receive their payment in honour and distinction ; those in subordinate situations receive, in addition, very liberal remuneration. The danger lies not in the fear that good motions may create distrust, and tend to disturb the allegiance ; but in the neglect of the Masonic government.

“*Male imperando summum imperium amittetur.*”—Let us be wise in time. After all good will come out of evil ; and as so important a subject must not be lost sight of, we trust when it is next brought before public attention, it will at least secure an honest hearing.

The Grand Officers.—The Wardens and Deacons are the only new appointments, and we congratulate the Craft on the selection. Bro. Sir Richard Bulkely Phillips, Bart., and Bro. Rowland Gardiner Alston, are the Grand Wardens. It is a satisfactory proof of the estimation of our Order, to find Brethren of rank and influence holding distinguished office. The former is Member of Parliament for Haverfordwest; the latter presided some few years since at the Asylum Festival, and has for some time been the very efficient Deputy Grand Master for Essex, under his excellent father, Bro. Rowland Alston. The Grand Deacons are—Bros. J. Heath Goldsworthy and Leonard Chandler, two most deserving Masons. The first was one of the nine Worthies, under the ancient Athol Grand Lodge, in 1813, whose valuable services for nearly forty years it has fallen to the fortunate lot of the Earl of Zeland to reward; and we heartily thank his lordship, in the name of Freemasonry, for an act of justice that had been too long delayed. The second brother is a liberal contributor to all the charities, and a Past Master of St. Paul's Lodge; by the members of whom, as well as by a numerous circle of Masonic friends, he is much beloved.

The Masonic Festival.—The grand festival was numerously attended, but we must enter a caveat against the growing evil, that this annual reunion of the Freemasons of England should be sullied by inattention to order. It is among the mistakes consequent upon irresponsibility, that there is no duty annexed to the office of Grand Steward. We have not time at present to dilate on the subject—in our next we shall point out what are their duties; and on no occasion is it more needed to direct their attention to order and regularity than on the annual festival, which otherwise will lead to results little contemplated. The President of the late Board felt it necessary to speak out strongly on the subject, and we regret our reporter had not been invited to take notes of his very appropriate remarks on a very important subject. The red apron is a high distinction, and should be won by the laurel, not the vine.

The Girls Festival.—Joy! joy! upwards of 1000 guineas were collected. What comment is required?—None. Let those present, who aided in this consummation of a happy omen, share in the honour; and may those who were absent congratulate themselves on being constituents of an Order that can effect such glorious results.

The Asylum Festival.—We must refer our readers to the ample report of this meeting. They will find in it not merely an interesting but a high moral lesson;—to witness the earnest, untiring exertions of a body of Freemasons—an Order boasting the antiquity of the Order—gallantly continuing their efforts to erect a Temple for those who have borne the heat and burden of the day—struggling to enlist the sympathy of those who have the means, but for some inexplicable cause, still with-

hold them. To witness this anomaly, is somewhat painful: but as the race is not always to the swift, nor the battle to the strong, we leave this most hallowed cause, that of the aged Brother, in the hands of the Great Chastener, to direct the Spirit of Benevolence in due season to speak trumpet-tongued to the slothful of heart. We are of opinion that the Temple should be immediately erected; and if, as we consciously believe would be the case, the endowment should follow, how blessed the effects: if not, let the Order feel, and justly feel, the disgrace, their professions may partake of the rail-road rapidity, but without the solidity, that enables the wheels to convey the professors from "part or parts," to "point or points."

The New Board of General Purposes.—Were there not still so much of the former leaven remaining, we could almost venture to congratulate the Craft on the admission of some Brethren, on whose liberal opinions much confidence may be placed. The re-appointment of Bro. Dobie as President, is a boon; but, in the name of propriety, of what use can the Provincial Grand Master of Sumatra be, on the Board of General Purposes in London. Is he considered as the essential salt, or the Indian pepper, to flavour the taste of the Board? While on this subject, we have to regret that our reporter did not inform us in time of the unusual scene which occurred after the retirement of the Grand Master from the throne. The Provincial Grand Master for Sumatra (!) concluded the business; before he did so, however, it appeared that the Grand Secretary visited the Scrutineers, and so incautiously interfered with them as to rule as to their return—against this, one Scrutineer entered a protest. At the suggestion of the Grand Secretary (who, by the way, is no authority) a Brother, nearly at the bottom of the list, was returned at the top, while other Brethren who polled double his number, are excluded. Surely it is time to ascertain what are the proper duties of our officials? Would that the Provincial Brethren would really aid us in removing such glaring evils.

ON FREEMASONRY.

THE GREAT PLAN OF HUMAN SALVATION TRACED IN FREEMASONRY,
BY THE LIGHT OF ONE OF ITS MOST PROMINENT SYMBOLS.

*Respectfully submitted to the consideration of those clergymen who
doubt the propriety of allowing the use of their churches for Masonic
celebrations.*

BY THE REV. GEORGE OLIVER, D. D.

"The Star, which they saw in the East, went before them till it came and stood over where the young child was."—ST. MATTHEW.

"The coincidence of principle and design between the Christian scheme and Speculative Freemasonry, clearly proves that our system is based on the rock of eternal ages."—REV. SALEM TOWN.

The abundance of Christian types which are dispersed throughout the entire system of speculative Freemasonry, must have a tendency to show that the Order is essentially Christian. In its earliest stages, it was undoubtedly a patriarchal and Jewish institution; but, like the design of the Mosaical economy, its reference was evidently to a better dispensation, which had been promised to Adam at the fall, and renewed to all the principal patriarchs in succession;—revealed to the prophets, and perfected at the Advent of Christ. The principal types which have been recorded in Holy Scripture, are incorporated into the system of Freemasonry, and constitute landmarks which are unchangeable. The conclusion, therefore, is evident. If they are types of the Redeemer in one instance, they must be also in the other. And as the Jewish religion was a temporary dispensation to herald a more perfect system of faith, so Jewish Freemasonry was the precursor and symbol of that which is now Christian.

One of the most remarkable of these types is that luminous appearance which enlightens the centre of our Lodges, called the **BLAZING STAR**.

This ornament refers to the sun; and is considered by Masons to be an emblem of Prudence. Thus our lectures say: "The Blazing Star, or glory in the centre, refers us to that grand luminary the sun, which enlightens the earth, and by its genial influence, dispenses blessings to mankind." And again, "It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to the dictates, and steadfast in the laws of prudence; for prudence is the rule of all virtues; prudence is the path which leads to every degree of propriety; prudence is the channel whence self-approbation for ever flows; she leads us forth to worthy actions; and, as a Blazing Star, enlightens us through the dreary and darksome paths of life." But the Masons of the last century applied this symbol in a sense much more appropriate and sublime. It was said to represent "the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the author of our Redemption."¹ And this application of the symbol is blended with the former by our transatlantic Brethren thus—"The

(1) Hutchinson's Spirit of Masonry, p. 123.

Blazing Star is emblematical of that prudence which ought to appear conspicuous in the conduct of every Mason ; but more especially commemorative of the star which appeared in the east, to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God."

This latter reference of the Blazing Star it will be my purpose to illustrate in the present article.

St. John speaks of the sublime being who was thus proclaimed, under the name of the *WORD*. In Freemasonry, he is denominated the Great Architect of the Universe, which has precisely the same signification. Tertullian says² "God made the fabric of this world out of nothing, by means of his *WORD*, *Wisdom*, or *Power*. The ancient philosophers held the opinion that the *WORD* or *Wisdom* was the creator of all things ; and Zeno plainly terms him the Great Architect of the Universe. The doctrine of the inspired Evangelist could not, therefore, be misunderstood, when he said, "In the beginning was the *WORD*, and the *WORD* was with God, and the *WORD* was God. All things were made by him ; and without him was not any thing made that was made. In him was life ; and the life was the light of man. And the light shineth in darkness ; and the darkness comprehended it not. And the *WORD* was made flesh, and dwelt among us."³

There is an old tradition amongst Masons that this passage was in existence long before St. John flourished ; and that, finding the formula suited to his purpose, he commenced his evangelical labours with it. Henry O'Brien says, "That St. John never wrote them, is beyond all question ; but having found them to his hand, existing after the circuit of ages and centuries, the composition seemed so pure, and so consonant with Christianity, nay, its very vitality and soul, he adopted it as the preface to his own production."⁴ In the English system of Freemasonry, this tradition is exploded ; but it is retained in all other parts of the world. It is mentioned by several credible authors in the early times of Christianity ; and we are quite sure that our ancient Brethren attached to it this precise signification. Thus it is related by Philostorgius, and after him by Nicephorus,⁵ that at the clearing of the foundations, when Julian the apostate set himself to rebuild the temple, a stone was taken up that covered the mouth of a deep square cave, cut out of the rock, into which one of the labourers, being let down by a rope, found in the centre of the floor a cubical pillar, on which lay a roll or book, wrapped up in a fine linen cloth, which being unfolded was found to contain, amongst other matter, the commencement of the Gospel of St. John, in capital letters, *IN THE BEGINNING WAS THE WORD, &c.*

The expression—in the beginning was the *WORD*—evidently referred to the pre-existence and eternity of Christ, because St. John glances at times, not only prior to the incarnation, but to the creation of the world. In the system of Freemasonry propounded by Schroeder, a tedious and abstruse philosophical lecture concludes with asserting that "this *WORD* was, and is, and for ever shall be, the noble tree, and spiritual philosopher's stone, even Christ Jesus the Lord." This *WORD* was termed *LIGHT*, one of the primitive names of our science. Again he says, "the *WORD* was with God ;" or, was of one substance with the Father ; as he himself declares when he says, "I and my Father are one."⁶ The same was in the beginning with God, and united with the Father from

(2) Apol. c. 21.

(3) John I., 1-14.

(4) Round Towers, p. 483.

(5) Philost. l. vii. c. 14. Niceph., l. x. p. 76.

(6) John x. 13.

all eternity; which is expressed in the Apocalypse by Λ and Ω ;⁷ and originated the nineteenth degree of the Rite Ancien et Accepte, called Grand Pontiff. "All things were made by him." He was the Creator and Grand Architect of the Universe, so frequently referred to in Freemasonry, and symbolized by a blazing star; and the words, "was made flesh and dwelt among men," are an illustration of the star personified.

The evidences of this fact are numerous and striking. When any great event for the benefit of mankind has been deemed necessary, it has been invariably effected by the agency of the Great Architect of the Universe, manifested in a visible lucid appearance, as a smoke, a cloud, a fire, or a blazing star. Hence Philo terms the divine Word, "a supercelestial star."⁸ All the various revelations of the Deity, whether in the works of creation, providence, or redemption, were made through him, and therefore, he is properly styled the Word of God. He conversed with Adam in the garden of Eden;⁹ and the appearance was uniformly by a light like fire;¹⁰ appeared after the fall as a *flaming sword*;¹¹ fell like a *beam of glory* upon Abel's sacrifice; passed like the *flame of a lamp* between the sacrifices of Abraham;¹² displayed himself in the *pillar of a cloud and of fire*, which guided and protected the Israelites in their deliverance from Egyptian bondage;¹³ in the cloud of glory, and in the judgment of Urin.¹⁴ The same being appeared under such different forms as were best adapted to the occasion—to Abraham, under the oak of Mamre;¹⁵ and the Chaldee paraphrast, to express that "God went up from Abraham," uses the words *Fulgur Dei*; to Isaac at Beersheba;¹⁶ to Jacob at Mahanaim;¹⁷ to Moses, as a flame of fire, at Horeb;¹⁸ and to Joshua before the city of Jericho;¹⁹ he answered the prayers of Elijah by *fire*;²⁰ and those of Solomon, at the dedication of the temple, by the same element.²¹

But the most remarkable manifestation of the Grand Architect of the Universe, is that which is symbolized in Freemasonry by a Blazing Star, as the herald of our salvation. We have already seen that almost every divine appearance, from the creation to the advent of Christ, was attended with a luminous appearance like fire, or the flame of a lamp; and, therefore, the star in the east, which was seen by the wise men, would be of the same nature; for when it appeared, they immediately departed, and it conducted them on their way to Bethlehem, "till it came and stood over the place where the young child was."²² It was the same *glory of the Lord* which, on the night of the nativity, *shone round about* the pious shepherds near Bethlehem; and might, therefore, have been of a globular form, and ascending along with the celestial choir,²³ might have been seen in its ascent by the magi at the distance of five or six hundred miles, diminished to the size of a star, hovering over the land of Judea. This appearance must have strongly attracted their notice and attention. And if these magi were the descendants of Balaam, who prophesied of the star to rise out of Jacob,²⁴ and also

(7) Rev. xxii. 13.

(8) De Mundi Opificio, p. 6.

(9) Genesis ii. 16, 17, iii. 8, 9.

(10) "To Adam the Logos appeared, I know not whether I should say in the shape of a man, or in the way of a bright cloud moving in Paradise when the wind began to rise, and asking with a voice of majesty after his rebellious subject. And that this was the Son of God is insinuated by the Targon of Onkelos, in Genesis iii. 8. The text of Moses is thus translated, 'And when they heard the voice of the Lord God.' But this is the sense of the words of Onkelos, 'And they heard the voice of the Word of the Lord God.'" (Ten. Idol. p. 321.)

(11) Gen. iii. 24.

(12) Gen. xv. 17.

(13) Numb. xii. 5, xxvii. 21.

(14) Gen. xviii.

(15) Gen. xxxii. 18.

(16) Exod. iii. 2-6.

(17) 1 Kings xviii. 38.

(18) 2 Chron. vii. 1.

(19) Luke ii. 8-15.

(20) Numb. xxiv. 19.

(19) Gen. xxvi. 24.

(20) Gen. xxvii. 21.

(21) Joshua v. 14.

(22) Mat. ii. 9.

of the school of Daniel,²⁵ who foretold the precise time of the coming of Messiah,²⁶ we may naturally account for their journey to Jerusalem ; which is illustrated in a Masonic degree called the Illustrious Order of the Cross ; and their adoration of the divine child, who was “ a light to lighten the Gentiles, and a glory to his people Israel ; ”²⁷ the day-spring from on high ;²⁸ the bright and morning star ;²⁹ the day-star which riseth in our hearts.³⁰

Chalcidius, in his commentary on the Timæus of Plato,³¹ corroborates this opinion, declaring it to be the universal belief of all nations, that “ the appearance of a certain star should declare the descent of a venerable Deity for the salvation of mankind.” And he adds—“ When this star had been seen by some truly wise men amongst the Chaldeans, who were well versed in the contemplation of the heavenly bodies, they made enquiry concerning the birth of God ; and when they had found him, they paid him the worship and adoration which were due to so great a being.”

The final manifestation of the Great Architect of the Universe is recorded in the ingenious degree of Knight of the East and West, taken from the book of Revelation.—“ And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called Faithful and True ; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood ; and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”³²

Now considering the omnipresent nature of God, that the heaven of heavens cannot contain him,³³ he necessarily fills all space, and extends through all extent, connecting earth, heaven, and every part of the universe, in a chain of endless gradation ; expressed in Freemasonry under the symbol of “ a circle whose centre is everywhere, and whose circumference is nowhere.” Whether we contemplate the most minute or the most magnificent objects of the creation, our minds are filled with an equal degree of wonder, awe, and adoration. All is Masonry. The spacious firmament, containing those blazing stars which beautify and adorn the spangled canopy of heaven, was the work of his hands ; nor could the smallest particle of dust have been produced but by his holy word. It was the Great Architect of the Universe whom God employed in forming the universe out of nothing ; and the same Almighty Being is used in supporting and governing his own workmanship ; and the visible communications vouchsafed by God to man, are referred by St. Paul to Jesus Christ, who, he says, “ being the brightness of his glory,³⁴ and the express image of his person, and upholding all things by the word

(25) Dan. ii. 48.

(28) Luke i. 78.

(31) c. 7.

(26) Dan. ix. 25.

(29) Rev. xxii. 16.

(32) Rev. xix. 11—16.

(27) Luke ii. 23.

(30) 2 Pet. i. 19.

(33) 2 Chron. ii. 6.

(34) “ The Chaldee oracle adviseth us, when we see the most holy fire shining without a form or determinate shape, then hear the voice of it, that is. esteem it then the true oracle of God, and not the imposture of a demon. And such a fire Pseltus, the Scholiast, on this oracle affirmeth to have been seen by many men.” (Ten. ut supra, p. 317.)

of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."³⁵

St. Paul uses the word ANATOLE, *Oriens*, to represent the Redeemer of mankind in his glorious brightness. In the application of this word some distinctions have been made: *απο ανατολων*, means, from the east; by *ανατολαι*, the rising of stars in general is signified; and by *η ανατολη*, the expression of St. Luke, the rising of a particular star in the east, which is the blazing star of Freemasonry, and, with the Cabalists, denoted the *eternal wisdom of God*, which is the same as the *eternal word of God*, or Christ. And hence the early Christians, when they prayed, turned their eyes towards the east, or in other words, towards the Saviour, who was crucified with his face towards the west. Clemens Alexandrinus gives as a reason for praying towards the east, that it is the *dayspring*, or source of light. And the same practice constitutes an essential ceremony in our Lodges, where wisdom is placed in the east.

God created man upright, in mind as well as in body; but he was tempted by the serpent to fall into sin, which was immediately punished. He was driven out of the happy garden, and the shekinah, or blazing star from heaven, was placed as a guard to protect the tree of life. From this shekinah proceeded that celebrated cabalistical symbol of the Deity called the Sephiroth, consisting of ten splendours, three of which are placed as the united light of God, or crown of glory. They were called splendours from a Hebrew root, signifying that they shone with the brightness of the sapphire. *Corona summa, quæ est mysterium centri, ipsa est radix abscondita, et tres mentes superiores sunt germen, quæ uniant sese in centro, quod est radix earum; septem vero numerationes quæ sunt rami, uniant se germine quod refert mentes, et omnes se uniant in centro, quod est radix in mysterio nominis radicalis et essentialis, quæ radix influunt in omnes, et unit omnes influentiâ suâ.*"³⁶ In one of the ineffable degrees of Masonry, called "Master in Israel," the blazing star is made to consist of five points, like a royal crown, in the centre of which appears the initial of the *sacred name*. They refer to the five equal lights of Masonry, viz., the Bible, square, compasses, key, and triangle; and as the blazing star enlightens the physical, so the five equal points should enlighten the moral condition of an initiated Brother. They denoted the five orders of architecture; the five points of fellowship; the five senses, which constitute the physical perfection of man; and the five zones of the world, all of which are masonically peopled.

The punishment of Adam was followed by repentance, and repentance was the basis of that covenant between God and man which is embodied in the system of speculative Masonry; and comprehends the promise of salvation through faith in a Redeemer, who should bruise the serpent's head. Hence the serpent has been introduced amongst our symbols. One of M. Peuvret's degrees refers to this event: but it is expressed so cabalistically obscure as to be difficult of comprehension. Thus, the lecture says, "when Adam was created, the light of his life shone in the pure oil of divine essentiality; but, by his fall, mortal water penetrated so that his mercury became a cold poison, which was before an exaltation to joyfulness. So came darkness into his oil, and he died to the divine light, drawn thereto by the property of the serpent; for in the serpent

(35) Heb. i. 3.

(36) Sephir Jetzirah. Œdip. Egypt. tom. ii. p. 279.

the wrath kingdom and outward also, was manifest, whose subtilty Eve desired." With much more of the same kind.

The conditions of the divine covenant included repentance, faith, and obedience, or our duty to God, our neighbour, and ourselves. And this was primitive Freemasonry. In different ages and nations the rites and ceremonies of religious worship varied; but its essence was always the same wherever the worship of the true God prevailed. And even when it was abandoned, the fictitious worship of the spurious Freemasonry was so modelled as to imitate it as nearly as human reason could approach divine perfection. The principal feature in primitive worship, as in all succeeding ages till the coming of Christ, was annual sacrifices, instituted as an atonement for sin, and typical of that one great sacrifice offered by Jesus Christ as an expiation for the sins of all mankind. This sacrifice is not obscurely intimated in Freemasonry; but several of the degrees are founded upon, and derive all their excellence from the awful fact. In Templarism is described, "the splendid conclusion of the hallowed sacrifice, offered by the Redeemer of mankind, to propitiate the anger of an offended Deity." And again, in another degree, the Senior Sir Knight is directed to "take the signet, and set a mark on the forehead of those who have passed through tribulation patiently, and have washed their robes, and have made them white in the blood of the Lamb which was slain, from the foundation of the world." The Thrice Illustrious Order of the Cross thus notices the atonement;—"It is now the first hour of the day, the time when our Lord suffered, and the veil of the temple was rent in sunder; when darkness and consternation was spread over the earth; and when the confusion of the old covenant was made light in the new, in the temple of the cross." There are several other Masonic degrees in which the crucifixion is referred to, and particularly the Rose + and Prince of the Royal Secret.

The system of religion, or Lux, or Masonry, call it by what name you will, was practised by the first family after the unhappy fall of man; and God's acceptance of Abel's sacrifice proves that his Freemasonry was true, and that his faith in obtaining salvation through the promised Messiah, and his obedience resulting from it, were well pleasing in the sight of God, for "he obtained witness that he was righteous."³⁷ This distinction tempted Cain to forfeit his obligation, and wrought upon the stormy passions of his heart till he murdered his brother, and fled into the land of Nod. Hence originated the degree called the Knight of the Black Mark. In his new residence he founded a colony, built a fortified city, and laid the basis of that idolatry which was subsequently embodied in the spurious Freemasonry, and soon overspread and contaminated the world. Amidst the accumulating oblivion of religious knowledge, Enoch, a primitive Mason, held the faith of the promised Messiah. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."³⁸ He clearly evinced his faith in Christ Jesus; and displayed a knowledge of his first coming by prophesying of his second. "Behold," says he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."³⁹

(37) Heb. xi. 4.

(38) Ibid. xi. 5.

(39) Jude 14, 15.

These events, and many others of equal importance in the life of Enoch have been embodied in a high degree, called the Knight of the Ninth Arch, in some systems, and the Royal Arch of Enoch, in others. Colonel Webb, in his Masonic Monitor, published under the sanction of the Grand Chapter of Rhode Island, and other Masonic authorities, has recorded the history and charges of this degree, and it will therefore be unnecessary to repeat them here.

Thus we may safely conjecture that the Freemasonry of Adam included a knowledge of the doctrine of human redemption, which was preserved and transmitted to his descendants, from whom the Messiah was to spring.

(To be continued.)

FREEMASONRY IN CHINA.*

A secret association exists in China, entitled the **TRIAD SOCIETY**; which, although not a Masonic Fraternity, has in its circumstances such points of *apparent* similarity, that we anticipate the interest our readers will take in the perusal of a digest of the following account.

THE NAME † appears to be the *San ho hwuy*, i. e. "The Society of the Three United, or the Triad Society." The three united in this name are "Heaven, Earth, Man," which are the three great powers in nature, according to the Chinese doctrine of the universe. In the earlier part of the reign of his late Chinese majesty *Kea King*, the society was called *T'heen te hwuy*, i. e. "The Cœlesto-terrestrial Society, or the Society that unites Heaven and Earth." It nearly upset the government, and its machinations were not entirely defeated till the eighth year of that emperor's reign, when the chiefs were seized and put to death; according to the bombast of Chinese reports, not one member was left under the wide extent of the heavens.

The fact, however, was just the reverse, for they still existed and operated, but with more secrecy, and, to cover their purposes, assumed the name of the "Triad Society;" but the name by which they chiefly distinguished themselves is *Hung kea*, i. e. the "Flood Family."

There are also other associations formed both in China and in the Chinese colonies, as the *T'heen how hwuy*, i. e. the "Queen of Heaven's Company, or Society;" called also the *Neang ma hwuy*, or "Her Ladyship's Society;" meaning the "Queen of Heaven, the mother and nurse of all things." Although these associations are rather for commercial and idolatrous purposes, than for the overthrow of social order, yet it is said that the members of the "Queen of Heaven's Society," who settled in Bengal and other places, unite in house-breaking, &c.

THE OBJECT. As the society increased, it degenerated from mutual assistance, to theft, overthrow of government, and to aim at political

* This article is condensed from a paper published in the second part of the first volume of the "Transactions of the Royal Asiatic Society in Great Britain and Ireland." The paper was written by the late Dr. MILNE, Principal of the Anglo-Chinese College, and was read on the 5th February, 1825.

† The leading points of the original paper are explained and illustrated by various plates; which, to the learned antiquarian, render the subject comparatively easy to comprehend.

power. In the colonies, its objects are plunder, and mutual defence. Many of the idle, gambling, opium-smoking Chinese (especially of the lower classes), belong to this society, and engage to defend each other against the police; conceal each other's crimes; and assist the escape of detected members: e.g. A Chinese tailor in Malacca, named *T'saou Joo*, who committed murder, in the close of 1818, shortly after the transfer of the colony, and made his escape from the hands of justice, was a chief man in this society; and, it is believed, had a considerable number of persons under his direction, both on the land and at sea. There cannot be a doubt but his escape was partly owing to the assistance of his fellow-members, as a rigorous search was made for him by the police. In places where most of the members are young, if one takes a dislike to any man who is not a member, the others are sure to mark that man as the butt of their scorn and ridicule. If any one feels injured, the others take part in his quarrels, and assist him in seeking revenge. Where their party is very strong, persons are glad to give them sums of money annually, that they may spare their property, or protect it from other banditti, which they uniformly do when confided in, and will speedily recover stolen goods. In such places as Java, Sincapore, Malacca, and Penang, when a Chinese stranger arrives to reside for any length of time, he is generally glad to give a trifle of money to this brotherhood to be freed from their annoyance.

The *professed* design, however, of the *San ho hwuy* is benevolence, as the following motto will shew:

Yew fuh tung heang
Yew ho tung tang.

The blessing, reciprocally share;
The woe, reciprocally bear.

They assist each other, in whatever country, whenever they can make themselves known to each other by the signs.

The laws, discipline, and management, have not been divulged; these are said to be written on *cloth*, for preservation in a legible state; so that the party possessing it, if pursued, may throw it into a well or pond, from which he may afterwards take it out; or if compelled to swim across a river, he can carry the MS.; and, as the ink has a peculiar property, the impression remains legible. The heads of the fraternity have, as may be expected, a larger share of the booty.

THE INITIATORY CEREMONIES take place at night, in a secret chamber, in which there is an idol, to which offerings are presented, and before which the oath of secrecy is taken. The Chinese say there are *San shih luh s'he*, i. e. "thirty-six oaths." These are, however, probably so many different particulars, with imprecations against those who shall disclose the nature and objects of the society.

A small subscription is given to support the general expense. *Kwo Keaou*, or "crossing the bridge." This bridge is formed of swords laid between two tables (an end resting on each), or else set up on the hilts, and meeting at the points. The persons who receive the oath, take it under this bridge, which is called—"passing, or crossing the bridge." The *yih ko*, or chief ruling brother, sits at the head of this steel bridge

(or each with a drawn sword), reads the articles of the oath, to every one of which an affirmative response is given by the new member, after which he cuts off the head of a cock, which is the usual form of a Chinese oath, intimating—"thus let perish all who divulge the secret." But it is said the grand ceremony can only be performed where there is a considerable number of members present. They worship heaven and earth on those occasions, and sometimes, when the place is sufficiently secluded, perform the initiatory rites in the open air.

SECRET SIGNS. The members recognize each other by mystic numbers; the chief of which is the number *three*, probably from their name, "the Triad Society;" and adopt *odd* rather than *even* numbers, when it can be done. They say *three*, *three* times ten, *three* hundred, *three* thousand, *three* myriads, rather than *two*, *four* times ten, &c.

The word *Hung*, before-mentioned, contains the number *three hundred and twenty-one*, and is often used by them for particular purposes.

Certain motions of the fingers constitute a second class of *signs*; e. g. using *three* of the fingers in taking up any thing. If a member happens to be in company, and wishes to discover whether there be a brother present, he takes up his *tea-cup* or its *cover* (Chinese tea-cups have always a cover), with the *thumb*, the *fore*, and *middle fingers*, or with the *fore*, *middle*, and *third* fingers, and which, if perceived by an initiated person, is answered by a corresponding sign. It does not, however, follow from this that every Chinese who uses three fingers, in taking up, or holding, his tea-cup, is a member of the *San ho hwoy*, for many of them do it from mere habit. But there is a *certain way* of doing it by the initiated, which they themselves only know. In lifting any thing that requires both hands, they use three fingers of each hand.

They also have recourse to *odes and pieces of poetry*, as secret marks.

THE SEAL is a *quinguangular* figure: this, as above noticed, is one of the Society's mystical numbers. From the manner in which some characters on the seal were written, it is not improbable that some of them have been erroneously explained. The following is submitted as the best explanation we can give of the characters at the five corners of the seal.—

1. *T'oo*, the earth planet, i. e. *Saturn*; which, according to the Chinese, especially regards and influences the *centre* of the earth; also one of the five elements.

2. *Muh*, the wood planet, i. e. *Jupiter*, or that planet which reigns in the eastern part of the heavens.

3. *Shwuy*, the water planet, i. e. *Mercury*, to which the dominion of the northern hemisphere is confided.

4. *Kin*, the metal planet, i. e. *Venus*, to which the care of the west is confided.

5. *Ho*, the fire planet, i. e. *Mars*, to which the southern hemisphere is assigned.

N. B. The reasons (or some of the reasons) why these planets are placed at the corners of this *seal*, may be, because they are the basis of Chinese astrological science, and because they are considered the extreme points of all created things.

Explanation of the five Characters which are directly under the Planets.

6. *Hung*, a flood or deluge of waters. One of the secret designations of this fraternity is *Hung kea*, literally, "the flood family."

7. *Haou*, a leader; a chief or brave man.

8. *Han*, the name of an ancient dynasty; but, in certain connections, signifying a bold and daring man.

9. *Ying*, a hero.

10. *Kea*, a stand; but metaphorically used to denote a person of importance to the state, or to society, as we use tropes, and say, "such man is a pillar," "the stay of his country."

N. B. Though this be the ordinary meaning of these words, it is possible that they may be used by the fraternity in a mystical and occult sense.

Explanation of the other Characters within the same lines.

11, 12, 13, 14, 15, 16, 17. *Ying, heung, hwuy, ho, twan, yuen, she.*

18, 19, 20, 21, 22, 23, 24. *Heung, te fun, kae, yih, show, she.*

"The hero band in full assembly meet;

"Each man a verse, to make the ode complete."

Explanation of Words within the first octangular lines.

28, 29, 30, 31. *Heing te tung chin,*

32, 33, 34, 35. *Kó yeu haou tow;*

36, 37, 38, 39. *Kaou k'e fun pae;*

40, 41, 42, 43. *Wan koo yeu chuen.*

Which may be thus rendered:—

The Brethren all in battle join,
Each ready with a chosen sign;
An ancient brook with parting streams,
Still flowing down from long-past times.

In support of this version it might be urged, that the fraternity have certain secret signs or marks, by which they make their ideas known to each other, and in the tumult which they excite, these signs are made use of to encourage each other in the work of destruction; and that they consider their society as of very ancient origin, and as spreading through the world from age to age.

In fact, there appears scarcely to be a limit to the mutations of these numbers; for, like the changes of the *pa kwa* (Chinese table of diagrams), they may contain an infinitude of senses and modifications, with which, however, the initiated alone are familiar.

MISCELLANEOUS REMARKS, BY DR. MILNE.

If any weight be due to the scattered hints that have been given above, there will appear to be a striking resemblance in some points between the *San ho hwuy*, and the *Society of Freemasons*. The writer would not be understood, by so saying, to trace this resemblance in any of the *dangerous* principles of the *San ho hwuy*, for he believes that the Society of British Freemasons (and of others he knows nothing) consti-

tutes a highly respectable body of men, whose principles and conduct are friendly to social order, regular government, and the peace of society. The points of resemblance, then, between the two societies, appear to the writer to be the following:—

1. In their pretensions to great antiquity, the *San ho hwuy* profess to carry their origin back to the remotest antiquity. *Tsze yeu chung Kwo*, i. e. “from the first settlement of China;” and their former name, viz., “*Celesto-terrestrial Society*,” may indicate that the body took its rise from the creation of heaven and earth; and it is known that some Freemasons affirm that their society “had a being ever since symmetry and harmony began,” though others are more moderate in their pretensions to antiquity.

2. *In making benevolence and mutual assistance their professed object, and in affording mutual assistance to each other, in whatever country, when the signs are once given.* Notwithstanding the dangerous nature of the *San ho hwuy*, the members swear, at their initiation, to be filial and fraternal and benevolent, which corresponds to the engagements of the Freemasons, to philanthropy and the social virtues.

3. *In the ceremonies of initiation, e. g. the oath, and the solemnity of its administration, in the arch of steel and bridge of swords.* These are so singularly striking, that they merit the attention of those especially who think Freemasonry a beneficial institution, or who deem its history worthy of investigation.

4. May not the three ruling brethren of the *San ho hwuy* be considered as having a resemblance to the three Masonic Orders of Apprentice, Fellowcraft, and Master?

5. The signs, particularly “*the motions with the fingers*,” in as far as they are known or conjectured, seem to have some resemblance.

6. Some have affirmed that the grand secret of Freemasonry consists in the words “*Liberty and Equality*;” and if so, certainly the term *Heung Te*, (i. e. “*brethren*”) of the *San ho hwuy* may, without the least force, be explained as implying exactly the same ideas.

Whether there exist any thing in the shape of “*Lodges*” in the *San ho hwuy*, or not, the writer has no means of ascertaining; but he believes the Chinese law is so rigorous against this body as to admit of none.* Nor does there appear to be a partiality among the members for the *masonic employment*. Building does not appear to be an object with them, at least not in as far as can be discovered.†

Since writing the preceding digest, we have received a copy of *The Friend of China and Hongkong Gazette*, containing some important

Although the tenets of the “*Triad Society*” have nothing in common with Freemasonry, which embraces universal benevolence, it is, nevertheless, a curious circumstance that there should exist so near an approach in some of its points. Is it not probable that, in the *earliest* ages, the “*Flood Family*” was, in its pristine state, a pure order, but that it has gradually degenerated into its present abomination?—The Chinese are a subtle people.

* To belong to this society is, in China, a capital crime.

† The late Dr. Milne sent these notices of this Triad Society to China, for further investigation, in July, 1821, and died on the 2nd of June, 1822; and hence the paper was left in its present unfinished state.—Note by Dr. Morrison, who communicated the paper.

references to the Triad Society ; from which we shall make some extracts, presuming that the Royal Sussex Lodge of Freemasons, No. 735, under the constitution of England, is in active operation at the present moment.

“ HONGKONG, ANNO OCTAVO VICTORIÆ REGINÆ,—No. 1 of 1845.

By his excellency John Francis Davis, Esquire, Governor and Commander in Chief of the Colony of Hongkong and its Dependencies, Her Majesty's Plenipotentiary, and Chief Superintendent of the Trade of British Subjects in China, with the advice of the Legislative Council of Hongkong.

An Ordinance for the suppression of the Triad and other secret societies within the Island of Hongkong and its Dependencies.

Whereas the Triad Society, and other secret societies, prevalent in China, exist among the inhabitants of the Island of Hongkong ; and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority, and with the security of life and property, and afford, by means of a secret agency, increased facilities for the commission of crime, and for the escape of offenders.

Be it therefore enacted and ordained by the Governor of Hongkong, with the advice of the Legislative Council thereof, that from and after the passing of this Ordinance, if any person or persons, being of Chinese origin, in the said Island or its Dependencies, shall be a member or members of the Triad Society, or other secret societies, as aforesaid, he she or they shall in consequence thereof be guilty of felony ; and being duly convicted thereof, shall be liable to be imprisoned for any term not exceeding three years, with or without hard labour ; and, at the expiration of such term of imprisonment, that such person shall be marked on the right cheek, in the manner usual in the case of Military Deserters, and be expelled from the said Island.

Passed the Legislative Council of Hongkong,
this 8th day of January, 1845.

ADOLPHUS E. SHELLEY, Clerk of Councils.

JOHN FRANCIS DAVIS, Governor, &c. &c.”

“ It is with much regret that we give publicity to Ordinance No. 1, of 1845—a document which, we venture to assert, is about the most objectionable that has appeared in the Gazette of any country having the slightest pretensions to free, political, or religious institutions, for at least a century. The mischief which the enforcement of this ordinance would cause in Hongkong is incalculable—it would certainly lead to the depopulation of the island ; and the power which it places in the hands of the local government is arbitrary in the extreme.

In China, as in Europe, there are various secret societies or associations, banded together for political or benevolent purposes. The chief of those in China is the Triad Society, one that is particularly obnoxious to the cruel and tyrannical Tartar rulers. The views of government entertained by the members of this society are said to be objectionable in the highest degree. By the Chinese authorities, the members are represented as being little better than fiends, and life is the penalty inflicted upon those who are proved to belong to the society. European writers upon China have not failed to brand the association, but when

we remember in how many instances recent events have proved the inaccuracy of their statements, they must be received with a considerable degree of latitude. It is not improbable that the Triads are descendants of the adherents of the old Chinese dynasty, previous to the Tartar conquest—that their objects are the overthrow of the present government, and a return to the rules of their native princes; and hence they are denounced as being people of the very worst description. It is, however, foreign to our subject to enquire into the political opinions of this or other societies; it is sufficient to know that the greater portion of the native inhabitants of this colony are members of one or more of these associations. The ordinance in question grants to the executive power, upon proof being adduced, that any of the Chinese inhabitants are members of the Triad, or other secret society, to *convict them of felony, to imprison them for three years, to brand them on the right cheek, and to expel them from the island.*

Since the persecution of the Jews in Spain, history has no parallel to this, if the ordinance is attempted to be enforced. We exonerate the Executive of all sinister or improper motives for the passing of such an ordinance; but we fear the men who could assent to it do not possess the judgment and other qualifications which are requisite in those who would rule over the small island of Hongkong. Even our ancient friend Sancho, of Don Quixote celebrity, could not have made a greater mess of his island than such laws will make of this one.

It was but a few months ago that the weakness and irresolution of this government were exhibited in a most melancholy manner; and we fear that their timid apprehension of riots—seditious riots—may induce them to enact laws which will be denounced wherever the English language is understood.

By the Registration Act, the local government have already power granted them to expel any of the native inhabitants, by the simple act of refusing a registration ticket. If they so fear these terrible Triads, why not deport them quietly, without such a cruel and barbarous punishment as branding them on the face—disfiguring the work of the Almighty, without even convicting the victim of crime, or at least of any greater crime than being a member of a society which is believed to be a dangerous one.

Diplomacy and legislation have been the curses of this colony. With a large and expensive Executive (in proportion to the limited duties they have to attend to), we see month after month passing away, their united wisdom producing no greater results than taxes upon gambling houses, and other haunts of infamy, or the levying a heavy auction duty on sales—the very step that was required to drive away the small trade that exists in the colony. Measure after measure of our rulers has tended to check our commercial prosperity. When respectable native merchants would have settled among us, they were coldly received, and left the colony in disgust; and now the greater part of those who are here are liable to be imprisoned and branded, upon the information of malicious persons.

The power which this ordinance gives to our rulers is quite incompatible with a good government. They have an unlimited control over the persons of twenty thousand of the inhabitants, and at any time can cause their ruin and disgrace. This ordinance is a fearful law, and the injury it will inflict on the colony, if persisted in, is incalculable. Not only will the Chinese cease to come here for the purposes of traffic, but

those who are here will gradually sell off and leave the island. What guarantee have they that corrupt members of government—though God forbid that there should be corruption among the respectable men who form the Executive—but we ask what guarantee have they that corrupt members of this or any future government may not exercise that peculiar quality known among the Chinese as the *squeezing* system under threats of an information that they (the parties squeezed) belong to secret societies? Of course we know that there is no one connected with government who would commit such a crime; but the Chinese, with their lax views of official integrity, may have a very different opinion.

We trust that the European part of the community will declare their abhorrence of this ordinance; we trust that they will exercise their privileges, and lay an address before the throne, declaring that such laws are incompatible with the character of the British government—that they will ruin this young colony—that our legislators appear to be haunted by imaginary dangers—that such tyrannical powers should not be intrusted to one man, nor to any body of men—powers by which, without charging the party with crime, they may ruin and disgrace him for life. It is time the voice of the British community in China should be heard, either before the parliament of their native country, or before Her Majesty in Council. We do not believe that Her Majesty will give her assent to this ordinance—certainly not, if a representation of its disastrous influences is sent home—but if unopposed, and accompanied with uncontradicted accounts of the state of the colony, resulting from imaginary fears, the ordinance may be sanctioned, and the ruin of Hongkong consummated."

It would seem that the Editor of the *Hongkong Gazette* does not consider the "Triad Society" to be so dangerous as represented by Doctors Milne and Morrison; and probably thinks that persuasion would be better than force. We have done our duty by placing the subject before our readers.

GLEANINGS FROM MASONRY.

(Continued from page 22).

EVERY Mason must be aware—and we see no tangible reason why the profane may not be thus far enlightened—that the whole aim and intent of the First Degree is the inculcation of moral truth and virtue, by means as efficacious as they are beautiful. Indeed, no candidate can be passed to a higher degree, or obtain a more full participation of the mysteries of the science, until he has pledged himself to maintain inviolate the principles inculcated in the E. A. P. degree: thus furnishing indubitable evidence of the solidity of the foundation on which the Order rests, and inspiring a full and certain hope that it will still survive unshaken, until time shall be lost in eternity, and the various Lodges, scattered over the four quarters of the globe, shall be merged in the one Grand Lodge above, where the world's Great Architect lives and reigns for ever. Thus doth Masonry commence the erection of the polished temple of the mind, rearing the beauteous shaft upon the lasting foundation of moral truth and virtue. To the mind thus strengthened and armed against the wiles and subterfuge of infidelity, Masonry next unfolds the mysteries of nature and science, that the F. C. may the better be enabled to discharge the duties required of him, as a man and a mason, and estimate the wonderful works of the Almighty. The language of nature—when properly interpreted—is a glowing eulogium on the power, wisdom, and goodness, of the Grand Geometrician of the Universe: and whether she speak in the dread artillery of heaven, or the still soft whisper of the summer's breeze, the language is still the same. It speaks of Wisdom, Strength, and Beauty: of Him who has stretched forth the heavens as a canopy, who has planted the earth as a footstool, and all whose law is concord. Then what an august study is the book of nature: and how ought we to improve ourselves in those arts which tend to render that study more simple; and enable us to correct the fallacies of the senses by the light of truth! And how essential, likewise, are those arts which enable us to impart to others the knowledge we have thus obtained; and that in terms exactly expressive of our meaning, and which defy the ingenuity of man to pervert. Grammar, Rhetoric, and Logic, thus become indispensably necessary to him who would extend his researches into the arcana of nature, and benefit others by the light of the knowledge thus acquired. Grammar teaches us the proper arrangement of words; Rhetoric to speak copiously and fluently; and Logic to direct our enquiries after truth. To those three our attention should be first directed, as vehicles for obtaining and dispensing knowledge. No one should consider them as trifling and unimportant. By an inattention to this most necessary part of our education, we may be led to express ourselves in words inadequate to convey our meaning, or perhaps diametrically opposed to the scope and aim of our thoughts. Arithmetic likewise is a most important part of education, whose uses are so well known as to require no further comment. Music is one of the most delightful studies to which the senses can devote their energies: it teaches us to compose delightful harmony, by a proportionate and mathematical arrangement of acute, grave and mixed sounds; and is never better employed than in singing praises and thanksgiving to God, the Great Architect of the Universe. Geometry is the first and noblest of the sciences, and the basis on which the superstructure of Freemasonry

is erected: by it we may curiously trace nature through her various windings to her most concealed recesses, and view with amazing delight the beautiful proportions which connect and grace this vast machine. Astronomy is that exalted science which enables the contemplative mind to soar aloft, and read the power, wisdom and goodness of the Grand Geometrician of the Universe in those sacred pages the celestial hemisphere. These important parts of education cannot now be claimed as the exclusive property of the fraternity. The rapid strides of education, and the exertions of mind to overcome the trammels of ignorance, have made them the property of all who have leisure or inclination to direct their intellect to the study of nature or art. But Masonry, in this instance, as in every other part of the system, makes use of them for that one great and noble aim, for which the institution was founded. She looks upon them, not as mere accomplishments, not as vehicles for the gratification of ambition or luxury, alone; but uses them as a means to illustrate the power and goodness of Him who produced the variegated face of nature at a word, from the dark and dread domain of chaos. Such are the uses to which Masonry turns those noble arts and sciences which the minds of successive generations of great and good men have produced. Each step we advance in this noble pursuit of knowledge, is thus made an advance to that true and perfect wisdom which is the knowledge of God. If the sciences have thus become so generally diffused as to defy henceforth any exclusive property in them—and God forbid they should ever again become the possession of the few alone—not the less due is our gratitude to them who invented, improved, and saved them from destruction, in the tyled recesses of their Lodges. To our ancient Brethren thanks and veneration is the least tribute the world can offer, for those stupendous works which have been the admiration of every age; and those arts which enable us—if not to rival them in magnificence—at least to minister to every want, which nature or usage has made imperative.

CATO.

(To be continued).

HISTORICAL NOTES RELATIVE TO THE ORDER OF THE TEMPLE.

Translated from the Dutch of Bro. Fran Lennep, in the Dutch Freemasons' Almanack, A. D. 5844,

BY BRO. G. WATSON, ST. JOHN'S, NO. 95.

THE history of the Knights Templar from the formation of the Order in 1118, until the persecutions which it suffered in 1309, and the death of Jaques de Molay, is so well known that a repetition of it here may be considered quite superfluous. The voluminous works of Dupuy, Ranouard, and many others, give us the chronicles of the Temple in a most ample manner until the death of Molay. The notes which will be given here relate entirely to the history of the Temple since that period, which has in our days again become a subject of peculiar antiquarian importance.

The persecutions which were instituted against the unfortunate Knights did not remain confined to France, but raged through the whole of

Europe. In England, Spain, and Italy, in our fatherland, and every where except in Scotland, the possessions of the Templars were declared confiscated and the Brethren were put to death. Until the commencement of this century it was believed by every historian, that the Order in its peculiar character and government was entirely destroyed, except in a distant and isolated country, where it may rather be said to languish than to exist. But a new question has been mooted by a certain union which at present exists in France; which claim, if it could be supported by the requisite proofs, would most assuredly present a most astonishing episode in the history of the Orders of Knighthood.

The legend of the French Templars, as it is given by themselves, is shortly this:—"Some time before his death Jaques de Molay, in order to preserve and perpetuate the Order, gave power and authority to a Brother named Johannes Marius Larmenius, whom he at the same time named his successor. In the strength of this nomination, Larmenius transferred his dignity to another, and a long list of Grand Masters is delivered, containing, among many other exalted personages, the names of four princes of the royal blood, and closing with Fabri Palaprat, in 1804."

If even this account were received as true, still the claims of the members of the French union to be the true representatives of the Templars would be subject to heavy doubts; inasmuch, as the power of nominating a Grand Master was not inherent in Jaques de Molay, but in the great body of the Brethren, and the appointment of Larmenius might have been vetoed, not merely as having been irregular, but as having been completely illegal, and thus destroying the pretensions of the whole line of successors. In the mean time those enquiries may be considered as quite foreign to the subject, so long as the genuineness or authenticity of the document, upon which those claims are founded, is not clearly proved.

The grounds brought forward by the French union are very meagre indeed. External proofs they do not give, for history is silent regarding the whole concern, and, notwithstanding that many of the personages who appear on the list as Grand Masters, were placed in exalted situations, and figured conspicuously in the histories of their times, yet that in the fruitful field of French memoirs there is no allusion made to their connection with the Temple. That the Templars, as a body, should have existed in France upwards of five centuries, wholly concealed from public observation, is, to speak of it in the mildest manner, such a remarkable circumstance that it requires the strongest internal evidence of its truth to be believed. The only document upon which the French Templars found their claims, is the charter of transmission given by Larmenius, a name unknown to history though sounding well enough. To this charter is appended the signatures of the successive G. Masters, amongst which is that of the celebrated Constable Bertrand du Guesclin, (in opposition to the testimony of his historian, who maintained that *he could not write*). No other written proof is produced; no archives, no journals, no old rituals; but this is the only title, the only piece of evidence, for the existence of the modern Temple Order in France.

We have no desire to enquire into when and where the charter of Larmenius was prepared,* but of whatever date it may be, there is an

* The reader may consult the *Histoire Pittoresque de la Franc-Maçonnerie et des Sociétés Secrètes*, par F. T. B. Clavel.

hiatus which cannot be allowed to pass unnoticed. This hiatus is directed against the Scottish Order of Templars, and proves that the author was not only acquainted with the existence of the Scottish Templars, but that he also considered it necessary to destroy their old list of succession in order to substantiate the ideal claims of the others.* We have here most valuable evidence of the importance of the Scottish Order—useful also in another sense as destroying the credibility of the charter, the author of which has miserably exposed himself, by making Larmenius put the Brethren of St. John under the ban; for how could the brotherhood which was never within the circle of the Temple be driven out of it? The two Orders were quite distinct and independent of each other; they were, in fact, excessively jealous of each other; and the excommunication would have been equally as foolish as if, in our days, the Knights of the Garter were to pronounce a similar sentence against those of the Golden Fleece.

So much for the French Order of the Temple; we will now go over to the history of the Order in Scotland.

The Scotch line which, in our opinion, may justly be considered as the only legitimate branch of the Order, begins with Walter de Clifton, Grand Preceptor of Scotland, in the year 1309, and afterwards Grand Master. Long before this time the Templars had landed property in Scotland, and enjoyed the particular protection and favour of the Scottish kings. Out of our acquaintance with the independent spirit of those princes, and the opposition they constantly gave to the encroachments of the Romish stool, we may safely conclude that the persecutions of the Templars would not have extended to Scotland if a native prince had sat upon the throne; but in 1309 Robert Bruce was declared an outlawed fugitive; four years before that time Sir William Wallace was killed upon a scaffold, and the rapacious Edward of England possessed the whole country. In fact we find in an old chronicle called Ragman's Roll, that in 1291 Sir Brian (le Jay?) the Preceptor of the Temple in Scotland, was compelled to take the oath of allegiance to the English king.† The same chronicle proves that in 1296 the then Master of the Temple in Scotland, Johan de Santre, with many others had sworn the same homage to Edward of England.‡

This prince acted in the same manner to the Scottish Templars as he did to the members of the Order in his own inheritance. We find in Wilkin's Consilia, that in the year 1309 the Preceptor Walter de Clifton, and William de Middleton, went through a judicial examination before the Popish Legate, Jan van Solerne and the Bishop of St. Andrews. The Preceptor, in his defence, stated that the remainder of the brethren were fled, and had scattered themselves *propter scandalum eorum contra ordinem*; but from what afterwards occurred, it appears clearly that they had chosen the same place for a refuge as their fugitive King Robert Bruce. Scotland, in fact, appears to have been the only place where the persecuted Templars of the continent could find a refuge; for Wilcke relates, that on taking the members of the Order prisoners in France, Peter van Boulogne, Grand Prelate and Procurator-general at the court of Rome, fled with many others into Scotland, and there found an asylum. It does not appear that Clifton and Middleton

* For the excommunication, pronounced by the chimerical Larmenius, see translation No. 1, at the end.

† Vide translation, No. 2, at the end.

‡ Vide translation, No. 3, at the end.

suffered any punishment except a short imprisonment. It is universally acknowledged, even by the French authors themselves, that the Templars were drawn up under the banner of Robert Bruce, and that they fought for his cause, until the issue of the battle of Bannockburn, in 1314, established him upon the throne. The prince did not prove himself ungrateful. The privileges which the Templars formerly enjoyed were strengthened by him, and maintained by his successors.

The institution of the "Royal Order of Scotland" by King Robert, after the battle of Bannockburn, has induced some historians to conclude that the Templars were amalgamated with that Order; and when we take it into consideration that the said Order has been considered for some centuries to be related unto the higher degrees of Freemasonry, which the Templars of our days acknowledge, then it is not strange that this error has become so universal. But Thory, in his *Actu Latomorum*, gives an account of the Royal Order, called also the Order of H. D. M. of Kilwinning, but does not endeavour to find a union between that Order and the Templars. And truly, as shall afterwards appear, such an amalgamation never took place.

The extent of the possessions which belonged to the Temple in Scotland during the 14th and 15th centuries, was very considerable. Many of those possessions appear to have been leased to temporal barons, either for a certain rent, or for the services of a certain number of men in case of war, a practice originally brought into vogue by the custom of the Latin empire in Palestine, where nearly as many laymen as real members of the Order fought beneath its banners. Among the memorials of the Order which are yet preserved, and which were then in the possession of the Order, there are various charters of those days, two which we annex. The first is a lease granted by William de Lisours the elder, and is dated in the year 1340.

About the commencement of the reign of James IV., a union was brought about between the Knights Templar and those of St. John, and the lauded estates belonging to both those bodies were made common property.* No documents have been found which accurately determine the date of this union. If that any ever existed, they must have rested among the archives of the Hospitaliers. †

But the fact that the union itself did take place is put beyond all

* The printed charters prove, that until the middle of the 15th century the Temple Order, and the Order of St. John, were distinct Orders. This appears also to have been the opinion of Sir Walter Scott, who in his poem, Halidon Hill, introduces, among other persons, an Hospitalier, the prior of Maison Dieu, and a Scottish Templar, Adan de Vipont. The following lines show that the poet considered the Temple Order as an acknowledged and peculiar self-existing Order.

Dipont. Hail brave Swinton.

Swinton. Brave Templar, thanks! such your cross'd shoulder speaks you,

But the cased visor, which conceals your features,

Forbids more knowledge. Umfraville, perhaps,

Dipont. No; one less worthy of our sacred Order, &c.

The encounter between the English king, Edward III. and the Templar, deserves our attention:—

Edward. Dipont, thy cross'd shield shows ill in warfare

Against a christian king.

Dipont. That christian king is warring upon Scotland;

I was a Scotsman ere I was a Templar,

Sworn to my country ere I knew my Order.

The battle of Houdon, or Halidon Hill, occurred in the year 1402.

† Lord Torpichen says, in his claims for compensation, January 25th, 1738. "Hugh Anderson, who, as it appears from the commission handed over by him, was in the year 1722 clerk of the said Brotherhood, and as such was in possession of the books and papers thereto belonging, went abroad to dwell quite unexpectedly some years ago, without giving up the said books and papers, and that he has since that time emigrated unto America."—*Templaria 1, part 1.*

doubt by the charter of James, signed 19th October 1488, whereby the gift of the lands presented by his predecessors unto the Knights of the Temple and St. John, are confirmed. "Deo et Sancto Hospitali de Jerusalem et fratribus eiusdem Militiæ Templi Salimonis." It appears from this charter that both the Orders were then united, and that they were then placed under the superintendency of the Preceptor of St. John. It cannot be doubted but that this arrangement was made on account of natural and political reasons. In Scotland alone the Knights of the Temple had independent properties, and as the ban which had been pronounced against them was in force through the whole of Europe, their sphere of work was naturally circumscribed, while the Knights Hospitallers, on the contrary, possessed great influence and power, and stood high in favour with the princes of Europe. Both Orders were on this account represented in the Scottish parliament by the Preceptor of St. John, and continued unmolested until the time of the Reformation.

At the Reformation, and after the Act of 1560, by which all obedience to the stool of Rome was strictly forbidden within the country, Sir James Sandilands, Preceptor of Torphichen, and successor of Sir Walter Lindsey, in the Mastership of the Temple, renounced or abdicated, on behalf of the state, all the landed estates belonging to both Orders, which at that time were exalted to a temporal lordship of Torphichen, and which were made over to him on the payment of ten thousand sun-crowns (tonnekroonen.) The jurisdiction of Torphichen originally comprehended the lands of Hilderston, presented by King Robert to the Temple, and which probably belonged to its oldest possessions. This transaction on the part of Sir James Sandilands, which is differently represented by the historians of that period, according to their religious and political opinions, appears to have put an end to the name Hospitalier in Scotland. The Knights also deprived of their hereditary possessions, withdrew collectively with David Seton, Grand Prior of Scotland, at their head. This event is alluded to in a satire published at that time, and called "Holy Church and her Theeves," which is apparently the work of a zealous catholic, who does not spare Sandilands for his perfidy and perjury. On naming Seton, he says as follows:—

"Fye upon the traitor then,
 Quhar has brocht us to sic pass,
 Greedie als the knave Judas!
 Fye upon the churle quhar sold
 Holy earthe for heavie golde;
 Bot the Temple felt no loss,
 Quhar David Setoune bare the crosse."

It is difficult to give a connected account of the history of the Order, and the events connected with it, since this, even especially during the disturbed or troublesome times of the English domination. Some authors are of opinion that it was during this period that the first approximation of the Order to the Freemasons' Lodges took place, and this opinion derives probability from the fact that from this period downwards the government of the Order remained almost exclusively in the hands of the heads of the Jacobite party.

But that this approximation should have ever become a complete amalgamation is a great mistake, and nothing more than a mere supposition of those who, by at once cutting the gordian knot, wish to spare themselves the trouble of enquiry. We read with Dom. Calmet, that he had received the Grand Cross of the Order from David Graham, titular viscount of Dundee, which his brave and unfortunate brother

had worn at the battle of Killiecrankie. (He was, says Calmet, Grand Master of the Order of Templars in Scotland.) From a letter in possession of an old and respectable Scottish family, I found that John Earl of Mar succeeded Lord Dundee in the Grand Mastership; that after his resignation the Duke of Athol undertook the government of the Order; and finally, that in 1745 Prince Charles Edward Stewart was elected to the high dignity of Grand Master in a solemn Chapter, held in the palace of Holyrood. The letter is written by the Duke of Perth unto Lord Ogilvy, eldest son of the Duke of Airlie, who shortly afterwards strengthened the Scottish army with a great number of gentlemen from Forfarshire and Angus. The letter, which besides this is important, as proving the existence of a cloister or priory of Templars in the north of Scotland, is dated 30th September, 1745, and the following is extracted from it:—"It is truly a proud thing to see our prince (Charles Edward) in the palace of his fathers, with all the best blood of Scotland around him. He is much beloved of all sorts, and we cannot fail to make the pestilent England smoke for it. Upon Monday last there was a great ball at the palace, and on Tuesday (24th September,) by appointment, there was a solemn Chapter of the ancient Chivalry of the Temple of Jerusalem, held in the audience-room; not more than ten Knights were present; for since my Lord of Mar demitted the office of Grand Master, no general meeting has been called, save in our own north convent. Our noble prince looked most gallantly in the white robe of the Order, took his possession like a worthy Knight, and after receiving congratulations of all present, did vow that he would restore the Temple higher than it was in the days of William the Lyon: then the Lord of Athol did demit as Regent, and his Royal Highness was elected Grand Master. I write you this, knowing how you love the Order."

The fatal issue of the battle of Culloden destroyed the hope of a glorious revival of the Order in Scotland, at the same time as it destroyed the hope of attaining still more glorious objects. The most of the Templars went into exile with their prince, and those who remained in the land dared not continue the ceremonies of an Order so closely connected with the cause of the Stewarts. It is about this time that the real Fraternity of the Scottish Templars, with the Order of Freemasonry, took place, under the protection of whose privileges they gathered together their scattered remains. Great and many are the obligations of the Templars unto that body for the protection and assistance given unto them at that time, and the generous help did not go unrewarded.

The strong support and augmentation of prosperity which Scottish Freemasonry received in the last century, through the association of the Templars with that body, is a fact recognised in history. The unfortunate Prince Charles Edward died in Rome on the 3rd March, 1788, and was succeeded in the Grand Mastership by John Oliphant, Esq., of Bachilton. On his abdication, 15th October, 1795, no election took place. It is generally reported that the strong prejudice of the then existing government against all secret societies, prevented the Templars from filling the vacant seat in the customary form; others maintain that the delay originated in a communication received from the Cardinal of York, the last descendant of the house of Stewart. Whichever of those opinions is right, it is certain that the want of a head caused no little confusion in the affairs of the Templars. There was a sort of a fraternization took place between the Scottish Templars and the English and Irish Masonic bodies, who had illegally adopted the title of Templars;

and those who opposed this irregularity were forced to confine themselves to a mere protest, for want of a proper tribunal before which they could obtain a hearing. The death of the Cardinal in 1807, appears to have removed this difficulty: at all events, in the following year, Mr. Alexander Deuchar was exalted to Commander, or Chief of the Edinburgh Templars; and by his advice and under his guidance, assisted by the endeavours of other influential Brethren, a general assembly of the Templars was held in the capital. The first act of the assembly was the annulling of all which had taken place respecting a union with the Masonic Templars; the second, a declaration of their independence, and a maintenance of their ancient privileges;—at the same time understanding that it was necessary to have the support and protection of a higher power, in order to place the concerns of the Order upon a durable footing; in consequence of which the Duke of Kent, father of Queen Victoria, was invited to become the patron and protector of the Order, under a similar constitution, as according to the law of the land was given unto the Masonic body. The Duke of Kent acceded to their request, and his charter is signed 19th June, 1811. In January, 1836, Mr. Deuchar abdicated the Grand Mastership. The Admiral Sir David Milne, Grand Cross of the Bath, was unanimously elected his successor; at the same time it was determined that an election should take place every three years.

TRANSLATIONS OF DOCUMENTS REFERRED TO.

No. I.—“ I at length, by the decree of the supreme assembly of the Brethren, and in accordance with the full powers entrusted unto me, do say, will, and declare, that I place the Scottish Templars under excommunication for revolting from the Order; and together with the Brethren of St. John of Jerusalem, spoilers of the militia of the Temple (whom God in his mercy pity,) be excluded from the circuit of the Temple now and for ever.”

No. II.—“ In the same day and place, present the same witnesses, came into the chamber of our before-named Sovereign King, Brother Alexander, prior of the hospital of *St. John of Jerusalem, in Scotland*, and Brother Brian, Præceptor of the militia of the Temple in the same kingdom, and have given and sworn allegiance to our before-named Sovereign King of England as above.”

No. III.—“ Lease granted by Sir William de Lisours the elder, 1340. To all the faithful in Christ who shall see or hear those presents, William de Lisours sendeth greeting. Know ye all, that I have given, granted, and by this my writing have confirmed unto Ada, son of the late Walter Aldwyson, and Christina his wife; to Richard, son of the late Galfried Gunnlydson, and Alicia his wife; and to Malcolm, son of David Dunn, and Eva his wife, the whole land of Gouriton, held in lease by Thomas the Templar, to whom it was given by the late Gregory of Lisours, clerk; viz., six acres of land, which the said Gregory bestowed on the said Thomas as a dowry for his sister Christina, of that land which the said Gregory at that time held from the Temple, with all its appurtenances, rights, escheats and forfeits, having reference to the said land, without retaining anything, free ingress and egress to common pasture, and to other common privileges held by De Gouriton; namely, four cows, four oxen, thirty sheep, four swine, and one entire horse, to be had and held with their young, for two whole years, by the said Ada and Christina his wife, Richard and Alicia his wife, and Malcolm and Eva his wife, and to their heirs, from me and my heirs or successors, freely,

peaceably, fully and honourably in all things, in pools and morasses, in ways and paths, in dingles and plains, in fish-ponds and mill-waters, in waters and fisheries, in pools and fens, in the digging of ditches and the building of houses, and in all other privileges belonging to or having reference to the villa of De Gouriston, by they and their heirs paying thence annually to me, and to my heirs or successors, the sum of six denarii in full for all and in lieu of every sort of servitude, customary gift, exaction, and secular demand; the said six denarii to be paid annually on the festival of St. Michael.

“ I further will and grant that they themselves, according to their own wish, have one man or one woman, with his or her family, peaceably abiding in the houses which are now built on, or are to be built upon the said land, for the purpose of turning to advantage the said privileges, as has been more fully written out. And as to the said land, I and my heirs or my successors will warrant quiet possession, and defend it, with all its privileges above specified, to the said Ada and Christina his wife, to Richard and Alicia his wife, and to Malcolm and Eva his wife, and to their heirs, against all men and women for ever. In testimony whereof witness my hand and seal.

No. IV.—“ To all the faithful in Christ who shall see or hear this present writing, William de Lisours, feudal lord of De Gouriston, sendeth greeting. Know ye that I have given and granted, and by this my writing have confirmed to Stephen de Malleul, clergyman, for feudal tenure, on condition of his rendering tonage and service, all my laud which I hold from the Temple in the person of my feudal vassal De Gouriston, and that land which belonged unto Thomas the Templar, with all escheat and other privileges of the same different pertinencies, liberties, rights and decrees, having reference to the said lands internally and externally, without any let or hinderance, and with full power of digging and inclosing the said lands as he shall think advisable, and may be able; to be had and held by the said Stephen, and his heirs or assignees (churchmen or laymen, my superiors in rank, excepted,) from me and my heirs, in feudal tenure or inheritance, freely, peaceably, fully and honourably in all things, in pools and morasses, in ways and paths, in dingles and plains, in swamps and marshes, in waters and fish-ponds, in digging ditches and building houses, and in all other privileges of my villa, held by De Gouriston, and with liberty of keeping a tavern, and selling meat and other things, without hinderance or opposition from me, or my heirs or bailiffs, with the right of common pasture both on the east and on the west, and with free ingress and egress to all common pasture held by my vassal De Gouriston; namely, four horses and mares, sixteen cows, one hundred and sixty sheep, and eight sows, in full, with all the young of the said animals, for two full years. Further I will and grant, for myself and my heirs, that we will not raise a dispute in any way with the said Stephen, or his heirs or his assignees, about the sex or age of the said animals, but that the number of the said animals shall by no means be above the afore-mentioned number; and if they are not able to procure the proper number of animals by their own means, then it shall be lawful for them to feed the animals belonging to other people upon the said land, as if they were their own, in order that they may profit thereby in all things, without let or hinderance. Also I allow for me and my heirs that the said Stephen, and his heirs or assignees, shall keep two or three men under him, who shall dwell upon the said land, to enjoy the same freedom and convenience

with their animals, but not to exceed the above number; and that he, or his heirs or assignees, shall pay to me or to my heirs, or to my agents, merely five pieces of silver, the one-half to be paid at Easter, and the other half at the festival of St. Michael, as the only service-rent, tribute, or quit-rent. And that I and my heirs shall guarantee quiet possession of the said land, with all its before mentioned freedoms and privileges, unto the said Stephen and his heirs, against all men and women. Templars for ever. In witness whereof, &c. &c."

HAMMER ON THE GnosticISM OF THE TEMPLARS.

MR. VON HAMMER adduces an alleged Templar coin or medal, representing, as he says, the temple of Jerusalem with four towers, and bearing the inscription † S.S. SIMOONJU∩ A. This he reads the reverse way, not beginning, however, exactly with the final A, but with the letter next it—which is evidently a D, although a little awkwardly formed, and on its face—and which he takes to be a Q; making out of the whole, SSTA QUINOOSIS. He thus inserts a T where there is none, and converts the M into a reversed *sigma*; finally changing the QUI into G, and making only one O instead of two, he obtains GNOSIS, thus proving the secret gnosticism of the Order.

After this tremendous twisting and torturing, it is strange that the devoted letters still will audaciously assert their original signification of † S.S. SIMON JUDA! voila tout! One is amusingly reminded by this of *Aiken Drum's long ladle*, in the Antiquary; but, the truth is, as both French and German writers have not failed to remark that many of the coins, medals, or sculptural inscriptions cited by Von Hammer, had nothing to do with the Templars, or their supposed secrets. "Recte quidem," says one learned writer to Von Hammer, "omnes de sculpturis et figuris hieroglyphicis per te adducta sunt, quæ in ecclesiis fratrum militiæ templi huedum existentibus reperiuntur; at tales etiam in aliis, præsertem Scoticis, reperiuntur templis, quæ Templarii nunquam possiderunt." One house of the Templars in Scotland, however, has an inscription, 'VÆSAC MTHM. We should like to know what monstrous mysticism, or mysteries, M. Von Hammer would evoke from this.

AN INQUIRY INTO THE HISTORY OF THE POMEGRANATE AS A MASONIC EMBLEM.

BY ALBERT G. MACKAY, M.D.

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It is somewhat surprising, that although the indefatigable Oliver has devoted one of his most abstruse works to the consideration of the "Signs and Symbols" of our Order, he has not in the whole of that treatise made the slightest allusion to the Pomegranate, one of the most remarkable of our emblems. To fill up this hiatus in Masonic science, is the object of the present paper. And I doubt not that to every Fellow-Craft Mason it will be interesting to discover that the pomegranate, as an emblem, was known to and highly esteemed by the nations of antiquity, and that there is thus established another link in the great chain which connects the Ethnical Mysteries, or as they have very appropriately been called, "Spurious Freemasonry," and the Order as it now exists among us, and as it doubtless was established at the building of King Solomon's temple.

In the description of the pillars which stood at the porch of the temple (see 1 Kings vii, 15,) it is said that the artificer "made two chapters of molten brass to set upon the tops of the pillars." Now the Hebrew word כַּפְתֹּרִים (caphtorim) which has been translated "*chapters*," and for which in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error,) signifies an *artificial large pomegranate, or globe*.† It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems therefore to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

1. The Syrians at Damascus worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naman before his conversion, as recorded in the second book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios, or the Sun, the God of the Phœnicians, or of Venus; or according to Grotius, in his commentary on the passage in Kings, of Saturn, or what according to Statius seems more probable, of Jupiter Cassius. But it is sufficient for our present purpose to know that Rimmon רִמּוֹן is the Hebrew and Syriac for *pomegranate*.

* From the Freemasons' Monthly Magazine, U. S.

† Vide Cumberland Origines Gent. Antiq. tract. II. § ii. p. 54. The original meaning is not preserved in the Septuagint which has σφαιρωτήρ, nor in the Vulgate which uses "sphaerula," both meaning simply "a round ball." But Josephus in his Antiquities has kept to the literal Hebrew.

2. Cumberland, the learned Bishop of Peterborough, quotes Achilles Statius, a converted pagan and Bishop of Alexandria, as saying that on Mount Cassius (which Bochart places between Canaan and Egypt,) there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say "had a mystical meaning."* Sanconiatho thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hand of Jupiter, or Juno (because when it is opened it discloses a great number of seeds) signified only that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

3. Pausanias (*Corinthiaca*, p. 59) says, he saw not far from the ruins of Mycenæ, an image of Juno holding in one hand a sceptre, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was *απορρητοτερος λογος*—"a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

4. In the festival of the Thesmophoria, observed in honour of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprung from the blood of Bacchus.

The coincidences in the Pagan mysteries with respect to this emblem, might doubtless be extended still further, but I have neither time nor opportunity to pursue the research. I am however content, if by these few illustrations I have added another to the many already existing proofs of the antiquity, as well as the beauty of our beloved Order.

THE MASTER'S APRON.—A TALE. †

THE Count of Cernay and his wife emigrated from Paris in 1793. Notwithstanding their youth, they were more cautious than many young persons who quitted France at the same epoch. At the commencement of the troubles of '89, they sent a part of their fortunes to England, so that in their exile they were enabled to live with as much comfort as they would have enjoyed in Paris. The Count of Cernay took up his residence in London, and became very intimate with Sir John Melville, a young man a few years older than himself, and lieutenant in the English army. The friendship between them increased daily, and when, in 1814, Count de Cernay left London in order to return to France, and demand of Louis the XVIII. the recompense due to his exile and fidelity, the only sorrow he felt at his departure, was that he was to be separated from so intimate a friend. Nevertheless, a slight disagreement arose between the two friends, at the moment of departure.

The Frenchman rejoiced at the unfortunate state of France, and the Englishman maintained, that notwithstanding the advantages the French

* Cumberland Orig. Gent. Ant. p. 60.

† This tale originally appeared in *L'Orient*; we re-copy from *Freemasons' Magazine*, U. S.

noblemen would derive from the restoration, they should nevertheless stifle their individual interests, and lament over the misfortunes which surrounded their country. The Count of Cernay returned to France, taking with him a daughter fourteen years old; she appeared at the court, and his fortune, which was already very large, was rapidly increased by the gifts which he received from Louis XVIII. Napoleon returned from Elba. The king was obliged to submit to a second exile, which, on account of the defeat at Waterloo, lasted but one hundred days; and, in 1817, the Royalists predicted a long and happy reign for the elder branch of the Bourbons. It was about this time that Sir John Melville, having attained the rank of major in the English army, sent his son Edward to Paris, and placed him under the care of his friend, the Count of Cernay, informing him at the same time, that the young man had come to Paris with the intention of marrying. Edward Melville was in his twentieth year; he was one of those handsome young Englishmen, in whom we find the graces of the female figure combined with all that is beautiful in the male. He was the son of a man of wealth and distinction, and was on that account an excellent match for Miss Aldegonde de Cernay. The Count and Countess were aware of this circumstance, and as Sir John had informed them that he wished to have his son married in France, they thought that this project, though singular as it might appear on the part of an Englishman, could not concern any one but their daughter.

It was a happy event. It would strengthen the bonds of friendship existing between the two families, and would not be at all displeasing to Miss Aldegonde, for she had retained a sweet souvenir of young Edward, with whom she had passed the happy and joyful days of her youth. The Count and Countess called her into the parlour. "Aldegonde," said the Countess to her, "I am going to announce to you some joyful news: little Edward is going to pay us a visit." "Yes, mamma," answered Aldegonde, who having been educated in England, had retained some of the nursery customs of the young English ladies.

Our young heroine remained calm, and did not even raise her eyes, so that the Countess was unable to say whether the arrival of the young Englishman would, or would not, be gratifying to her daughter. "You must remember," continued the mother, "that the little Edward is at present a handsome young man, and you cannot play with him as you were wont to do when he was a little boy. He is coming to Paris, Aldegonde, to get married."

"Ah! ah!! ah!!!" said the young girl, blushing. The Countess did not tell her daughter that there was a young man coming from the other side of the straits to marry her; but she asked her if her piano was in tune?—if she had procured of her instructor the latest musical romances? and she informed her at the same time, that her wardrobe was to be renewed. This, we think, was speaking plain enough, without exposing one's self. The Count added, that as Sir John Melville was his intimate friend, his son would stop with them; he wished also to have the pleasure of presenting him at the castle. Aldegonde retired, fully persuaded that before long she would be the wife of the handsome and accomplished young Edward.

It was not long before Edward arrived in Paris, and took up his residence at the Count's. He appeared tall and handsome; and although he was a true Englishman, and his manners were somewhat harsh, he appeared in the eyes of Miss Aldegonde more amiable and polite than

the young Frenchmen of his age, spoiled by the education of the empire and by a few revolutionary ideas, of which they had conserved the germ. The Count and Countess Cernay looked at Edward in a different light. The young man appeared to them to be charmed with the love of liberty, which was both hazardous and pernicious. When they proposed presenting him at the castle, he did not show all the enthusiasm they expected; he also made use of some expressions which were at the same time disrespectful towards the august family of the Bourbons, and displeasing to the Countess of Cernay. On the other hand, he did not conceal his admiration for the captive of St. Helena; for the man whom they still upheld in the saloons of the suburbs of Saint Germain, as the invincible of Corsica. Edward used all the poetical expressions of Byron, in speaking of Cæsar vanquished; but he merely commended the king in prose. He was, however, according to the family of Cernay, a perfect gentleman; his political opinions, which would have been insupportable in a Frenchman, were nothing but a little English eccentricity; and without doubt Sir John Melville, his father, had no other intention in uniting his son with a family so truly monarchical, than of opposing, by a good marriage, a bulwark to the ridiculous inclinations of his son. Miss Aldegonde de Cernay would (they thought) be the guardian angel who would reclaim Edward, and make of him a true loyalist. "Those young folks seem to agree very well," said the Count to his lady; adding, at the same time, that he thought the dreams of Sir John were about to be accomplished.

Mr. de Cernay understood all the reserve of Englishmen; but, as he thought he was aware of the projects of his friend, he inquired of Edward if his father would come to Paris to assist at a marriage, which, according to all appearances, would be consummated without difficulty. "Oh yes, oh yes," answered the young man; "my father will be here in fifteen days."

There was at this time at Paris, in the suburbs of St. Antoine, and nearer to the gate which conducted to the throne than to the bastille, a small haberdasher's shop. The name of the indigent proprietor was a Mrs. Mathiew. She was a widow, hardly forty years of age, and passed for a handsome woman. She had been the wife of a soldier. Seated beside her in the workshop, was a young girl of sixteen, glittering with all the *éclat* of youth, and of astonishing beauty. The neighbours were aware that Mrs. Mathiew had refused to accept a number of advantageous proposals of marriage which had been made to her, and she watched over her daughter with so much assiduity, that Miss Julia (which was the name of the young girl) was unable to perform a single action, or utter a word, without her knowledge. The young gentlemen who were in the habit of resorting there, seeing that there was no hope of gaining the affections of the mother and the daughter, abandoned the shop, and the young ladies, influenced by that sort of petty jealousy, which beauty is very apt to cause, followed the example of the young men; so that the mother and daughter were at last left by themselves. False reports were circulated in every direction, and the virtue of the mother and daughter was frequently brought into question. Some went so far as to say, that the mother had been the mistress of a rich and influential married gentleman, who resided at the castle, and that Miss Julia was the result of an adulterous union which had been broken by the religious susceptibilities of the Duchesse of Angouleme. Others thought that Mrs. Mathiew had been placed there by the police to inform them of

the opinions and actions of those residing in the suburbs. During this time of restraint, in which the French were governed by princes for whom they had no affection, every one seemed to the people to be connected with the police. On the other hand, the police being aware of the opinions of Mrs. Mathiew, and not putting too much confidence in her submission, kept a constant watch near the house.

It was before this shop that Edward Melville, a few days after his arrival in Paris, ordered his coachman to stop. On entering, he saluted, politely, both the mother and the daughter, and called for a skein of pack-thread, or whip cord. He told them he wanted it to make a *snapper* for his superb gold mounted whip, which in reality wanted no such thing. Mrs. Mathiew could not be deceived by our young hero; she supposed that he had seen her daughter Julia, at a distance, and he now wished to have a closer view of her; for, allowing that the whip wanted a *snapper*, the groom, who at that moment stood holding the reins, would naturally have come for it, instead of his master. The mother cast a look of distrust at the young Englishman, and rose in order to give him what he wanted. "Can you tell me, Miss," said Edward, addressing the daughter, "if I am far from Vincennes?" The young girl, struck by the genteel appearance of this handsome young man, who spoke French as fluently as herself, became as red as the rose, and was leaving her seat to point out to him the road to Vincennes, adding, at the same time, that the distance would appear short, with the beautiful carriage that stood before the house, when her mother stopped her: "Go up stairs, Julia," said she, "you have some work to do there;" and with a look of sadness which never abandoned her, she said to Edward, "You will leave Paris by the gate which is but a few steps from here; the road to Vincennes is strait on; your horse can carry you there in ten minutes."

"What a pretty girl!" said Edward, watching Julia, who was leaving the room (being so struck with admiration, he made use of his natural idiom in giving vent to the exclamation;) "Is your daughter's name Julia?" said he to her mother.

"There is the pack-thread you asked me for," said Mrs. Mathiew, without answering Edward's question. The young man made a bow and inquired the price of the purchase he had made. "Two groats, sir," said Mrs. Mathiew. And as our young Englishman appeared not to understand this small coin, she added, "The half of a sou, sir, a half sou."

Edward paid it, and seeing that it was impossible to keep up a conversation, he saluted her, left the shop and entered his buggy, saying to himself, "The daughter is very handsome! but the mother has no great love for Englishmen." In leaving, he forgot two things; the first was, to use the snapper he had just procured, and the second was, that he did not take the road to Vincennes. "I was not mistaken," thought Mrs. Mathiew.

An instant after, Julia stole softly into the shop, and opening little by little the door of the backroom, she cried out, "Is he gone, mother?" The answer was, "Yes, my child." "Oh, is he not a beauty, mother!" said Julia. "Never mind," said the mother, abruptly; "he is an Englishman!" The last word uttered by the mother put an end to the conversation, and the young girl, perplexed, went up to her mother's room to put the things in order. There existed in France, at this time, a perfect hatred for the English nation, which had united with all Europe

to contend against and to vanquish Napoleon, as the French seemed to hate all Europe; but they still kept alive their hatred for Englishmen; for England was in reality the cause of the defeat. The unhappy event at Waterloo had greatly increased the antipathy of the two nations.

After this fatal battle, we supported with impatience our misfortune and our lot; at the same time the arrogance of the English, who had acquired all the honour of the memorable day, increased, although it was in reality the Prussians who had conquered us. Mrs. Mathiew took part in the general feeling, and went even farther than others; her feelings were wounded at the exclamation of her daughter, who found an Englishman handsome. They said no more of Edward's mysterious visit. However, eight days had hardly passed before another Englishman entered the shop. He was an elderly gentleman, who, although of a grave masculine appearance, had nevertheless a remarkable expression of mildness; he came on foot, and having cast a glance at Miss Julia, he addressed himself to Mrs. Mathiew:—

"Is it to Mrs. Mathiew," said he, "that I have the pleasure of speaking?"

"Yes, sir."

"The widow of the Imperial Guard, Mr. Mathiew, who died at Waterloo?"

"Yes, sir."

"I am Major Melville," said he, saluting her; "I came from London on purpose to see you, and to conclude with you an affair which interests us both. Is that the daughter of Captain Mathiew?" said he, presenting his ungloved hand to Miss Julia. Julia, whom the appearance of the stranger had inspired with confidence, and who heard her father praised, placed her delicate little hand in that of the Major, who added softly—

"Well then, my child, you must leave me alone with your mother; I have to relate to her something which concerns you, but which you cannot hear till after her."

Mrs. Mathiew showed the Major a pair of steps which led to another room; he went in first; Mrs. Mathiew soon followed, leaving Julia in the shop. The Major having taken a seat, he found the room decorated with neatness, which is the luxury of the poor. On the mantle-piece there was neither clock nor mirror. He saw but one solitary portrait, which he immediately recognized for Captain Mathiew, and at the bottom of it was a cross of honour, of which one of the branches was wanting. Mrs. Mathiew looked at the Major without speaking, expecting every moment that he would explain himself. The Major remained some time silent; at last, putting his hand on his heart, he said—

"Madam, God save the Emperor!"

"Ah! yes," said the poor widow, with her eyes full of tears, "yes, God will save him!"

"Without doubt," said the Major, "for there is now no one but God that can save him. That is all well," added he; "now we understand one another. Listen to me. I told you that I was Major Melville; I have a very comfortable house in London, a pleasant country seat in the county of Sussex, with fifty thousand pounds sterling invested in the India Company stock, and I came to Paris to marry you!" Mrs. Mathiew was seated alongside of the Major; in an instant she was at the other side of the room. This man had cried out God save the

Emperor, but he was an Englishman. The widow answered not, but her beautiful eyes, which were still filled with tears, were turned towards the portrait of her husband. "That is not all," continued the Major calmly; "I have a son, a handsome boy. You know him, Mrs. Mathiew; he came here to your house eight or ten days ago, and purchased a snapper for his whip; I sent him to Paris to marry Miss Julia, your daughter, and the child of the brave captain."

Mrs. Mathiew, believing that she could not have been chosen as an object of pleasantries, thought at least that she was exposed to the persecutions of a fool. Notwithstanding, as the Major appeared to be in earnest, she said, with mildness and downcast eyes, that it was impossible for her to accept the double honour with which he wished to load her.

"You refuse to comply with my request!" exclaimed the Major; "you refuse! I expected it. Rest assured, madam, that I will not leave this house without your promise to accept my offer!"

"But, sir."

"I asked you to listen to me," said the Major, grasping the widow's hand; "listen to me. I am going to speak to you about your husband. I had the honour of being at Waterloo. You need not suppose that I am going to give you a full history of the battle. I must now, however, speak of the episode, which is the most painful for you. The French were beaten. Those that were not dead or wounded took to flight, except at the extremity of the field of battle. I could perceive from an elevation on which I was stationed with my regiment, about twenty grenadiers of the young French guards, who still maintained their ground, and who, in expiring, dealt death and destruction on the five hundred Prussians that surrounded them. I went immediately to disengage them; for if war, Madam, has any attractions for courageous men, it is when the chances are almost equal, and not when the conqueror abuses his victory by slaughtering his equals, when they are unable to defend themselves. I came up to the Frenchmen, put a stop to the firing, and was about protecting the retreat of those brave men, when a ball, fired but a short distance from me, struck their chief, who fell into my arms. It had pierced his chest. That chief was the brave Captain Mathiew—it was your husband. I had him brought into my tent, and delivered him into the hands of my friend, an experienced surgeon. I had for a moment the hope of saving him. He, however, had no hope of recovery."

"Major," said he; "Major, your name?"

"I told him my name. We were alone; the surgeon left us to see the others that were wounded, and in leaving us, he made a sign by which I understood that he entertained no hope for his patient. Your husband said to me—'I die unhappy, because I do not die altogether—my wife, my child.' 'Captain,' answered I, 'I will take care of them, I am rich.' He looked at me for a moment. 'You are not an Englishman?' said he. 'I am, my friend, one of the truest sons of old England. Die in peace. I say to you again, I will take charge of your wife and child.' 'Well then!' said he, 'you are a Mason?'
" 'And you?' He gave me the sacred sign by which the Masons of the two hemispheres recognise one another. I seized his hand, and kissed it. Then the vanquished of Waterloo, the son of France, the faithful servant of the great Napoleon, unbuttoned his shirt, which was covered with blood, and drew from a small wallet placed on his breast,

an object equally covered with gore, through which the ball that killed him had passed, carrying away at the same time one of the branches of his cross of the legion of honour, which is under the portrait, and which I sent to you as soon as possible."

The Major ceased speaking for a moment, and then placed before the widow an APRON, of lamb skin, surrounded by a blue ribbond, in the middle of which might be seen three roses, made of ribbond of the same colour. This small APRON, folded without doubt in four folds in the pocket of Captain Mathiew at the moment he was wounded, had four round holes, which marked the passage of the ball; and although originally white, it was now spotted with blood. The Major continued.

"'Brother Melville,' said the dying man, 'there it is. I place it in your hands. Although we are of two different Orients, and although our two countries are at war, we nevertheless are friends—we are BROTHERS. What will you do for my widow? What will you do for my daughter?'

"'The half of my fortune,' cried I, 'belongs to them from this moment.'

"'No, no, that is too much.'

"'My Brother, my entire fortune.'

"'No, no.'

"'Well then! more than that; I will do all that is humanly possible.'

"'He gave me his hand and expired.'

During this narration, the widow was melting with tears. She wanted to grasp the bloody relic that was before her eyes; and wished to press it to her lips. The Major stopped her.

"'Pardon me,'" said he, "it is the gage of my promise. My regiment, instead of coming to France, was sent to England. I could not come to see you, but I ascertained how you was, and how you lived. While I was contemplating in what way I should fulfil the promise I had made a Brother, that died in my arms, I lost my wife. My various projects were laid aside, for I knew what I had to do. I knew that I should offer something besides charity; I owed you an entire protection—I owed your daughter all the happiness and protection that the youth of my son could afford. Notwithstanding, madam," said the Major, while the widow held his hand, within her own, mutually clasped, "perhaps my son Edward may not love your daughter, or Julia may have no affection for him;—but they have seen one another, and the proof is enough!—for us."

"'We also have seen one another,' said the widow, with a voice broken by her sobbing.

"'Miss Julia, Miss Julia!' cried the good Major, in opening the door that led to the shop, "come here if you please—come here, it is your stepfather that calls you." The young girl hesitated for a moment, but at last obeyed; she went into the back room, but not alone;—a handsome young man, Edward Melville, followed her; and they both implored the blessing of Mrs. Mathiew. That same day, Sir John Melville said to his friend the Count of Cernay—

"I announced to you, my friend, a marriage; we are going to have two; I am to marry the widow of Captain Mathiew, who died on the field of honour at Waterloo, and my son is to marry their daughter; I wish to invite you and the Countess, and the lovely Aldegonde to the wedding." But the Count was deprived of the pleasure; he had an engagement for that day at the castle, the Countess had the headache,

and Miss Aldegonde was unfortunate enough to sprain her foot the night before in dancing at the Marsan Pavilion. The double marriage was not the less cheerful. The MASON'S APRON, which bears the bloody marks of the courage of the captain, was deposited with the Royal Alpha Lodge, in London, of which the Major, Sir John Melville, is one of the most distinguished members; and this relic is looked upon by the Brothers as the most valuable in their collection.

MASONIC ANECDOTES.

CAPTAIN LAURENT MICHEL.

AMONG the deaths that are from time to time announced in the foreign Masonic publications, many highly interesting and truly Masonic acts are recorded; but none show the feelings of the man, the value of the Craft, and the honour of the Mason more, than those which distinguish the anxiety of the Brotherhood to be of service to their fellow-creatures upon every occasion, when from exciting causes the passions are allowed to exhibit themselves in the worst forms, but are brought again into their natural channels by the ties of fraternal obligation. In the fourth volume of the *Revue Maçonnique*, Lyons, 1841, are a few remarks on the death of Captain Laurent Michel, member of the Lodge Disciples of Solomon, Marseilles. He was born on the 1st of March, 1772, in Allanch, and was initiated July 3, 1811, in the above Lodge. We are thus explicit, for his character is beyond all praise, and would lose instead of gain by any comment of ours. We shall narrate one circumstance, and allow our readers to write his elegy. Laurent Michel was distinguished as a good man, and brave soldier, and had become known as the saviour of the holy Battalion, a title earned by his prompt and energetic conduct. He was one of those of whom Dryden says,

"Oh, but 'tis brave to be admired to see
The crowds with heads uncovered cry, that's he."

The last successful effort of this noble-minded man occurred as follows. When the star of the Emperor Napoleon was declining, and the wish for peace had become as unanimous as the previous desire for fame, amongst the earlier movements were those of the national guards for centralization and union, in opposition to the Emperor. A portion of the imperial troops had fallen into an ambuscade of a large division of the national guards, and many "a tall good fellow" must have met his death at the hands of his countrymen, although he had faced the bullets of the enemy, and escaped the thousand evils laying in wait for him on the battle-field. Marseilles was again to be the theatre of destruction, the scene of blood. The troops of the fort St. Nicholas had already received orders to march, already had the hour arrived for the death of the devoted little band—the line was formed, the command to make ready and present been given—but one word, one minute more, and the souls of the soldiery had been sent before their impartial Judge; every hand was prepared for destruction, and a suspense, as agonizing as death itself, though but momentary, appeared to those wretched men, when the captain of the artillery, Laurent Michel, crying stop! in a voice of

thunder, to which anguish and fear had given a supernatural power, threw himself before the guns of the artillery under his command. In the few words that he addressed to his friends, he pointed out to them that Frenchmen stood before them, who, although they differed, were not enemies—were countrymen devoted, like themselves, to the land of their birth, were at that moment about to shed their blood for that same empire as themselves. His powerful and pathetic appeal soon convinced the guards of the truth of his reasoning, of the error they were about to commit, and they yielded to his eloquence by allowing the troops opposed to them to disperse. Few among those present could understand the inducements or objects of such proceedings, but to his Masonic brethren he explained the cause. When the unfortunate battalion had arrived at the trap prepared for it, and saw that every avenue for escape had been closed—that not a hope remained—one man, with desperate resolve, appealed by a sign of distress to the sympathy of his opponents;—Laurent Michel's eagle eye watched the motion of his brother; to see, to recognise, and to place his life in the most imminent danger to save others, was the work of the moment. The sequel we know. May such an achievement find its place with annals of history, and posterity will place the name of Laurent Michel, captain of artillery, among the heroes of France and the friends of mankind.

CAPTAIN CHAPIN SAMPSON, OF WEST GARDNER, MAINE.*

In the year 1795, the ship *Betsy*, which belonged to Wm. H. Boardman, Esq., a distinguished merchant of Boston, sailed from this port. The ship was commanded by Captain Chapin Sampson, who is now eighty years of age, and is living in West Gardner, Maine. He has still "a sound mind in a sound body." He was entered an Apprentice Mason in Liverpool, England, August 15, 1793. Was made a Royal Arch Mason in June, 1801. His Royal Arch diploma is endorsed, "Ancient Lodge, No. 25. B. Thornton,—Z.—Liverpool, 11th June, 1801."

His ship was taken off Malaga, by a Tripolitan Xebec, and the vessel and all on board carried into Tripoli. Here Captain Sampson and his crew were stripped of their clothing, except a slight bit of cotton about their waists. Being the first American carried into Tripoli, he and his men were driven through the city chained, and were pelted by every offensive missile. He was then thrown into a dungeon, where he was kept a number of days. After that, he was taken out, and was set to work taking the cargo out of his ship. While Captain Sampson was engaged in this business, a Tripolitan officer, called Hassan Bey, and sustaining a high official station in Tripoli, made himself known as a Freemason. He said that he should do for him all in his power, but that if it were known he favoured him, even his own life might be the forfeit. Captain Sampson was soon liberated, was clothed, and furnished with many comparative comforts. An opportunity of releasing him was found, and when he was about leaving Tripoli, Hassan Bey, still mindful of his Masonic duties, made him many presents. This worthy Tripolitan and faithful Brother, was, as he said, made a Freemason in France.

* From the Freemasons' Monthly Magazine, U. S.

A few years ago, the malignant sirocco of Antinasonry swept over this part of the country, and Captain Sampson was assailed with rancorous bitterness, because he would not yield to the fierce demands of the enemies of his Order, and bow down before the tempest. He was too honest a man, and too faithful a Mason, to violate his obligations, or yield one inch to the requirements of his opposers. *He carried his colours at his mast head*, and there they still are.

When he shall be summoned from this world to another, he will be supported by his conscious rectitude. May the stone which shall mark his last resting-place bear his best eulogium—*Here lies the body of an honest man.*

COLLEGE MUSINGS,

BY LITHOURGOS.

(Continued from page 60.)

CHAPTER III.

WHAT a magnet is a well-turned ankle, a pretty waist, and a smiling, good-natured face! My friend and I were just mounting our horses to take a morning's ride to Ambleside, when our progress was impeded by a whole cavalcade of belles and beaux, on their way to ascend Skiddaw. I gave one glance at *one* who returned it; and although I had been the whole morning conjuring my friend not to think of proposing to reach the summit of that huge mass of kindred clay, and although, too, our time was pressing, as he had to pay his respects to the bishop, who was then rusticated on the banks of Grasmere, yet when I beheld so much loveliness beckoning me to go one way, and duty, as it were, another, I wavered in my decision, forgetting the toils I indolently feared to encounter in the morning. But very simple things very often serve to shake our resolves. A turn of the road carried the party out of my sight, and my horse making a brisk start forward, put all wavering out of my head. I galloped on with my friend, and we amused ourselves in speculating upon *whom they were* and *whom they would think we were!* Oh! vanity—vanity—all is vanity! Two hours' riding through the most enchanting scenery, brought us to the hermitage of the Bishop of Chester, now of London. It was the most rural, yet classical, seclusion conceivable. The place belonged to the far-famed and highly-gifted Professor Wilson, who had spared no expense, and displayed much taste, in the fitting it up. It was now occupied, for the summer months, by the most youthful, learned, and pious member of the episcopal bench. My friend having paid his respects, we trotted on to our destination. Reaching Ambleside in the afternoon, and having bespoke our dinner at the Salutation, a very excellent inn, we sallied out to see the *lions*. But I must not forget to notice a very neat new church built by Lady F——, not far from the entrance into this pretty village. How different to one which we had passed some miles on our road before. This was so like a stable, and being situated directly facing a little road-side caravansary, I never should have *recognised* its *real* character, had not my friend pointed out the *rude belfry*, with its rusty, time-worn appendage. I thought of *Methodist conventicles*, *prebends' stalls*, and the *greediness*

of certain priests of Leviathan. Ah! poor church of England! and, ah! thy still poorer ministers! I mean those who *really* and *in truth* are thy ministers; not the fat round parson, with good capon lined, but him who hath to pass off rich with *forty pounds a year*, and perhaps a wife and *six* or *seven children* to support! Out upon it! I wished then I was the king, and I thought I could have made a *better defender of the faith!* But pardon me, sire: I doubt not, if you personally knew the evils that blot your *dynasty*, and o'erwhelm your suffering labouring priesthood, your majesty would relieve them. At the back of our hostel we went to witness the most beautiful cascade I had yet seen. To me, such a sight was strange. I had only read of them in books; but this lost none of its effect on me. I gazed on it for hours, though I dare say it was nothing but a pocket cascade compared to those I have had described abroad.

There is also here a choice collection of drawings in water-colours of the principal lakes and views in this and the adjoining county—Westmoreland. But what were these to nature's handy pencilling without? We took a hasty glance at Windermere, the sultan of lakes; and the sun being on its declination, we judged it prudent to retire to our inn, make a good dinner, and mount our horses, in order to reach Keswick again before night-fall.

In our hurry to get over the ground between Keswick and Ambleside, for certain ceremonious reasons, I had not leisure to direct my attention to particular objects. Yet, withal, I cannot but linger in memory's trance upon the banks of Rydal-Water, and the picturesque abode of Wordsworth the poet. Truly none but a poet could appreciate the intrinsic worth of such a spot for retirement and philosophy: none but a limner of ardent feeling could value the features of such a landscape. I think we obtained the finest prospect by going a little out of our way, and ascending a mount on the edge of the old road, leading in a straight line from the slate-quarry, instead of proceeding by the border of the lake. Those of our readers who have visited that spot will recollect it from our description, though it be very imperfect. We also passed one or two other lakes or meres of minor importance; and my friend did not fail to point out a mound of stones by the road-side, as you approach towards Keswick, under which lay buried some ancient king of the Saxon heptarchy, and to which, of course, some marvellous legend was attached by the natives. But before I close our peregrinations this day, let me pause on the sublime effect which the frowning front of grim Helvellyn gave to the scenery, as sable night drew her ebon veil over the face of the earth. Behind, darkness followed our horses' hoofs; and before, one ray of light darting from the mountain's lofty peak, just lighted us to our quarters.

I dreaded encountering the cheesemonger again in the coffee-room, and had half retreated from the door, when I was most agreeably surprised to find his place occupied by a stranger. One glance satisfied me that he was a *character*; but the mode of becoming acquainted with him I left to chance. An opportunity soon presented itself. My friend in ordering supper had, in asking my choice, mentioned *my name*. This seemed to have touched the tympanum of my new companion's ear, and he began to be loquacious. But first let me describe him, before I report progress.

He was, briefly, tall in stature, of muscular make, quaint in his demeanour, and bore about him marks which indicated somewhat

within surpassing show. His dress was that of a pedestrian tourist ; a black plaited hat, a short linen jacket, loose inexpressibles, and, to complete the whole, he carried a knapsack. I was more amused with the manners of the waiters towards *him*, and his perfect *sang froid* towards *them*. He would have nothing but *cold* meat, when they brought him perhaps a *roasted fowl* warm from the spit ; and he would drink nothing but *small beer*, when they brought him *bottled porter*. To *me* he gave very *potent* reasons why he would not touch either *hot* meat or *strong* drink, because they only tended to ferment his blood, and relax his powers for walking. But to *them* his conduct was amazement ; and had he not prefaced his demands by a hint that he was quite willing to pay the same, if his fancy was indulged, he would perhaps have disgusted those useful limbs of a *table d'hôte*. I said that my *name* introduced me to his notice. How much is there sometimes in a name ? He had accidentally fallen into company with a gentleman and his family of the same name, the preceding summer, in Switzerland, while traversing the Alps ; but I assured him that I had not the honour to be related to that family. However, the ice was broken, and we fell into conversation. I found him to be a man of some information, though of eccentric habits ; and from his discourse I gathered that he had been formerly of Oxford, since leaving which he had indulged his taste for a roving life, and had travelled on foot over the largest part of the continent. He was then on his way through the lakes and dales of canny Cumberland, to visit a friend with whom he had become acquainted in Switzerland, and who was then residing in the neighbourhood of Workington : thence he intended proceeding to the lakes of Killarney, in old Erin ; and afterwards he would take a peep at the Highlands of Scotland, ere the winter came in. We wished each other good night, and as he was going part of our route the following morning, we begged to have the favour of his company. By the dawn we managed to find our coffee-room friend battling with a host of sharks, *alias* guides, who were all and each setting forth their several virtues with clamorous tongues ; and after a mutual recognition, and much ado about nothing, we at length fixed upon a "devoted head," and bent our steps after him to the shore of Derwent-Water. We embarked in our conductor's skiff, and were soon ferried to the shore, which faces the track through Borrowdale. I puzzled my brains to give our boatman a classical name, and thought of the ferryman of the Styx, but it would not do. I have a wretched memory for names and numbers, which phrenologists have told me arises from my want of the latter organ. But to my story. After disembarking, we all walked to view another very remarkable cascade, Lowdavr, some yards from the shore, and situated at the rear of a small inn, through the neat little garden of which we were ushered by a blithe damsel, who seemed appointed to attend on travellers. This might do, I thought, perhaps in that simple, primitive region, but in the more civilised country of the south there would be danger of such temptation.

This waterfall differed little in my judgment from that at Ambleside, except that there the spectator looked *down* upon the eddying torrent, and here he looked *up*. Though I do not pretend to say but that, on a critical inspection, probably a vast variation might be traced. On quitting this spot, we parted with our short-lived fellow-traveller. He to trudge the valley of Borrowdale, and we to tempt the "*dangers of the deep*" across the lake. But before we bade farewell for ever, I

obtained this acknowledgment from him, "that every part of the lakes and fells which he had visited, were in miniature quite as beautiful and imposing as any he had seen in the territories of the Swiss." This lake is studded with two small islands, on which very picturesque edifices have been built and thick plantations reared. The shores of the lake are very tastefully set off by handsome villas, and the whole has an exceedingly luxuriant air. But there is too much art blended withal to please my taste: so much spoils the face of nature, and cloy the eye. I preferred the lonely, sterile vale of Newland's through which we were half an hour afterwards strolling. In this truly retired spot, I and my friend completely lost our way, and had some stiff walking before we could regain the beaten road again. However, it afforded us a little adventure. We at last, having called sundry councils of observation, determined to push our forces to a solitary-looking farm-house, some short distance onward. It being hay-making time here in this late region, we found no one in the house but an old beldame, who was apparently preparing a repast for the labouring peasants. Soon afterwards they came in piping hot from the meadows, and we very thankfully partook of some milk and brown bread which was offered to us. These simple creatures are very hospitable and good-mannered, and when on departing I had my hand in my pocket to reward them for their civility, my friend beckoned me not, and subsequently assured me they would have felt very indignant at such an offer. We loitered along the fields in the vale, and sat to muse and contemplate on a rustic bridge thrown across a mountain rivulet, shaded from the sultry noon-day sun by a number of young larch and beech trees. I never felt more happy in my life than when leaning on the rail of that little bridge, looking at the tiny fish dogging each other up and down the pellucid stream, and listening to the merry birds and the hum of the cheerful peasants toiling in the adjacent close. But loitering here longer, said my friend, will not bring us to our journey's end: we therefore arose, girded up our loins and prepared to depart. The rest of the road continued through a very dreary defile; and the only object which I could cast my eye upon to relieve the tedium of our path, was a being with a huge piece of frame-work affixed to his shoulders, and who, my friend informed me, was a shepherd of some mountain flock, wending his way up an almost perpendicular barrier of rock and sand to procure peat. I watched him till my eyes ached, and nothing could exceed my astonishment when I beheld him on the summit many hundred feet above me, his form appearing like some spirit of the crag. An hour's sharp walking brought us to the lake and inn of Buttermere, so celebrated in song and story for its beautiful maid. Here we obtained a comparatively sumptuous dinner; the first course consisted of fish taken from the adjoining lake, and the whole was crowned with superior wine. I must not forget to record what was related to me on the spot in commendation of the liberal provision of the establishment for some of its clergy, that the curate was compelled for subsistence to return to the original calling of the apostles, and rent the fishing of the lake, while his wife took in washing, and his daughter was a sempstress! The chief priests of a Christian church who themselves enjoy thousands, and whose families live in luxury, if acquainted with this circumstance, would be doubtless the first to use a more appropriate distribution of church revenues. Would they, if aware of this, or believe what they taught, so act, as to pamper the "pride of life," and the lusts of the eye, and indulge in

vanities and follies which they have sworn to abjure ; while the poor curate who executes *all* their functions, acquires not a minimum proportion of those proceeds which were bequeathed solely to support the duties he performs upon a *vegetating pittance* : what an awful and solemn account must they not one day give at the judgment seat of their Master, for such irreparable detriment done in paralysing the *purposes of His religion*, to convert and enlighten the souls of men, by winning them to the gospel. The corruptions of the Jewish and Romish priesthood were punished by a New Dispensation, and a Protestant reformation : why should the church of England expect to escape a just retribution ?

This digression, gentle reader, was forced upon me by the spontaneous indignation which the *sight and knowledge of abuses* ever raises in the breast of men eager for the promotion of that "pure and undefiled religion," which our national establishment not only teaches, but which its heads profess to inculcate.

Bidding adieu to this sweetly retired haven of nature's choosing, we pursued our way homewards along the shores of Crummock-Water,—crossing it to visit an extraordinary fall of a perpendicular column of water from a lofty height of many fathoms. At some periods the mist created by the dashing spray is so dense and humid, that the traveller cannot penetrate to the foot of the fall ; but the opportunity being then favourable, I approached so close, as to be able to look upwards to the orifice above, through which the torrent had excavated a passage in the rocky-top of the fell. We tried by a circuitous track to reach the summit, but being up a very steep acclivity, literally covered with large masses of stone tumbled one upon another, from which it is necessary to leap and scramble like the chamois-hunter, we found it too fatiguing, and relinquished the effort. The day, too, was fast waning ; and by the time we arrived at my friend's snuggery, from which we had been absent a week, night had closed in, revealing only the starry-spangled arch of heaven's high vault above.

(To be Continued.)

THE PRUSSIAN FREEMASONS.

WE observe that the alleged imposition of a religious test by the Prussian Lodges, involving the exclusion of all but professing Christians, has led to remonstrances from the Brotherhood in various parts of the world, against what is called a "violation of the fundamental principles of Masonry," by a secret society, taking its name unwarrantably. Such are the terms in which the Masonic press of this country repudiates the illiberality ascribed to the Prussian Lodges. It appears, that the Masonic bodies of France, America, Hamburgh, Sweden, and Holland, have all protested against this infraction of the principle of universality, as an integral part of Masonry, and the Masonic press is appealing to the heads of the Craft in Great Britain, to take up a similar position.—*Voice of Jacob.*

Liverpool, 1st June.—"It has been lately asserted in some of the foreign journals, that the Freemasons of Berlin have discouraged the admission of members of our religion among the fraternity. The con-

duct of the Liverpool Masons forms a refreshing contrast to the foolish intolerance of their Teutonic Brethren."

The following is abridged from the *Liverpool Mail*, of 31st ultimo.

At the last monthly meeting, prior to the summer vacation of the St. George's Lodge of Harmony, No. 35, held at the Adelphi Hotel on Monday, the 26th current, a very handsome tribute of respect was offered by the members to Brother Lewis Samuel, P. G. Treasurer; who, at the January meeting, resigned the office of Treasurer to the Lodge, to which he had been elected twenty-one years successively. It consisted of a vote of thanks, elegantly engrossed on vellum, and beautifully framed. The inscription was as follows:—

Unanimously Resolved,—That the Members record their grateful acknowledgments to Brother Lewis Samuel, for the valuable services he has rendered to this Lodge, in the faithful discharge of his arduous duties, as Treasurer, during the space of twenty-one years,—for the discretion evinced by him in the distribution of its funds,—for his active promotion of its best interests,—and for his zealous encouragement of Freemasonry in general."

The presentation was made by the D. P. G. Master, Bro. John Drinkwater, who, from the deep respect which he entertained for the recipient, with whose personal and private character, and merits as a Mason, he had long been intimately acquainted, voluntarily came over from Caton expressly to perform the agreeable duty, and delivered a highly pleasing and impressive address. The gift was cordially accepted, and suitable acknowledgments returned in glowing terms; Bro. Samuel expressing the pride which he felt in receiving such a testimonial from so enlightened and truly liberal a body, after a connexion with the Craft of upwards of forty years. In honour of the presentation and the attendance of the D. P. G. Master, the P. G. Officers, most of whom are attached to this Lodge, appeared in their grand clothing, which gave an air of great richness to the scene. During the same morning the members of the Holy Royal Arch Chapter of Jerusalem, attached to the Lodge, assembled, as in emergency, and presented a similar mark of respect to Bro. Samuel.

ADDRESS OF BROTHER DENIS MOORE,

AT THE OPENING OF THE ROYAL BRITISH FEMALE ORPHAN ASYLUM
AT DEVONPORT, ON THE 24th OF APRIL, 1845.

BRO. WILLIAM DENIS MOORE, of Exeter, the Provincial Grand Secretary, advanced, and delivered the following excellent address, which was interrupted occasionally by loud plaudits from the assembled Freemasons, and listened to with much attention by the ladies in the immediate vicinity of the honourable fraternity. The learned Secretary thus proceeded:—

In the performance of this, perhaps the most ancient *public* ceremony of our Order, the mind is naturally thrown back to the period when, to the multitude, all science was a sealed book, and all but the simplest forms of art were deemed merely magical. In days when every man's hand was against his neighbour, and when the earth was filled with violence, little of science, and less of peaceful art, could have survived,

but for their combination with the lofty principles of morality and virtue, inculcated in the volume of the sacred law. Men whose minds were habituated to see in every practical detail of art an allusion to some great moral virtue, came to regard as sacred the arts themselves, which thus became the exponents of the most sublime truths; and then it was that when the ancient Israelites went forth against nations greater and mightier than they, under the Divine command, conquering and to conquer; and when, in all other nations of the earth, strength was the sole law, and violence the only governor, the arts of peace were preserved and fostered, secretly and in danger, by a devoted few, their existence unknown till they became manifested to the world in the erection of the noblest works of architectural art, founded on the highest principles of abstract science. Dangers and difficulties were encountered, and obstacles were overcome, by our ancient Brethren, against which nothing could have supported them but the lofty feeling arising from their mental association of their material works, with a Divine plan of moral law, and thus their efforts in the cause of human science and human arts, became a humble type of those more sublime exertions of a chosen and devoted few, in the preservation and extension through the whole world of a Divine revelation, when peace and salvation were proclaimed to the faithful and obedient of the human race. It was a natural consequence that the instrument of art, and the figure of abstract science, should come to bear a symbolical and even mystical character; and accordingly these emblems became peculiar in their signification, and sacred in their use; they are traced in every land and in every period—they are found in the temple of the Hindoo, and in the Christian cathedral—in the pyramids of Egypt, and the halls of the Alhambra—in the noblest architectural works of ancient Greece, and in the mysterious round towers of Ireland; and the silent spread of the deep-set principles of peace is curiously evidenced by our finding the most mysterious emblem of our Order engraven on the weapons of the most remote and least known nations of the east.

It was thus that in the union of operative art with the highest speculative principles of morality, Freemasonry did its work—as science spread, and art was fostered, that was no longer necessary, but though, as a body, our Order abandoned the operative, it has still preserved the speculative portion of its institution, and ceases not, in its rites and ceremonies, to inculcate those divine lessons of morality and virtue, the observance of which, as it formed the rule, so it constituted the bond of defence of our ancient Brethren. And if Freemasonry instils into the mind the sacred precepts of justice, honour, and mercy, as found in that sacred volume, which, in her Lodges, is never closed; if she continually appeals to that book, not for the purposes of polemical controversy, or the discussion of mere doctrinal subtleties, but as the rule and guide of all our actions—if still, under the guidance of the principles of moral truth, she directs the minds of her votaries to the cultivation of the liberal arts and sciences, to the improvement of those wondrous faculties with which God has endowed the beings formed after his own image, that they may thereby be the better enabled to show forth his glory, and promote the good of their fellow creatures. If the objects of Freemasonry are to purify the mind of man from every malignant passion, and to prepare it for the reception of truth and virtue, and all this only as a means of instruction how to meet that last awful change of his inevitable destiny: and if, by these gradations, his eyes are eventually fixed on the most

sublime truths of revealed religion—if all these things be so, and the well-instructed Brethren who hear me know that they are true, then has Freemasonry in all ages been a boon to man, and is still a means of blessing him. Its origin divine, because founded on divine precepts; its practice benevolent, because its principles are those of universal charity; it aids and cherishes religion where it meets her, and imitates her actions where she is not—(cheers).

TO THE EDITOR.

The Grove, Gravesend, June 14, 1845.

SIR,—Owing to the great mass of correspondence that has poured in on me from the provincial Brethren, in consequence of the rejection of the motion for increasing the dues to Grand Lodge, and applying the same to repair the deficiency caused by the diversion of 400*l.* per annum (from the casual Fund of Benevolence), and also for the granting of pensions to the widows of aged Masons, I find it impossible to enter into such full explanation as each Brother very naturally requires. I therefore take this opportunity of stating, that as I have received such multifarious proofs in favour of the rejected motion, now that the circular of Grand Lodge has been received and understood (and for its delay I am truly grieved), that I shall renew the notice of motion, and trust to the liberality of the provincial Brethren to review the case with that strict impartiality, which on due reflection I hope they will bestow upon it.

ROB. THO. CRUCEFIX.

TO THE EDITOR.

June 11, 1845.

SIR AND BROTHER,—After the eventful scene that occurred in Grand Lodge on the 4th instant, at which I was present, I am constrained to observe that, in my humble opinion, the provincial Brethren altogether misunderstood the nature of the motion when they attended for the purpose of rejection, and in which object they too fatally succeeded, unless, what is hardly to be hoped for, the worthy mover will have the courage to renew this most excellent project. In common with other Devonshire Masons, I certainly voted for a delegation to London, but as certainly I expected that such delegation was to hear dispassionately any arguments which might be entered into. I blush to state, that those only could be listened to who were delighted at such terms as *unjust, arbitrary, disgusting*, and the like, unless indeed the mover of the original motion, who sturdily stood up against the cry of question, &c.; nor should it be lost sight of, that had the circular from the Grand Lodge been issued in proper time, not only would there have been no appearance of *revolt*, but the P. G. M. for Devon would have had no occasion to speak to the feelings of his immediate friends, but must have shaped his argument to the more enlightened portion of Grand Lodge.

As soon as I received the Grand Lodge circular, I hastened with two other members of my Lodge to London, but could not obtain a hearing; and, with your permission, I protest thus publicly not only against the proceedings of the 4th, but against the assumption, that all Devon are opposed to equal dues on so important a subject as annuities to widows. We have been deceived by the delay of the Grand Secretary, and still more so by the advantage taken of such delay. Was our Deputy Provincial Grand Master at the Grand Lodge in March? If so, why did he not then move an amendment? or why did he sanction the term "casual information" in the Devon circular, when he, being present, could have explained the TRUE state of the case. Is this Masonry? Since my return I find many are of my opinion.

DEVONENSIS.

TO THE EDITOR.

June 12, 1845.

SIR AND BROTHER,—I am not one of those who would oppose a charitable motion, but must confess that I am not satisfied with the conduct of the Grand Lodge generally; we in the provinces seldom hear of measures until they become laws. We may write again and again without receiving any reply. Indeed we often inquire among ourselves, after such repeated insults, in what do the duties of the Grand Secretary's department consist—is it merely a place for the receipt of custom, and the disregard of all courtesies? What is our remedy? I beg, however, not to be numbered among the dissentients against the motion that was rejected on the 4th instant, and in this request you may reckon many that entertain similar opinions.

BRISTOLIENSIS.

[The remedy lies in an alteration in the *law*; the railroad now brings distances into close affinity; and as the provincial Brethren have succeeded so effectually on one subject, let them try their hand at legislation—they may *improve*, but cannot well injure the Constitutions of 1841.—ED.]

TO THE EDITOR.

June 7, 1845.

SIR AND BROTHER,—I am just returned home, after a specimen of railroad travelling to the Grand Lodge. I was one who "went to scoff, but remained to pray"—few words will suffice—if my regret is great at the rejection of the motion, made by one of the best friends to the provinces, for such I find he ever has been, my gratification is the more sincere from having seen him nobly standing forth and announcing his determination to moot the subject again and again. Let him only make the provinces acquainted with the entire case, and he will in time succeed. There are in the northern provinces a sufficient number of Brethren who will rally under the banner of charity—all we require is explanation.

A LIVERPOOL MASON.

May 30, 1845.

SIR AND BROTHER,—Well knowing the interest you take in the proposed increase of contribution to the Fund of Benevolence, I herewith send you a copy of some resolutions passed at a P. G. L., held at Plymouth on the 24th ult., which have been sent to the Master of every Lodge in this province. It is my duty to inform you that this Lodge have rejected the recommendation to oppose an increase, and its members sincerely wish success to the motion. You may not be aware that the Humber Lodge have followed the example of the P. G. L. of Devon, as you will also see by the enclosed circular. Are you of opinion that we can render any assistance by coming up, at our own expense, to mark our sense of the impropriety of these circulars?

A BROTHER OF DEVON.

[Our reply was that our Brother should follow the dictates of his own conscience; that we considered the motion to be virtually lost, as there was not time to disabuse the provinces of the error into which they had fallen.—ED.]

TO THE EDITOR.

June 12.

SIR AND BROTHER,—I regret having not been in time made acquainted with the true nature of Dr. Crucefix's motion, or I would not have been found in the ranks of opposition to it; all I can now do is to endeavour to disabuse the minds of the Somerset Brethren, being satisfied that no unfair advantage was intended. I consider, however, that the law should be amended, and the Grand Secretary be compelled to act with greater promptitude.

A PAST PROV. GRAND OFFICER.

TO THE EDITOR.

June 10, 1845.

SIR AND BROTHER,—The painful regret at the rejection of that admirable motion for pensions to Masonic widows will be shared by great numbers of thinking Brethren, who saw in the charitable project the elements of great good. Both Kentish Brethren and Brethren of Kent are alarmed at the result, and will now step forward and rescue the Craft from that effect of mere physical force that may at any time, by an intemperate circular, be brought to bear against a confirmation of a motion previously passed by a considerable majority, as acknowledged by the Grand Master on the throne; and what is worthy of consideration passed in the presence of the Deputy Provincial Grand Master for Devon, who did not address Grand Lodge against the motion? I listened very attentively to the arguments *against* the motion, but could discover neither reason or judgment; all I could gather in explanation of the unmasonic rejection was, that the executive delayed giving information, and so, instead of vigorously passing a vote of censure on offending parties, the provincial Brethren contented themselves with preventing the aged widow from participating in the benefits of Freemasonry. As a subscriber to your Review, I address you with great anxiety.—Do as you please with my letter.

A BROTHER OF KENT.

DEAR SIR,—As one of the provincial Brethren who attended the recent Grand Lodge, on the subject of the proposed increased payments to the Fund of Benevolence, and one of those, moreover, deterred from expressing a modified approval of the measure by the clamour that was raised, I venture to address you for the purpose of protesting against the decision arrived at, not being the result of a free and fair discussion, and from a misunderstanding of the motion put from the chair, which, had these two matters been otherwise, a most respectable minority, in point of numbers, would have been shown, and such a minority as would have stimulated the promoters of the recent proposition to have brought forward the subject under circumstances, and with such amendments, as would have insured an early success, securing with it that most desirable and increased assistance to the Royal Masonic Annuity Fund, which was so ably and eloquently shown by Bro. Dr. Crucefix, in speaking of whom, I cannot refrain from expressing the very great dissatisfaction I experienced in observing, that even with so early and able a speaker as the learned Doctor there was a marked disinclination to allow a fair discussion, to permit, indeed, that valuable privilege of Englishmen, “hear both sides;” but well might the parties, who came already resolved upon a course, prevent discussion of the subject, when the few points, urged with so much taste and appropriateness by the Doctor, made an impression upon the Brethren which was rapidly making friends to the proposition he supported, and I do not doubt that the prophecy, if I may so call it, which he made on the occasion will be fully and speedily fulfilled. Is it not monstrous that an institution, like that of the Royal Masonic Annuity Fund, should so lack support from the poverty of the Fund of Benevolence, that this year forty poor old men out of forty-five should be doomed to disappointment, and with the additional conviction that next year the candidates are likely so to increase, that the prospect of success is more distant than ever; and is it not a sorrowful reflection, that from the same cause many of the wives of the present annuitants, now receiving so much comfort from a participation in the little income, will, at the loss of their aged partners, suffer the additional distress of losing that source of existence, and at an age when least able to do any thing to supply its place? I wish not to speak harshly of my Brother Masons, and yet I cannot help charging them with not having had the sacred cause of charity uppermost in their thoughts at the last Grand Lodge; indeed, I will make much excuse for their strange conduct, and if my reasons equally weigh with you, I trust they will induce your powerful aid in still supporting the agitation of the partially defeated project, and induce the promoters of the proposition to continue to entertain the hope of yet carrying out some plan that may ensure the extension of the practical charities of Freemasonry.

I feel that the proposition was damaged from being too indefinite; it would have increased taxation positively, and left open the question of appropriation. The proposition was also damaged by the withholding the quarterly communication; and although herein the blame rested elsewhere, the proposal suffered for it, and many were more anxious to have a fling at the “delays of the Grand Lodge,” than at the object in discussion; and a prominent cause of opposition arose from the *apparent* unfairness of the quarterages being proposed to continue, in future, at a more unfavourable proportion to country Lodges than to London, forgetting that the proposed *addition* was made to apply *equally* to London and country Brethren, because the charitable funds thereby to

be raised would be equally appropriated for the benefit of all. These causes, therefore, and not so much the merit of the question, influenced the Brethren, and serve as excuses for them; they were "*untoward*" and unfavourable circumstances, that will, doubtless, be avoided, whenever the subject is agitated again; and although it is presumption in me to say so, I think it may be brought forward in a more suitable and attractive style. I could myself have supported it, only with some modification; and whenever the matter is to be renewed, as I shall doubtless see by your excellent Quarterly, I shall be most happy to cooperate in my own humble sphere, and hope to aid in the accomplishment of the prophecy of Dr. Crucefix:—"The time shall come, as it surely will, when greater assistance will be afforded to our aged Brethren, who have mixed with us in earlier and better days, and their poor old widows shall obtain the continuance of that assistance, without which so much of the duty of Masons, and benevolence of the Order, will not be realized."

I need not add one word to those Brethren who thoughtlessly and clamorously prevented the advocacy of the sacred cause of charity, and who, having heard so many speakers on one side, refused to hear a second on the other, *and that one of eminent ability*, Bro. John Lee Stevens; they will have to endure upbraidings from the still small voice within, yet stronger than mine; which, though they may separate, and pass to every part of England, will yet follow and remind them, that but for their exertions the path of many an aged Brother would have been cheered, and the hearts of the poor widows rejoiced, even in their afflictions, that now, alas! must hunger and sorrow on.

Yours fraternally,

"LE BON TEMPS VIENDRA."

TO THE EDITOR.

SIR AND BROTHER,—A great part of the following remarks were written just after the last number of the *F. Q. R.* was published; and, although they have appeared in the short-lived columns of a weekly paper, I trust the importance of the cause they advocate will gain them a place in the more permanent, and more widely extended pages of our *Review*.

A great deal having appeared in the papers, relative to the Bishop of Exeter and Mr. Blunt, in connexion with Freemasonry, I was induced to make some observations on the subject. Some minds are so unenviably framed, that rather than not gain notoriety at all, they will seek it in any shape, and meddle with matters of which they appear to be utterly ignorant. Far be it from me to speak lightly or irreverently of those in authority, either in church or state; but when they forget the old maxim, *ne sutor ultra crepidam*, let them not be surprised if some of the shafts, aimed at others, recoil upon themselves.

At the installation of a P. G. M. at Falmouth, last year, Mr. Blunt, forsooth, expressed *his* opinion, "that the church had nothing to do with such matters;" that is, "with Freemasonry, and that her services ought not to be mixed up with them." "Where ignorance is bliss, 'tis folly to be wise;" and so Mr. Blunt dogmatically pronounces Freemasonry

as undeserving the church's countenance; and states that the refusal of his pulpit, on the occasion referred to, had the bishop's sanction.

Among the numerous societies of men, few, if *any*, are wholly exempt from censure. "Man is by nature the child of ignorance and error;" the primæval frailty still clings around him. How, then, can we expect any society so to fence itself around, that none shall enter from worldly, if *not* impure, motives? Even in the church, let Mr. Blunt and his diocesan say, whether they think the ordination vows are always taken, or the lawn sleeves always put on from truly pious motives—from "a sincere wish to render themselves more extensively serviceable to their fellow-creatures," or whether they are not sometimes made the stepping-stones to mercenary and ambitious ends? Would they like such examples—and I believe them to be few—to be held up as a standard whereby to judge the whole clerical body? I wot not.

We may be told that Freemasons are not recognized as a religious society; I ask, are benefit societies, the society of Odd Fellows, and others, recognized as such? No; and yet we frequently read accounts of their beginning the business of the day by going to church. Why, then, should not Freemasons openly "invoke the blessing of heaven upon their proceedings?" Again, to say that our ranks are open to men of all persuasions, is an objection of no weight; for other societies are not restricted to members of the Church of England. Would Mr. Blunt have refused his pulpit to a "benefit society," or to many of the other charitable societies already alluded to? Wherefore, then, exclude Freemasons, of whose charity it may justly be said,

"Far as the breeze can bear, the billows foam,
Survey our empire, and behold our home?"

Let our opponents look at the extensive metropolitan charities supported by Freemasons, where the young are trained in those paths which, if persevered in throughout life, will finally lead them to the Grand Lodge above; and where the aged have their latter days comforted, and sheltered from the storms of a pitiless world. Let them look at the many Provincial Masonic charities. It is easy to sneer at a society whose principles and practices we will not become acquainted with. Man's innate indolence, and love of ridiculing others, makes him too ready to laugh with the multitude, rather than examine into the subject of his merriment: but *ridicule* is neither *argument* nor *evidence*, and will have weight only with those of whom we may say, *parva læves capiunt animos*. If there were *any thing bad*—or rather, were there not *much good* in Masonry, would it have been so countenanced in all ages and countries? Would so many, of all ranks, from the poor mechanic, who knows not to-day where he may find a morsel of bread for the morrow, up to the prince "clothed in purple, and faring sumptuously every day;"—men of every shade of intellect; from him who can scarce read and write, and knows not the mechanical principle of the tools he works with, up to the most cultivated and enlightened geniuses of their age and country—would all these have enrolled themselves amongst us? In the list of illustrious persons who have presided over the Craft in this country, there are the names of *nine Kings, two Royal Dukes, three Archbishops, and seven Bishops*: and at this time *one Archbishop*, and, I believe, one or two *Bishops*, together with *many eminent divines*, are not ashamed to call themselves our Brethren. So much for those who think the Order unworthy of the church's countenance. I do not

expect the Bishop of Exeter, or Mr. Blunt, any more than I do the Roman Catholic Bishop of Malta, or his Holiness the Pope, to put on our badge; but I would recommend them, and *all* our opponents, *impartially* and *patiently* to peruse some of the many valuable Masonic writings of the day, especially those of Dr. Oliver; and when they rise from their task, if they entertain not better opinions of Masonry, I envy them not the feelings they must be possessed of.

In former times the Scottish kirk is said to have entertained a horror of the Craft; accordingly,

“ When they were told that Masons practiced charms,
Invoked the de'il, and raised tempestuous storms,
Two of their body prudently they sent,
To learn what could by Masonry be meant.
Admitted to the Lodge, and treated well,
At their return the assembly hoped they'd tell;
' We say no more than this,' they both replied,
' Do what we've done, and ye'll be satisfied.' ”

I recommend all our opponents and scoffers to follow this example. We court not darkness, from shame of our institution, or its ceremonies; on the contrary, we invite them to a knowledge of the *Lux*. The more Masonry is studied, the more will it spread its branches, like a fruitful vine. Her branches are extending rapidly, widely, and disseminating the Christian virtues

“ From Indus to the Pole.”

Although in darkness, as to our *secrets*, the world need not remain ignorant of the *FOUNDATION* on which our beautiful superstructure is raised. The works of Oliver, Ash, Hutchinson, Preston, with many others, will afford the “popular world” both entertainment and instruction, without betraying our secrets; and to the initiated they will prove an endless source of pleasure and profit; and we may justly say of them, “*Hæc studia adolescentiam alunt, senectutem oblectant, secundus res ornant, adversis solatium et per fugium præbent; delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.*”

I am yours, fraternally,

PHILO-MASONICUS.

TO THE EDITOR.

ON THE UNWARRANTED CHARGES AGAINST FREEMASONRY.

June 4, 1845.

SIR AND BROTHER,—I have for a long time felt a strong inclination to write to you on the subject of the innovations which have gradually crept into Masonry during the last thirty years; and comparing the present with the past, it appears to have assumed altogether a different feature. In the present day we are looked upon with a considerable degree of shyness by the Romish church, and, indeed, are openly denounced by some of their clergy as an unchristian body; while in old times the fraternity was chiefly composed of Roman Catholics, and it is to them we are indebted for those specimens of ancient ecclesiastic architecture now remaining, the principle of which style of building was confined to themselves, and, in my opinion, formed one of the great secrets preserved among Masons, and the knowledge of which Sir Christopher

Wren acknowledged to have been lost even in his day. That peculiar style of ecclesiastic architecture, the knowledge of which was formerly confined to our ancient Brethren, contained a secret reference to the doctrine of the cross, and the mystery of the Trinity; and yet, strange to say, we, who as an Order, are descended from those ancient Brethren, are now denounced as anti-christian, and our system as unholy, though we contend that "it is founded on the purest principles of piety and virtue." This is to me rather unaccountable, for I am fully prepared to maintain that every mark, character, and figure depicted in our Lodges, has not only a moral tendency but a direct reference to the mysterious scheme of human redemption. I must confess that I am among those who have felt some annoyance at the unwarrantable (I hope) charges which have latterly been brought against our Order; and I think the best course to be adopted will be to inquire into the probable causes, which I propose to do (*editore volente*) in a future Review.

Yours fraternally,

SIT LUX.

TO THE EDITOR.

THE TABLET QUESTION.

March 31, 1845.

MY DEAR SIR,—I am greatly obliged by the continued favour granted me of space for letter the second. My object is, first, to call the attention of the Roman Catholic authorities to their perpetration, unknowingly, to what appears a gross injustice; and, secondly, to obtain some assistance from "the Craft," in behalf of their suffering brethren, to bring the subject before the world. Discussion is one means, and this I have commenced. Few great measures of legislation are carried out to success without discussion. Single handed, unsupported by some authority for the publication of my opinions, can I hope for their adoption by *our* rulers? I freely confess to you, that religious scruples weigh some little with me against taking any public measures in the case; though, if I were wrong in so doing, I am so far a Jesuit in my opinions, I do believe that my good intentions, and the end, would justify the means. Amongst Roman Catholics (I am advocate for Roman Catholic Freemasons,) this doctrine is very questionable, therefore I feel bound to explain the sense in which I wish it to be understood. That the grossness of an act may be increased or diminished according to circumstances, must be admitted, therefore the enormity of a sin must be measured by the same rule; an act which is immoral and sinful in one man, under one circumstance, is not so, but the contrary, in another man, under another circumstance. The malice propensity of the act is what makes it sinful, just as a Roman Catholic commits the sin of disobedience to the commands of his church by eating meat on a Friday; or, as another illustration, a father whips his child for doing an act against his "*acknowledged*" authority and orders, although that act may be quite innocent in itself. I therefore think I should be perfectly justified in taking my place among the Craft, if my health permitted, for such a—what I fancy—laudable purpose. The wisdom of the Catholic Church for not allowing this distinction is,

after all, not to be questioned, when we consider its dangerous tendency: murder has been committed under the plea, and attempted to be justified. Society would be riven asunder, if Religion did not sometimes step in to restrain the force of human opinions, and limit their application. I believe it correct to say, that what may be physically right may also, in some cases, be morally wrong.

I am, Sir, your obedient servant,

A CATHOLIC.

[By inserting the above letter we are only giving our correspondent an opportunity of explaining his views of Freemasonry.—Ed.]

TO THE EDITOR.

THE YORK CHARTER.

SIR,—I have observed with much interest the observations of Ir. Tr. Pr., in your last number, page 25, on the subject of the “York Charter,” which brings to my recollection a copy of it in an old Spanish book that I saw in the library of the *Escorial*, in Spain. This was in 1822. Whether that book be there now, with some others on Freemasonry, is very doubtful; for during the subsequent reign of terror, under the Vandalic Ferdinand, many valuable remains of liberty—liberal opinions, as they were designated—were destroyed.

D. S.

TO THE EDITOR.

Nenagh, May 7, 1845.

SIR AND BROTHER,—I am not a linguist, but in a Masonic argument the other evening it was asserted that the root of the word Romulus is the builder, Roman a builder, Rome the thing (house or city) built. This I could not contradict; but, if true, the 22nd chapter of the Book of Acts, 25th to 30th verses, will be read with avidity by us; it being easily argued, by analogy, from Roman to builder, from builder to mason. Perhaps some one of your talented correspondents will reply to this in the *F. Q. R.*

Ever faithfully yours,

E. B. H.

POETRY.

MASONIC VERSES,

Written on the occasion of the celebrating Saint John the Evangelist's Day, by the Craft, in Nassau, New Providence, Bahamas.

INVOCATION.

O, THAT some spark of that poetic fire
Which ancient bards, of old, did once inspire,
Would kindle forth a sweeter, happier muse
Than mine to sing the subject that I choose!
Ye sacred Nine, assist my humble lay,
Nor scorn the feeble song, that would display
In all its glories—a Masonic day!
Oh, hear not, nor let thy vot'ry plead in vain,
But with Pæonian powers assist my strain;
And thou, Reflection's sister, Wisdom's nurse,*
Forbid me things mysterious to rehearse;
Nor let Imagination's wand'ring thought
Exceed the bounds by cautious Prudence fraught;
Nor break the awful spell, which shuts from sight
Truths to be known to none but Sons of Light!

PROCESSION.

Behold! the portals open wide,
And from the Lodge the Breth'ren glide
Beneath the Craftsmen's arch. They move—
How strong a band of Christian love!
Enliv'ning music fills the air,
To tell that Harmony is there.
Distinction knows no other bound
Than what in Virtue may be found;
And, brightest of the heav'nly Three,
Sweet, lovely, boundless Charity! †
Through gath'ring crowds they pass along,
Obedient to the cheering song.
The token of their noble trade,
Of lamb-skins finest texture made,
Border'd with lively green or blue, ‡
Proclaims their calling just and true.
Each in his rank and order placed,
And with the jewell'd signet graced,
The gift of Virtue, not pretence,
For worth alone gives precedence.

* Silence.

† And now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity.—1 Cor. xiii. 13.

‡ Our two Lodges here are thus distinguished in their aprons—the colour of the ribbon of the Union (Scottish Lodge) being *green*; that of the other, the Victoria (English Lodge) being *blue*.

The ruling compass and the square,
 Placed on th' inspired Book, declare
 From what wise source our laws are made !
 Whilst banners of the Craft display'd,
 And in symbolic forms array'd,
 With all the signs of mystic art,
 A stirring joy to all impart !

THE SERVICE.

Soft ! 'midst the pillar'd aisles the organ's pealing,
 Sounds of solemn, chasten'd praise are stealing—
 Before the Almighty Architect they're bending
 The knee of pray'r ! The homage is ascending
 Of grateful hearts to that Grand Lodge above,
 Where reigns th' Eternal Source of perfect love—
 And endless hymns of angels, pure and bright,
 Salute the Fountain of Masonic light !

But louder swells the deepen'd note
 Of holy joy ! Now softer float
 Along the fretted roof again
 The diapason's heighten'd strain
 Of sacred song !

Again the rolling numbers tell
 Melodious on the ravish'd ear,
 Again the notes vibrating, swell
 Of that still throng !

Now Supplication's voice ascends
 Adoringly ; and then
 The full response so sweetly blends
 Its tuneful, slow Amen ;

'Till, from Devotion's consecrated shrine
 She meekly turns to hear the Word Divine :
 Whose Heavenly Page, to all the Nations free,
 Stamps with its seal the Truth of Masonry !

And, now, the pious labour o'er,
 Benevolence, dear Maid,
 The gen'rous tribute doth implore
 In suff'ring Virtue's aid ;

Nor pleads in vain—the rich donation proves
 A Mason's heart is with his words—He loves ! *

CONCLUSION.

Then, let the Order, Old and Free
 Welcome our Yearly Jubilee !
 The Capstone and Cement together
 Bound by such friendship, cannot sever ;

* The collection made on this solemn and interesting occasion is generally handsome, evincing liberality both in the *uninitiated* and the Craft.

Where streams of Love so fully flow,
 There ev'ry nobler plant will grow,
 Let Curious Ignorance despise—
 The Mason's Motto's good as wise—
 True to the welfare of mankind,
 Yet, to their sinless errors blind ;
 We love our Sov'reign and the State,
 Religion prize, and Discord hate ;

And, but one Grand Distinction ever know ;
 Who most can sooth a hapless Brother's woe.

THOMAS EYRE POOLE, A.M.

Garrison Chaplain, Nassau, N. P. Bahamas, and one of the Provincial
 Grand Chaplains to the Union Lodge, No. 231.

SONG OF MADNESS.

I AM king of this earthly ball,
 And its sceptred lords obey
 My powerful rule, for all
 Must bow, must bow, to my sway.
 What matters the form I assume !
 My power is still the same :
 Be it sun in the murky gloom,
 Or the all devouring flame.
 And my name 'tis madness ! madness !
 I revel—I riot and reign
 In the heart of joy and gladness,
 In the seared and blasted brain.

From th' hut on the desolate moor,
 To the palace of sceptred kings :
 From the hopes of the vulgar poor,
 To the dreams of greater things :
 My empire extends, nor can own
 A diff'rence, save in degree,
 For my spirit o'r all is thrown,
 The world is vassal to me,
 And my name is madness, &c.

Go ! look at the love-sick swain !
 My coil is around his heart—
 'Tis I fire the poet's brain,
 'Tis I plume the warrior's dart.
 'Tis I who enkindle the fires
 Of ambition—love of fame,
 And the myriad wild desires,
 Which lead to sorrow and shame.
 And my name 'tis madness, &c.

W. SNEWING.

TO LEONORA.

My dream is o'er ! the vision 's past
That gave to life its brightest charm
Amid the world's dark gloom ;
I wake to find those joys have fled
In which my fancy revelled—
Despair is now my doom !

My soul was thine ! thou hadst the power
To tune it, or to grief, or joy,
As thine own soul was strung ;
Nay yet ! the magic of thy smile
My weary spirit could beguile—
'Tis still upon thee hung.

Then bid me live in hope once more,
Nor let thy bosom cruel prove,
My heart still beats for thee ;
One glance from thy bright eyes would tell,
That love had re-assum'd its spell,
In sweetest sympathy.

CHARLES CLAPHAM,
W. M. No. 179, Wakfield.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, MAY 7, 1845.

Present, Right Hon. M. E. Comp. the Earl of Zetland. R. T. Hall, and T. F. Savoury, as Z. H. J. Together with several present and past Grand Officers, and the Principals of many subordinate Chapters.

The minutes of the last Grand Chapter were read and confirmed, with the exception of the resolution for payment of dues.

The motion for the payment of dues (*vide* p. 68) was then put for confirmation, whereon Comp. Havers addressed the Grand Chapter, and moved as an amendment that the said motion be not confirmed. Comp. CRUCEFIX seconded the amendment, and the motion was unanimously negatived.

The report of finance was very satisfactory.

Charters for Chapters were granted to Lodges at Chatham, Gateshead, New Providence, and Jamaica.

The following Committee of General Purposes was appointed and elected:—E. C. Hall, (Pres.); James Savage, Dobie, Acklam, Baumer, Bigg, John Savage, Tombleson, J. Watson.

The following were appointed Grand Officers:—E. C. James Savage, P. Soj.; Hon. W. N. R. Colborn, R. G. Alston, assistant ditto; J. H. Goldsworthy, Standard Bearer; L. Chandler, Director of Ceremonies. The other Companions continue in office.

ESPECIAL GRAND LODGE.

April 30th.—Present—Right Hon. the Earl of Zetland, M. W. G. M. on the throne.

There were present as visitors—Bro. J. Whyte Melville, of the Grand Lodge of Scotland; Bro. Thomas Wright, of the Grand Lodge of Ireland.

Provincial Grand Masters—Bro. Colonel Tyne, Somerset; Lord Suffield, Norfolk; Hall, Cambridge; Lewis, Sumatra.

Other Grand Officers—Bros. Norris, Lawrence, Adamthwaite, Sir R. B. Phillips, Evans, Philipe, Alston, — Alston, jun., Pollock, Dobie, Baumer, Webb, Crucefix, Cabbell, Henderson, Wilson R. L., McMullen, White, Bossy, Goldsworthy, L. Chandler, &c., &c.

Bro. Sir R. B. Phillips, *M.P.*, and R. G. Alston, were appointed Grand Wardens; and J. H. Goldsworthy and L. Chandler, Grand Deacons. The other Grand Officers were continued as last year.

The Earl of Zetland took the chair at the Grand Festival, which was most numerously attended; but, whether owing to the unbounded liberality of the Stewards, we regret to state that the noise was so great as

to render the addresses from the Noble Chairman, and from other Brethren perfectly unaudible. We the more regret this, as that of the Grand Master was a very admirable illustration of the principles of Freemasonry, and deserved to have been listened to, as much from the excellence of the subject as emanating from so distinguished an authority. His Lordship, however, bore up against the clamour with the greatest urbanity and kindness. Bro. Humfry, the President of the Board of Grand Stewards, in returning thanks for the compliment paid to the Board for their liberality, took occasion to allude to the untoward circumstance, and, in regretting that better order had not been preserved, hoped future Stewards would profit by their misfortune, and render the Festival of 1846 as remarkable for its rational entertainment as the present had been for some departure from a well honoured custom.

The ladies' room presented a most animated scene, to which the attention of the Grand Stewards mainly contributed.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

The Quarterly Committee of Masters was held on Wednesday the 28th May, R. W. Bro. W. H. Smith, in the chair.

Present—Bros. P. Thomson, Norris, Goldsworthy, and Burmeister. The Report of the Committee of General Purposes was read. It contained allegations of misconduct against two Brethren.

The Report of the Annuity Fund was read. The amount of the balance in the hands of the Treasurer, on account of the Board of General Purposes, was 1,589*l.*, 700*s.* of which it recommended should be funded.

Three Scrutineers were appointed.

The list of Candidates to serve on the Board of General Purposes was read.

No new notice of motion was given. Those of Bro. Dr. Crucefix and Bro. Edward Brewster were read, *pro formâ*.

The Committee then resolved itself into a Board of Benevolence, and the cases of a number of Brethren were relieved.

CIRCULAR.—*Freemasons' Hall, 12th May, 1845.*—W. MASTER, I am commanded by the M. W. Grand Master, the Earl of Zetland, to acquaint you that at the last Quarterly Communication a motion was proposed in the following words, and the questions being put thereon it passed in the affirmative, viz.—

“ That the rule or regulation in the book of Constitutions, page 111, respecting the quarterly contributions of members, shall be altered so as to increase the amount by Sixpence per quarter, or Two Shillings per annum, and shall stand thus :—Every Member of each Lodge within the London District shall pay towards the Fund for Masonic Benevolence, One Shilling and Sixpence per quarter or Six Shillings per annum, and every Member of each Country and Military Lodge, One Shilling per quarter or Four Shillings per annum.”

By article 9, page 27, Book of Constitutions, the said proposition requires confirmation before it becomes a law; the M. W. Grand Master, therefore, deems it proper to make you acquainted with the circumstance.

that yourself, your Past Masters and Wardens may be fully prepared to decide on the question of confirmation at the Quarterly Communication on Wednesday the 4th of June next.

The M. W. Grand Master commands me further to acquaint you, that notice has been given, in the event of the above resolution being confirmed at the next Grand Lodge, that the following propositions will be moved, viz.—

“That, as an additional contribution of Two Shillings per annum from each Member will materially increase the General Fund of Masonic Benevolence, the sum of 200*l.* per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the 400*l.* already voted by Grand Lodge.”

“That the widow of any pensioner upon the Royal Masonic Benevolent Annuity Fund, who shall have been married to such pensioner previous to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.”

“That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Benevolent Annuity Fund, shall be eligible to election as a recipient of a proportionate stipend out of such Fund, provided she be upwards of sixty years of age at the time of his death, subject however to rules and regulations analogous to those pertaining to the male pensioners upon that Fund.”

The business of the Grand Lodge will commence at eight o'clock in the evening precisely.

By command of the M. W. Grand Master, the Earl of Zetland,
WILLIAM H. WHITE, G. S.

QUARTERLY COMMUNICATION.

June 4.—Present—The Earl of Zetland, M. W. G. M., on the throne.
 Rt. W. The Earl Fortescue . . (P. G. M. Devon) as D. G. M.
 ” The Earl of Yarborough . P. G. M. Isle of Wight.
 ” The Earl of Aboyne . . . P. G. M. Northampton.
 ” Lord Francis Egerton . . P. G. M. East Lancashire.
 ” Rev. — Ridley P. G. M. Oxfordshire.
 ” T. H. Hall P. G. M. Cambridge.
 ” H. R. Lewis P. G. M. Sumatra.
 ” M. Furnell (visitor) . . . P. G. M. North Munster.
 ” Sir R. B. Phillips, R. G. Alston, Grand Wardens.

Several Present and Past Grand Officers, and Grand Stewards of the year; Deputy Grand Masters, and Provincial Grand Officers; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the same of many other subordinate Lodges, particularly from the provinces. The attendance was unusually numerous.

Previous to commencing the business of the evening, the GRAND MASTER rose and informed the meeting that he had received a petition from the Humber Lodge, No. 65, praying that a resolution passed at the last Grand Lodge, for an increase of 100 per cent. on the dues now payable by country members, might not pass.* The petition was then

* For the petition, *vide* Provincial Intelligence.

read, as were several others from various country Lodges to a similar effect, although not couched in such strong terms.

The minutes of the Grand Lodge in March (*vide* p. 72) were then read, and on being put for confirmation,

The Earl of FORTESCUE rose and addressed the Grand Lodge, observing that he had presided at a Provincial Grand Lodge for the province of Devon, on the 24th of April last, at which certain resolutions were passed which reflected, as justly as severely, on the proceedings of the Grand Lodge held in March last, in relation to the proposed motion to tax the provincial Brethren 100 per cent. in addition to their present payment, whereas by the same proposed motion the London Brethren were only to be taxed 50 per cent. on their present payment. To the confirmation of this motion he was desired, on the part of every Lodge in the province of Devon, who were all represented at the Provincial Grand Lodge, to attend and to oppose the most decided negative; and although he did not interfere with the transactions of the Grand Lodge, being hitherto satisfied with its proceedings, still, on this momentous occasion, he felt himself bound in honour to fulfil the wishes of his province; and he came there willingly, attended by the largest deputation ever known, and was glad to find the deputation was met by so many others from the provinces, for the purpose of arresting the confirmation of a most obnoxious resolution. He did not wish to impute improper motives to the supporters of the resolution; no doubt they thought themselves right in their views, but their provincial Brethren thought otherwise, and if he was not mistaken, the Provincial Grand Masters now present would be of the same opinion with himself—(loud cheers from the provincial Brethren). He called on the Grand Lodge to review the case, and prevent the confirmation of a motion that deviated so widely from the principles of Masonry, and that sound policy by which those principles should be sustained. Innovations on precedent and established custom were at all times to be viewed with doubt; but especially such innovations that involved the security of fundamental principles by the passing of an unequal tax—(hear, hear). He complained, most emphatically complained, of the very inadequate notice that had been given as to the motion—a notice, in fact, which informed the provinces that they had been taxed, but gave them no information as to the why and the wherefore—if the confirmation did pass, which he sincerely trusted would not be the case; it would tend to the utter destruction of the union, so happily effected by the illustrious deceased Grand Master, and which union had been so admirably supported by the noble Brother who had succeeded his royal predecessor. He himself felt that many members of the Order were so disgusted with the proceedings, that he feared they would, if the motion were carried, break off all connexion with the Grand Lodge—(hear, hear). Although the provinces had not been favoured with any statistical explanation as to the cause of the proposed unequal taxation, he (Earl F.) had made it his business to examine into the financial statement, and he found that under the present arrangement which was made at the union, and confirmed by the new laws in 1841, the London Lodges benefitted very considerably more than those of the provinces—(hear, hear)—and this fact was alone sufficient to prove the absurdness of the motion, which he most seriously deprecated as unjust and arbitrary. After many further observations, condemnatory of the motion, the Earl Fortescue concluded by moving, that the minutes of the last Grand Lodge, WITH THE EXCEPTION OF THE

MOTION RELATING TO THE INCREASE OF DUES PAYABLE TO GRAND LODGE, be confirmed.

The GRAND MASTER rose and observed, that previous to putting the motion he felt it incumbent to bear some of the responsibility of the delay in circulating the result of the motion that passed at the last Grand Lodge by a considerable majority. It certainly would have been better had the circular, dated 12th May, been issued earlier. In future, however, he would take care that the provinces should not lack information. (Cheering.)

There was here a considerable pause, and the Grand Master had risen, it was presumed, for the purpose of putting the amendment, when at length

Bro. CRUCEFIX rose, but was interrupted by the cry of "question, question." He begged to assure the Brethren, that although the cry of "question" might be intended to prevent him from speaking, it would have a very contrary effect, for he felt the time and the hour to be most important for the interests of Freemasonry, and he claimed an equal privilege with the noble mover of the amendment, not only to be heard, but to be heard with the same respectful attention. That noble Brother seldom came among them, yet had been listened to with the deepest attention, and was never interrupted. He (Bro. C.) was no drone in the hive, and trusted for the sake of the very amendment itself they would hear him. (Perfect order and silence were obtained.)

Bro. Crucefix observed, that if any one had any reason for dissatisfaction and regret it was himself. For two years, two entire years, he has been met by delays and interruptions to the hearing of this motion, which had not for its object the mere increase of taxation, but to the intent of replacing a very munificent grant that had been diverted from the casual Fund of Benevolence to a most excellent charity, and also to the intention of granting annuities for widows of Masons. Owing to the manner in which the motion was framed it was separated into sections; and, as will be seen by the circular from the Grand Lodge, dated 12th May, that the first section related unavoidably to the taxation, but which, however now opposed by the noble Earl, passed, as acknowledged by the Grand Master, by a considerable majority of the Grand Lodge, in which, to his knowledge, there were many provincial Brethren present, not one of whom had the presence of mind, or probably not the desire, to move an amendment. Had an amendment been then moved, he (Bro. C.) felt certain it would have been met, not by clamour, but by that considerate attention which Masonry enjoined, and which it was always the bounden duty of every Mason to pay to all addresses. (Hear, hear.) He next complained, and he was borne out by the too gentle allusion to this point by the P. G. Master for Devon, of the inattention to the positive direction of the last Grand Lodge, that the provinces should be immediately apprised of the entire motion. Had this been done, the Provincial Grand Lodge of Devon, and the Humber Lodge, would have been left without any excuse for those circulars, the general nature of which, take them all in all, he could not approve, as a conscientious man. He further complained of the overstrained construction of the motion, which was by the noble Earl designated as unjust and arbitrary. (No, no.) It might be very well to exclaim no, no. He (Bro. C.) again declared that such were the very words employed by the noble Brother—words which might have a very strong, but certainly not a Masonic significancy. He—

The EARL FORTESCUE.—“I did not wish those words to be so construed.”

Dr. CRUCEFIX.—Probably his lordship did not; but he (Bro. C.) could not but inquire at what page in the Book of Constitutions was he directed to notify otherwise than at the Committee of Masters? Had he, or any other member of Grand Lodge, the power to alter the law? The motion was framed on, and acted on, according to law, and therefore was not *unjust*. The law might be unjust; and if so, alter the law. Next, as to the motion being arbitrary—what, a motion for a charitable purpose arbitrary?—he blushed for the term. He had some personal friendships with every province, and never found them sordid; on the contrary; he did not believe the provinces to be poor; at any rate, they were then represented by more than equal rank and influence with their London Brethren—the motion had been altogether misunderstood. He agreed that at the union the dues had been settled as now existing; but for what purpose? Because the provinces were poor? No such thing—it was for the purpose of enabling them to sustain the charges contingent on holding provincial Grand Lodges, and other expenses. (Hear, hear.) In all other points the dues or taxation, in his opinion, should be equal. He might be mistaken—he did not consider himself infallible—but he was bound to set himself right both as to motive and action. The confirmation of the motion would probably be lost. He hoped that, as the numbers were evidently disproportioned, the supporters of the original motion would not oppose the amendment on a division. He had no doubt but that had the circular been issued, the result of the confirmation would have been successful (no, no), for the excitement that had been thus created would have been spared.—Bro. Crucefix concluded by expressing his conviction that the motion had not been fairly treated, and that therefore he felt himself called upon, then and there, to give the most public notice possible that he should give in a renewal of his motion, somewhat modified, because he felt certain that the cause of charity would ultimately triumph; and he hoped that, however his days might be numbered, Providence would grant him life to see that the widows of Masons were solaced in their affliction. (Cheers.)

Bro. W. DENIS MOORE, P. G. S. for Devon, followed next, and was much cheered. His first duty was to acknowledge the very able and eloquent address of the worshipful Brother on the dais, who, as might be expected, had not only exculpated himself, which was not necessary, as no one could ever have thought otherwise of him than an honest Mason; still he had not made out his case—the resources of the provinces had been miscalculated. He then re-echoed the sentiments of the Provincial Grand Master for Devon, and entered into a detailed explanation of the great difficulties sustained in the provinces by the want of all attention to their position. It should be observed, that all the government, and all the patronage of the Grand Lodge of England, were vested in the London Brethren, and it was only human nature to presume there was a natural bias in favour of London motions. It behoved, therefore, the country members not only to view with doubt, but to insist on equal rights, more especially in regard to taxation. In his opinion the earliest possible information of the proceedings of Grand Lodge should be given to the provinces, instead of leaving them altogether in the dark.—(We regret that Bro. Moore spoke rather in a low tone, and as there was considerable noise, chiefly by the cheering of

the provincial Brethren, we could not glean better particulars of his address.)

BRO. J. LEE STEVENS next presented himself, but was met by the cry of question, question. As soon as he could gain attention, he observed that Devonshire was his native province; that he was initiated therein, and had filled the chair of a Lodge in Devonport, he hoped he might share a little of the attention of his provincial brethren, even although he intended to support the original motion. (Question, question.—The Grand Master was necessitated to obtain a hearing for Bro. S.) The P. G. Master for Devon had not treated Bro. Crucefix fairly by the terms he had applied to the motion. He referred to certain parts of the Book of Constitution in support of the motion; and was proceeding to argue thereon, when the clamour became so great, that Bro. Stevens, notwithstanding a second direction from the Grand Master, resumed his seat.

Other Brethren re-echoed the sentiments of Lord Fortescue, and Bro. Moore. A Cornish Brother, said he was instructed to attend Grand Lodge, and to give a fair and dispassionate vote, according to the statements made in Grand Lodge. (Question, question.)

Another provincial Brother attempted to be heard, but without effect.

A Brother from Bristol was hardly more successful.

The cry of question now became general, when the EARL FORTESCUE rose to reply. His opinion had in no manner been shaken by any of the arguments that had been brought to bear against the amendment; on the contrary, it was even strengthened. He had thought, in his opening address, that he had notified not only his respect for the mover of the original motion, but his conviction that the brother was influenced by no other motives but those of Masonic philanthropy. He felt that the order was deeply indebted to him for pure zealous services; and he begged to tender him those sentiments, and to assure him that he (Earl F.) greatly regretted differing with him on a point of such engrossing importance. He had no further observations to make, than to thank the Grand Lodge for the great kindness shown to him personally by their patient attention, and trusted that the amendment would be carried. (Great cheering.)

The GRAND MASTER desired to be understood as joining in the sentiments expressed by Earl Fortescue towards the mover of the original address, and then put the amendment moved by his lordship, which was carried by a very great majority, the supporters of the original motion having very generally taken the hint not to allow a division. All the Provincial Grand Masters, and a great majority of the members of the Grand Lodge then retired.

BOARD OF GENERAL PURPOSES, FOR 1845-6.

GRAND OFFICERS.—W. Bro. Alexander Dobie, President; Henry R. Lewis; Thos. Henry Hall; J. H. Goldsworthy; Leonard Chandler; F. W. Bossy; H. McMullen; James Savage; R. W. Jennings; H. B. Webb; John L. Evans.

MASTERS.—John Havers, W. M., No. (5); Harry May, (7); Fred. Marillier, (21); James Gibbins, (30); Stephen H. Lee, (107); Henry Muggerridge, (227); John D. Kincaid, (255); George Marriott, (318).

PAST MASTERS.—John Savage, P. M. (19); Henry T. Foreman, (32); Thos. Parkinson, (54); William Shaw, (66); John Bigg, (109); Wm. Gray Clarke, (329).

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

NE PLUS ULTRA.

The mildew of apathy has set in. As to the executive, nothing can move it. The stillness of death can scarcely be more chilling than the indifference to the exercise of duties solemnly sworn to be observed and as shamelessly disregarded.

ST. JOHN OF JERUSALEM, No. 9.

MANCHESTER, *May 22*.—The Conclave met this day, when the following Companions were admitted, viz., Comp. Joseph John Moody, P. G. Registrar for Cheshire, and P. P. Z. of Chapter 404; and Comp. Johnson, P. M. of No. 1, Cork, and R. A. C. of Chapter 52, Manchester. The following distinguished Sir Knights were likewise admitted as members, viz., Job. Lockyer Seale, *M. D.*, P. P. G. S., of Somersetshire, and P. G. Rose † of the Baldwin Encampment of the Prince Masons of Bristol; Francis Goodwin, *M. D.*, Knight of the Edinburgh Priory No. 1, P. G. R. C. of Edinburgh Chapter of Rose † and Knight of the 33rd degree of Mizraim; Walter Laurence, of Lisreaghan, S. P. G. R. † of the late Grand Chapter of Ireland; James Bell, of Balinasloe, S. P. G. R. † of the late Grand Chapter of Ireland. The Conclave was closed in harmony, with the hope that, as so many of its members were Rose † Masons, a Chapter of that degree, attached to the Conclave, would be revived.

CHAPTER OF ROSE CROIX DE H. R. D. M.,

ATTACHED TO CONCLAVE ST. JOHN OF JERUSALEM, MANCHESTER, No. 9.

May 26.—It being the anxious wish of those members of the Conclave No. 9 who were Prince Masons to revive their Chapter, which has been attached to the Conclave by virtue of a warrant from the Grand and Royal Conclave of England, the said Chapter was this day duly opened by the following Brethren, viz., Walter Laurence, Z., (41st Regt.) Past Most Wise Sovereign of the Grand Chapter of Ireland, K. H., as M. W. S.; Job. Lockyer Seale, *M. D.*, of the Baldwin Encampment of the Prince Masons of Bristol; Francis Goodwin, Joseph John Moody, Charles March Williams, Thomas Bury, being all Prince Masons of the Edinburgh Chapter of Rose †, holding of the Supreme Grand Council of Rites for Scotland; Felix de Moulins, du Chap. de L'honneur Français, de vertu et des Arts, Paris. The following Brethren were admitted as members—Walter Laurence, of Lisreaghan, and James Bell, members of the late Grand Chapter of Ireland. Owing to the Most Wise Sovereign, Bro. Laurence, being about to leave Manchester, the Chapter elected Bro. Seale as its M. W. S., and Bro. Williams as Deputy, who were accordingly installed in due form by Bro. Laurence, Bro. Moody, S. G. Warden, and Bro. Goodwin, J. G. Warden.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The Earl of Zetland, M. W. Grand Master, having been pleased to appoint Wednesday, the 21st May, for the celebration of the Anniversary Festival of the Royal Freemasons' School for Female Children, the same took place under the auspices of the following

BOARD OF STEWARDS.

Bros. the Baron de Paravicini, P. M., (No. 5), President; John Havers, P. M., (237), Vice-President; William Foster White, S. W., (129), Treasurer; J. T. Miller, (1); Hon. Sir E. Butler, (2); A. Tanqueray, (6); C. Tudway, J. W., (8); R. Temple, (11); A. Bessan, (14); M. Maclean, (21); R. W. Flemming, (30); H. Emly, (32); R. Davis, (54); J. B. King, P. M. and Sec., (66); H. Meyer, P. M., (108); J. P. Oldershaw, P. M., (109); C. G. G. Houghton, (116); R. H. Witty, (167); W. K. Heseltine, W. M., (195); E. H. Baily, R. A., (233); S. Dawson, (234); F. Kearsley, J. W., (286); P. B. Barlow, (324); J. N. Bainbridge, P. M., (329).

In announcing the noble subscription of upwards of 1,000 guineas, on the occasion, further comment is unnecessary, the cause and the effect are equally honourable to Freemasonry.

The House Committee, in grateful testimony of the valuable services of the Matron, Mrs. Crook, purpose to present to the Institution a portrait of that exemplary lady, as a companion to that of the founder, the late Chevalier Ruspini.

THE BOYS' SCHOOL,

Is advancing to the satisfaction of its best friends.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.

The Annual General Meeting was held at Freemasons' Hall, on Friday, the 16th day of May, at twelve o'clock, for general business; and for the election of Five Annuitants; the ballot commenced at One, and closed at Three o'clock precisely.

There were forty-five candidates. The following were elected, viz.—Bros. Howe, Saunders, and Horsfall, from the Provinces; and Bros. Durnford and Hunter from the London district.

THE TENTH ANNIVERSARY FESTIVAL OF THE ASYLUM
FOR AGED FREEMASONS,

took place at the Freemasons' Tavern, Great Queen Street, on Wednesday, the 18th of June, 1845. Bro. BENJAMIN BOND CABELL, *F. R. S.*, P. G. W., in the Chair.

STEWARDS.

Bros. John Lane, *D. C. L.*, (No. 40), President; William Shaw, Vice-President; W. H. Smith, (*J. G. W.*), (2), Treasurer; Richard Spencer, (329), Hon. Sec.; J. Hodgkinson, (3); W. Thodey Smith; Lancelot Newton, (10); V. Collin, (14); Robert Osborn, (25); J. Barnes, (30); J. Partington, (30); F. N. Crouch, (32); R. B. Newsom, (36); James Madden, (49); R. H. Forman, (72); E. F. Leeks, (82); John Powis, (107); Henry Meyer, (108); H. Faudel, (113); W. Eccles, (118); A. Gardner, (118); John Bacon, (183); D. Lewellyn, (195); A. Mackenzie, (234); Z. Watkins, (318); Scipion Brizzi, (329); Edward Brewster, (661); W. Evans, (747).

The Brethren did not appear in Masonic costume, and many gentlemen not of the Fraternity were present.

The following Address was circulated in the Hall.

IF in the Autumn of declining years,
Man's fading hours *must* be bedewed with tears;
If strength *must* fail—if mind *must* fade away,
And shadowy terrors close man's lustier day;
If bless'd with friends, with childrens' grateful sighs,
Round the sad couch where dying Virtue lies;
Age still is painful—still, the parting Sage,
With fearful sighs owns many a sad presage—
How must the POOR MAN—worn by toil and woe
Be thankful for such aid as you bestow:—
Some calm repose the former to recal
Needful for thought, e'er Death shall silence all—
Some safe ASYLUM, where the o'erwrought mind
Shall heavenward soar and leave earth's cares behind!

THANKS FOR THE PAST!—though Hope has been delayed,
Though many a year neglected or betrayed,
Still has the OLD MAN'S CAUSE triumphant steered
His claims acknowledged and his sorrows cheered:—
Nor here alone those claims have been allowed
Far 'neath the Western Star our system is avowed:*

* The Asylum principle has been acknowledged and acted upon by the Craft in America.

JOY FOR THE PRESENT!!!—Gladly we behold
One Royal Fund to pension forth the Old!
Nor do we doubt that Time will point the way,
To give them Shelter some not distant day;
Joy, that we hail with unalloyed delight
Our Friend fraternal—who Presides to-night;—
If reckless Fortune sometimes shall impart
Power to the churl—wealth to the cold of heart,
One liberal hand is always fond to give,
And CABBELL's honoured name with HOWARD's fame shall live.

HOPE FOR THE FUTURE!!!—Hope how passing bright!
Judged by the presage of this joyous night,
Worth, Wealth, and Beauty bow to Nature's laws
And in glad union aid our honoured cause.
Beauty with Virtue—unto whom is given
To raise man's hopeful soul from Earth to Heaven;
And more—to yield in the domestic hearth
A shadowed Heaven while dwelling here on earth;
Beauty which fails not each succeeding year
To grace and bless us by its presence here;—
And Worth and Wealth, Masonic—to bestow
With liberal hands the means to solace woe.

BRO. EDWARD BREWSTER, P. M. *Concord*, 49.

The following ladies and gentlemen, in the most liberal manner, gave their valuable services in the Concert:—

Signor Fornasari, Signor Colisetti, the Misses Williams, the Misses Turner, Miss Hill, (Pupil of Signor L. Negri); Miss Julia Warman, (Pupil of Mr. Crouch), *Fantasia*, *Pianoforte*; Mr. Frederick Chatterton, Solo on the Harp; Signor Brizzi, Mr. F. N. Crouch, Mr. C. E. Horn, Mr. Jolley's Pupils, Mr. Kingsbury, Signor Ferrari. Signor L. Negri presided at one of Mr. Pape's Grand Pianofortes, generously lent by that gentleman.

The evening's proceedings passed off with a more than ordinary degree of *éclat*; and the musical entertainments were of a very superior order.

The dinner and wines were of first-rate quality; and the toasts were given with much spirit and precision by Mr. Higgins, who bids fair to share the laurels of the great Toole himself.

As soon as the cloth had been withdrawn, and grace said,

The CHAIRMAN rose and said, that in every society in this country the first toast was always a tribute of respect to her Most Gracious Majesty the Queen, and he was sure that in no company could that toast be given with a greater certainty of a hearty reception than the present. (Cheers.) Her Majesty was the daughter of a distinguished Brother of our Order, which circumstance would ensure its being received with more than ordinary cordiality: he begged to give "Her Majesty the Queen, and God bless her." (Cheers.) The toast was

drunk with three times three enthusiastic cheers, and was followed by the national anthem.

The Chairman said, the next toast he had the honour of proposing was the health of an illustrious lady, who, during her residence in this country, had endeared herself to the English nation by her amiable manners and charitable disposition. (Cheers.) Her Majesty the Queen Dowager had been a liberal contributor to this institution, and a warm supporter of the girls' school. (Renewed cheers.) He begged at once to give the health of "Her Majesty the Queen Dowager, with three times three."

The toast was drunk with all the honours, and much enthusiasm.

The Chairman again rose and said, the next toast which he had the honour of submitting to their approbation was the health of "H. R. H. Prince Albert, H. R. H. Albert, Prince of Wales, and the rest of the royal family." In proposing this toast he begged leave to remind them, that he had already stated that her Majesty was the daughter of a Freemason, and he was sure he was speaking the sentiments of the company around him, when he expressed a hope that at no distant day the Queen of England should also be the mother of a Freemason. (Loud cheers.)

The toast was drunk with three times three.

The Chairman, after a short interval, again rose and said, that he knew the toast which he was about to propose would be received with that cordiality, respect, and affection, to which it was eminently entitled—he meant the health of our Most Worshipful Grand Master. (Loud cheers.) He was a Brother eminently qualified for the duties of his high office—a Brother, of whom it might be said that he was well worthy to walk in the steps of his illustrious predecessor, H. R. H. the Duke of Sussex, now no more, and it must be acknowledged that this was no small compliment. He was a Brother who had been raised to his high position by the acclamations of the fraternity, and with respect to whose election there had been scarcely a difference of opinion. (Loud cheers.) In addition to all his other claims to their respect and good opinion, there was the fact that he was walking in the steps of his revered father and grandfather, who were both eminently distinguished Freemasons. Lord Zetland, their most Worshipful Grand Master, was one of those men who are the happy personifications of the great principles of our Order, and it was a matter of perfect indifference whether he had formed that character within the pale of Freemasonry, or brought it with him into their body. If Freemasonry had anything to do in forming that character, then they might hold him up as a fair sample of their order; and if it had nothing to do with it, then was it equally complimentary to the Order, because it must be quite evident that such a man would not remain one day a member of the Craft, if he did not see those principles carried out, of which he was himself so distinguished and consistent a professor. (Loud cheers.) He begged to give them the health of the "Most Worshipful Grand Master the Earl of Zetland." (Enthusiastic cheers.)

The toast was drunk with three times three, and one more, of the most rapturous cheers.

The Chairman said, with the permission of the Company he would next give the health of "Earl Howe, the Deputy Grand Master;" a noble Brother, who was eminently entitled to our good opinion. (Cheers.)

The toast was drunk with all the honours.

The Chairman next proposed the health of the Grand Masters of

Scotland and Ireland. (Cheers.) These distinguished Brethren, he regretted to say, were not present; and on looking round for a reply, he did not see any Brother of either of the two Lodges, except their excellent Bro. Moran, who, he had no doubt, would speak on behalf of the Grand Master for Ireland. (Cheers.) He begged to give the health of the "Grand Masters of Scotland and Ireland, coupling with the toast the name of Bro. Moran." (Loud cheers.)

The toast was drunk with three times three hearty cheers.

Bro. MORAN rose to return thanks on behalf of the Grand Master of Ireland, and for the honour they had done him in coupling the name of so humble an individual as himself with that country, which he trusted would ever continue to be a part of England. (Cheers.) He earnestly hoped the two countries might remain united in the pure principles of Masonry, and by those sentiments which should make them one, not in name only, but in feeling, thought, and will. (Loud cheers.) He accepted the compliment they had paid him, and having repeated his warmest thanks both for the manner in which it had been proposed by their excellent Chairman, and the manner in which his Brethren and friends had responded to it, he resumed his seat amid cheers.

The Chairman again rose and said, they had now arrived at the chief business of the evening. The toast which he was about to propose was one that especially claimed their attention, and which, when given, would, he was sure, be received with all that cordiality and affection to which it was pre-eminently entitled. (Cheers.) But in offering it he felt himself placed in difficulties, which he had hardly ever before experienced, in making an appeal on behalf of a charitable institution. (Hear.) Those who were acquainted with this institution, and its history, for the last seven or eight years, were well aware of the proceedings connected with it, and with the feelings of the illustrious individual, now no more, in relation thereto; and he was sure it must be a matter of grief and lamentation to every one, that, upon a subject connected with charity there should be any difference of opinion. (Hear, hear.) Because the principles of Masonry did not inculcate charity in the sense of mere almsgiving, but in the largest and most comprehensive meaning, of putting the best construction upon the acts and deeds of our Brethren and friends. (Loud cheers.) All who were acquainted with the character of their late illustrious Grand Master, H. R. H. the Duke of Sussex, must be aware that, whether regarding him in respect of his rank and station, or as a man of letters, a scholar, a man of taste and of genius, he could have no hesitation in saying, that they would agree with him in asserting, that his rank and station were just the last and least of his excellent qualifications for the distinguished position he held among Masons; and that when his name descended to posterity, engraved in everlasting letters on the page of England's history, his rank and station would be felt as the most insignificant of those high qualifications. (Hear, hear.) Doubtlessly he was distinguished as a man of letters, as a man of taste, as a scholar, and a man of genius; but, above all, he was eminently distinguished as a man of a free and liberal turn of mind, giving free scope to that enlightened reason, and to those powers, which were imparted by the hand of nature to man in almost every rank and station in life. (Loud cheers.) His royal highness was one of those men who are anxious, on all occasions, to extend a helping hand to the humblest and the lowest, in order to assist him in acquiring rank and position in society. These were qualifications which he mani-

fested in all his intercourse with his fellow men ; and it must therefore be a matter of great grief and lamentation, that in the cause of charity there should have been any differences of opinion with such an individual. (Hear, hear.) Far be it, however, from him (the Chairman) to impute wrong motives to any one who took an interest in these proceedings. He was anxious to put the best construction on the motives of every one, and it was probable, that whatever had been done was done in an over zeal and over anxiety to carry a particular measure, which appeared best to the individual who originated it. (Cheers.) Looking at the fundamental principle of this institution, and the dispensation of charity, he had no hesitation in saying, and he threw it out as a proposition, which was incontrovertible, the first principle should be "speedy relief." "*Bis dat qui cito dat.*" (Cheers.) The sooner we gave to the poor and needy, the sooner we fulfilled the duties of that stewardship, which, by the wise dispensations of an all-wise providence, was confided to those who enjoyed this world's wealth. (Loud cheers.) The next great principle in the dispensation of charity, was, economy ; and these he believed were the principles on which, in giving any preference to other institutions—and whether wisely or unwisely, it was not for him to say ; for upon that he wished to give no opinion—these were the principles which regulated his Royal Highness in the course of conduct which he adopted. (Hear, hear.) Now, with respect to the institution, the welfare of which they had assembled to promote, it must be acknowledged that it was a very important institution. (Cheers.) But he thought there was one great omission in the circle of our charities : we had an institution for girls, an institution for boys, and an asylum for the old men ; but he was sorry to say that there was none for the widow. (Hear, hear, and cheers.) It did appear most extraordinary, that in Free-masonry, the great end and object of which were charity, there should be no particular fund for the widow ; when in almost all societies—in almost all the different professions—whether the army, the navy, the Church, the medical profession, or the various trades, one of the first and foremost of their charitable institutions was, a fund for the relief of the widow (loud cheers) ; while the fraternity of Freemasons was without an institution of the kind. He should therefore express a hope and expectation, that the two institutions (the Asylum for aged and decayed Free Masons, and the Annuity Fund) might be united, combining with them a large and liberal provision for the widow. (Hear, hear, and cheers.) Upon this he did not anticipate any differences of opinion ; in proposing this union, he did not propose any thing to be done which was inconsistent with the honour and integrity of the two existing institutions. (Hear, hear.) He humbly conceived that it would be no difficult matter to carry out this object. (Hear.) He therefore hoped that the day was not far distant, when they should see one large comprehensive institution, for the relief of the aged Mason ; making, at the same time, an ample provision for the Mason's widow. (Cheers.) It was impossible to pass over the importance of such an institution : when they looked with satisfaction upon the schools in which they trained up the children in the way they should go, educating them in the principles of virtue and holiness, could they forget the widowed mother who had brought up her family in virtue and integrity, but was now pining in want and misery ? (Loud cheers.) He begged to propose the toast which he had risen to give, namely, "Prosperity to the Asylum for aged and decayed Freemasons." (Pro-

longed cheers.) Before he sat down, he wished to say one word as to his occupancy of the chair this evening. Their excellent Bro. Brewster, had asked him to preside over the Meeting, and he had thought it his duty at once to accede to his request. (Loud cheers.)

The toast of "Prosperity to the Asylum for aged and decayed Freemasons" was then drunk with three times three enthusiastic cheers, and all the honours.

The Chairman having called upon Bro. Brewster to propose the health of the Treasurer as the next toast—

Bro. BREWSTER rose and said, that he felt the Worshipful Chairman had placed him in a position, proud but dangerous—proud, indeed, for he had been pleased to speak of him in terms which must be highly complimentary to any one to whom they were applied; but dangerous from the difficulty there was in doing justice to the toast which he had done him the honour of confiding to his care. (Hear, hear.) He felt particular pleasure in proposing to them the health of the Treasurer of the Asylum (Dr. Crucefix), regarding it as an honour and a distinction. (Cheers.) He was proud of having to rank that excellent Brother among his private and personal friends (hear, and cheers), and on this account he did approach towards the proposition of his name without a single feeling of doubt or difficulty, because he knew it would be received with acclamations; (cheers) while, on the other hand, he experienced both doubt and difficulty from a feeling lest he should not do justice to the subject. (Hear, hear.) He was proud to acknowledge the compliment which their Worshipful Chairman had paid him in saying, that it was in consequence of his solicitation that he was there that night. (Cheers.) If he had been there many years ago—if Providence had placed him in that chair seven or nine years previously, it was more than probable that those differences to which he had alluded in so gentle, and proper, and gentlemanly a manner (cheers) would never have existed. (Renewed cheers.) The weight of his character, and the honour which attached to his name, were such that they would not have had to contend with the unquiet spirits which had troubled and vexed their ceremonies; his (the Chairman's) position as the friend of the founder of this institution, would have been their best protection—their most perfect shield. (Hear, hear, and cheers.) But the past was gone; and, in the philosophy of the past, the wise man saw only the guide of the future. (Cheers.) The suggestion thrown out with respect to uniting the Institutions was one, he thought, which there was not a single Mason in the room who would not be prepared to take up. (Hear, hear.) This could be done without the sacrifice of one iota of principle, because he who proposed that the old man should be taken care of, was the first also who thought provision should be made for the old woman too. (Cheers.) It had been well and truly said that he who suffered persecution was the most likely to have learnt mercy; it had been well and truly said, also, that a little danger and difficulty at the beginning made a man wise and steady at the end; the clouds of the morning changed to the jocund day; all went right well at last if we were only patient and hopeful. (Cheers.) Bear a little and you will get much. (Hear, hear.) These reflections brought him to the toast with which their Worshipful Chairman had entrusted him, namely, the health of his honoured friend Bro. Dr. Crucefix. (Loud cheers.) That Brother began to think that something of "the sere and yellow leaf," was coming over him; he had, he understood, begun to think himself old. But he (Bro. Brewster) had seen

nothing about him but vigour of thought, of action, and of intellect; and he trusted that many many years might yet pass over his head before they saw anything of the old man upon him. (Loud cheers.) He had, like Horace, retired to his Sabine farm, (cheers) and he took with him much of honour and of respect; (renewed cheers) he was not aware that he ever knew a man who took more. (Hear, hear.) It was little that his feeble words could add to this feeling in proposing the toast, but much that their Worshipful Chairman, and the Brethren, and friends he saw around him could do by their kind reception of it. (Cheers.)

Dr. CRUCEFIX.—Right Worshipful Chairman, Gentlemen, and Brethren, having been personally named in the most flattering terms in a toast permitted by the Chairman to be offered by Brother Brewster, I beg as respectfully as gratefully to acknowledge the very kind compliment; a compliment which I trust is not altogether undeserved, having faithfully and zealously endeavoured to perform my allotted task. I may take occasion to express sincere regret at the continued indisposition of our excellent secretary, Brother Field. I shall now beg permission to read a report of your affairs.

REPORT.

The Committee report to the patrons of the Asylum for Aged Freemasons, in a spirit of thankfulness, that a year of great responsibility has, by the mercy of Providence, terminated in a manner that they trust will meet the satisfaction of their generous friends.

The default of one of the Provisional Trustees rendered it necessary to institute proceedings in chancery: which, however unprofitable to the charity in a pecuniary result, yet, in a moral sense, has been eminently cheering, by the removal of the party who rendered such proceedings necessary.

The four remaining Provisional Trustees, in a most generous manner, resigned their office, and used their best exertions to promote the election of those noblemen and gentlemen who have kindly accepted the Trusteeship.

It will not appear surprising that the difficulties of the year should have militated against the financial prosperity of the Institution, or that some subscribers should have hesitated to pay donations pending the suit. It is, therefore, with much gratification that the Committee present the following account of the funds, viz.—

	£	s.	d.
Consols	2066	1	0
Exchequer Bills	1200	0	0
Cripplegate Savings' Bank	119	5	8
At the Bankers'	138	4	10
Treasurer	69	1	5
Dividends not received	126	0	0
Interest due on Exchequer Bills	35	0	0
	<hr/>		
	3753	12	11

The amount reported last year was £3868 4s. 9d., but if the sum due by the Provisional Trustee alluded be deducted, such amount would be reduced to £3561 18s. 7d.

It is to be regretted that, notwithstanding the promptness with which the proceedings in chancery have been conducted, the expense has been

very heavy ; but the Committee look with hope to that fostering protection of a generous community to reward their labours by a liberal contribution, and thereby prevent the invested funds from being disturbed.

Such is the report, which, in a moral sense, is certainly satisfactory. That the present aspect of the Asylum is highly auspicious, may be inferred from the fact, that not only has all prejudice against it ceased, but its right position is now understood to be essential to the vital interests of the other charities, of which it may be said to be the key-stone, for since the Asylum has taken root, it has been the ostensible means of improving their finances.

I may advert to the happy circumstance of having regularly presented to your notice some distinguished Masons as chairmen ; but on this day you are presided over by a Brother who, for acts of charity, stands foremost amongst men. I may say, that in acts of benevolence he is not likely to be surpassed ; and we gain greatly in our moral altitude by the advocacy and support of such a Mason. He has spoken wisely in the explanation of his own views of this most excellent charity, and he has also spoken well, if you rightly interpret them, more especially in regard to the widows of Masons. The appeal he has already made, will no doubt be responded to by the customary largess ; and, as your treasurer, I am in no fear of being sent empty away : nay, I even venture to ask for additional aid, that you may not only add to the increase of funds, but enable me, as your almoner, to discharge the very heavy law expenses which have been most unhappily, but most necessarily, incurred. We have not the advantage of presenting before you the objects that are protected by your benevolence—such as the cheerful aspiring boy, or the meek, pleasing, girl, who, on their respective anniversaries, meet you in their holiday clothes, and greet you with their holiday smiles, and so win on the heart as to make the stream of charity set in at flood tide. Do I speak in metaphor ? Let me refer you to the last anniversary festivals of the schools, when nearly six hundred pounds at one, and upwards of one thousand guineas at the other, rewarded the labours of the stewards engaged in such a festival of love : with what pride, as a Mason, do I advert to the gladsome truth.

Age, however, in its infirmity and wretchedness, must be otherwise respected ; its presence would rather darken than enliven the scene intended for its solace. We must draw on the pure philanthropy that can picture in the mind's eye a scene of want and misery, and that can understand and appreciate an appeal made to its considerate judgment as well as to its feeling.

I had hoped to have reported the confirmation of a motion that passed the Grand Lodge in March last, for annuities for the widows of Freemasons ; but the motion was misunderstood by the provinces, and its consequent rejection will retard, although I am certain it will not ultimately prevent, a measure which justice, as well as necessity, renders clear and obvious. I allude to the subject now because I touched upon it last year, and because I am convinced that it is time we should disclaim selfishness, and do justice to the aged widow as well as to the aged Mason.

Among the advantages derived by charitable institutions, bequests by legacy are the most prominent ; and, as we number among our Order many Brethren of affluence, it could be wished that their sympathy in favour of the poor aged Brethren might be awakened at the serious moment when making a testamentary distribution of property—at that

moment when the spirit of benevolence is directing the will and disposing the heart to charity. Many charitable testaments are delayed until the approach of dissolution of life. I can conceive nothing more sublime than that hour thus passed in the presence of bright ministering angels, who are awaiting to conduct the soul on parting from its earthly tenement to a blissful eternity.

Pardon this allusion, it may for a moment dim the cheerfulness of a happy hour, but the momentary contrast will only make the remainder of the evening pass with the more delightful enjoyment.

Brethren, it is true the Asylum is not yet erected; but we may safely bide our time. I confidently hope to enter the gates of the temple, not as the claimant of your bounty, but as the servant of it, to carry into full effect your benevolent views. This is the contemplated reward of many years Masonic service; and I glory in the hope of its accomplishment.

Ladies, once more I address you; and will borrow from Brother Brewster's excellent address—Thanks for the past, and thank you for your support. This Institution you have made your own, having nobly repelled the imputation attached by too many of the popular world against Freemasonry, by your advocacy of an Institution in which the friend, brother, father, and husband, are all connected. Thanks for the present. As tenants of that gallery, you shed a happy approval on our labours. Hope for the future. I implore you not to withdraw that fostering kindness so essential to the aged Mason. With your aid here and at home,

“ Then let the old man smile at SPRING—enjoy the SUMMER's might—
Partake of AUTUMN's blessed gifts—defy the WINTER's spite.
And whilst you sooth poor fellow-men, low bent on age's crutch,
Oh! think how quick—how great their change,—God's angels are of such.”

Dr. Crucefix's address riveted the attention—was only interrupted by frequent cheers, and at its conclusion was welcomed by the most enthusiastic cheering—both in the hall and the ladies' gallery.

BRO. DR. LANE next rose, and said that he was quite sure the toast which he was about to propose, would be received with the utmost enthusiasm; and he doubted not that they would readily anticipate what it was, namely, “the health of their worshipful and excellent Chairman.” (Loud cheers.) They would agree with him, that that excellent Brother was the friend of every man in England, so far as charitable feeling was concerned, whether a Mason or not a Mason. (Cheers.) There was not one who could not claim him as a Brother, whatever his position in life might be. (Renewed cheers.) The Chairman had spoken of a union of some of their charitable institutions, and of carrying out the principle of their charities to a further point than hitherto: he had suggested that they should not only support the sons and the daughters of Masons, and the aged and decayed of their body, but that they should extend their care to the widows of those who had helped them in the cause of charity in days that were past. (Hear, hear.) He deemed himself bound to support those views, and he trusted that there would be no difference of opinion on the subject, but that they should be united in one feeling of catholic charity. (Cheers.) Of his excellent friend and Brother, the worshipful Chairman, what could he say with which they were not already perfectly acquainted? (Cheers.) Nothing. It had been said by a learned friend of his (Coke) of another learned friend of his (Lyttleton), that he was not the name of law, but law

itself. (Hear, laughter and cheers.) So he (Dr. Lane) might say of their worshipful Chairman, he was not the name of benevolence, but benevolence itself. (Loud cheers.) He begged to propose, and he knew they would drink it with the most perfect enthusiasm, "the health of their excellent Brother and Worshipful Chairman, Benjamin Bond Cabbell, in the name of charity and benevolence." (Loud and enthusiastic cheering.)

The toast was drunk with three times three, and one more of the most rapturous cheers.

THE CHAIRMAN, in rising to return thanks for the compliment which had been so handsomely paid him by his excellent friend and Brother, Dr. Lane, begged also to return his most sincere thanks for the warm manner in which the toast had been received and responded to by his friends and Brethren present. (Cheers.) He had ventured to throw out a hint respecting the union of the charities, and a provision for the Mason's widow, which he was glad to find received with favour; for he certainly thought, that the omission of the cause of the widow, was, to some extent, a blot upon their order (hear); and, he trusted the day was not distant, when such a provision would be made. (Cheers.) He thought, as he had before said, that there might be an opportunity of uniting the two institutions; but, whether united or separate, he should always be at their service, to the best of his humble means and abilities, to aid them in carrying out these views. (Cheers.) They might at all times command him as one of their humblest, but at the same time, one of their most devoted coadjutors. (Cheers.) He concluded by saying that he was highly honoured by being placed in that proud station; and having again thanked them for the manner in which they had drunk the toast, resumed his seat amid loud cheers.

The Chairman again rose, and said he begged to claim their attention for one moment, while he proposed a toast, which at every Masonic meeting was always received with attention and respect. They were this evening honoured by the presence, at their Masonic board, of many who were without the pale of Masonry. (Cheers.) They were at all times happy to see them; and it was not improbable that, incited by witnessing the regularity of their proceedings, they might be induced to join their Order. (Cheers and a laugh.) He begged to propose "the Visitors," and to couple with the toast the name of the Rev. David Laing, Chaplain to the St. Ann's Society, and that of Rev. Dr. Oliver, although absent. (Loud cheers.)

The toast was drunk with three times three.

THE REV. DAVID LAING returned thanks on behalf of his brother visitors and himself, for the honour done them by the manner in which the last toast had been given and responded to. (Cheers.) He had always understood that it was improper in Masons to invite non-Masons to join their Order. (Hear, and a laugh.) But although he had never received such an invitation from any of his numerous friends who were Masons, he thought he had often read it in their looks. (Hear and laughter.) His numerous avocations, however, prevented his responding to it. (Hear.) As a non-Mason, he returned them his heartiest thanks for their great attention, and the kind reception they had given him at their hospitable entertainment. (Cheers.)

THE CHAIRMAN next gave the "Past Chairmen of the Asylum," which was drunk with three times three.

BRO. W. SHAW returned thanks. He was exceedingly sorry that he

was the only past chairman in the room, because he knew well the zeal and ability which many of them had displayed in the cause; and he could have desired that they should have experienced the gratification of being present to day (cheers). They had endeavoured through a series of years, to carry out the high principle which had been established this day (renewed cheering). It had not escaped the recollection of the company that this was the anniversary of a glorious day, (Waterloo) a day glorious, not only for England, but for the whole of the civilized world (cheers). It was upon this day that the liberties of mankind, under the British flag, were established, and that by British blood and British perseverance (loud cheers). They had gone through a long and arduous fight to arrive at the point at which they stood this day; it was not by a fight in which blood was spilt, it was by moral influence that they had triumphed (hear hear). Turning to their excellent Brother Crucefix, they might say, "This is our Waterloo—there is our Wellington." (Loud and long continued cheering.) It was under his command that they had succeeded in establishing a principle for which they had fought and struggled during ten years; and there was now the day-dawn of another principle, for which they should be equally prepared to fight, if necessary (loud cheers). On behalf of the other past chairmen, and himself, he begged to return them his warmest and most grateful thanks for the kind manner in which they had always received and supported them; and he begged to declare that he should not yield—no, not even to the worshipful chairman himself, in zeal, energy, and perseverance, in attempting to carry out the new object in which they had embarked, and in fulfilment of the glorious victory which they had this day achieved (loud cheers).

BRO. DR. CRUCEFIX, the treasurer, then read a list of subscriptions and donations, exceeding 400*l.*; among them was twenty guineas from the Chairman, and five pounds from E. R. M. as part of a successful railway speculation (cheers). He hoped in these days of railway wealth, this example might be followed by many others (hear).

THE CHAIRMAN again rose and said, that he knew that all would be disposed to give a hearty reception to the toast which he was now about to propose. It was much to be lamented that custom prevented their being accompanied, on these occasions, by that lovelier part of creation, in whom all our happiness and comfort were bound up (cheers). But he was happy to see, by the state of the gallery, that the ladies took an interest in their proceedings, and had assembled to witness their efforts in the cause of charity (cheers). They were this day honoured with an unusually full assemblage of beauty (cheers); and gratifying and encouraging as was that circumstance, he was sure they would all join him in paying to the ladies that tribute of respect which was so justly due to them (loud cheers). He begged to propose the "Health of the Ladies," with three times three.

The toast was drunk with enthusiasm.

THE CHAIRMAN next gave the "Health of the Junior Grand Warden," who was a liberal contributor to this and all the other Masonic charities (cheers).

Drunk with three times three.

BRO. SMITH returned thanks, and assured their Worshipful Chairman, and the company, that he would continue to do all in his power to forward the interests of this institution (cheers).

THE CHAIRMAN then gave "The Press," without whose efforts in

re-echoing their proceedings to the most distant parts of the civilised world, the extent of their usefulness would be comparatively circumscribed (hear). He begged to drink "The Press, coupling with it the name of Brother Barnard" (cheers).

Bro. BARNARD returned thanks.

Dr. LANE proposed the healths of the "Vocal Brethren and sisters," who had so materially and gratuitously contributed to their enjoyments this evening. In this toast he also included Mr. Pape, who lent the pianos without expense.

Drunk with three times three.

Bro. CROUCH returned thanks. He said that in giving their gratuitous services to this institution, they did not look upon it as an act of charity on their part, but as a right which humanity claimed from them (loud cheering).

The CHAIRMAN said the last toast upon the list, was the "Health of the Stewards of the day," who had provided for them so excellent an entertainment (cheers). He begged leave to associate with that toast the name of "Bro. Dr. Lane," the President of the Board of Stewards, under whose banner he was sure they were always happy to act (cheers).

The toast was drunk with three times three hearty cheers.

Bro. Dr. LANE returned thanks, and said they felt that the cause of the Asylum at all times claimed their attention, and it was their pleasure as well as duty, to aid in carrying out its principles (cheers). He regretted to say that he had, in consequence of absence in the country on business, not been able to attend the board so frequently as he could have desired; but the efficiency of his Brother Stewards had rendered this a matter of little moment. He concluded by expressing his warmest thanks for the toast (cheers).

The CHAIRMAN said the time had now arrived for quitting the chair; there was a time of meeting, and he was glad of it; there was a time of parting and he was sorry for it (hear and cheers). He could not leave them, however, without saying that he should, at all times, be at their service if he could perform any office to advance the interests of this institution, no matter how low or insignificant (hear and loud cheers). Happy had they met, happy did they part, and happy might they meet again (cheers).

The Worshipful Chairman then took his departure loudly cheered by the company.

It is worthy of remark, that the concluding toast was received with the same decorous attention as the first—the most delightful order prevailed.

Many of the Brethren joined the ladies in the "Glee Room," when a concert and dancing closed the amusements of the evening.

THE REPORTER.

BRO. MICHAEL FURNELL.—The visit of this distinguished Mason to the metropolis of the world, and of Masonry, has been unfortunate as to time; the Lodges have nearly all adjourned for the season, and he has had little opportunity of witnessing any operative Masonry. He was introduced to the Grand Master the Earl of Zetland, at the Grand

Lodge, and, by Companion Henderson, to the St. James's Chapter, on the following day. He was waited on during his short sojourn at the Norfolk Hotel, Surrey-street, Strand, by Brothers Crucefix, R. L. Wilson, J. Udall, and others; and left London for Paris, where he intends to visit the Lodges, and other Masonic bodies, particularly those of the Hauts Grades. We understand that Mrs. Farnell intends to become a Masonic Sister by adoption, in Paris, thus following the example of Sister Crucefix, and other Masonic wives.

THE GRAND STEWARDS' LODGE, *March*.—We omitted in our last to notice the admirable working of the first lecture, by the W. M. Bro. John Udall, assisted by the following members, viz., Bros. Forman, Gibbons, Emily, Smith, I. D. Cox, Shaw, and Norris. The charges were excellently given by Bro. Acklam.

THE MASTER MASONS' LODGE OF IMPROVEMENT continues its praiseworthy exertions; and justly earns its Masonic laurels by the untiring exertions of many worthies, among whom Bros. S. B. Wilson, John Savage, and Robb, are, as usual, conspicuous. A committee has been formed to select from among talented competitors an improver in tracing-boards. Bro. Harris has been the successful candidate, and from the specimen we have seen, the selection is very creditable to the committee.

LODGE OF INSTRUCTION, under the sanction of the *Lodge of Stability*, No. 264. President, Bro. Peter Thomson, S. G. D. The Anniversary Meeting for the session 1844-45 was held at the George and Vulture Tavern, Cornhill, London, on Friday, the 25th day of April.

The following Brethren assisted in the proceedings of the evening,—first section, second degree, Bro. Alport, P. M. 227; second section, J. Gibbins, P. M. 36, &c.; third section, H. Muggeridge, W. M. 227; fourth section, R. B. Newsom, J. W. 36; fifth section, J. F. White, P. M. 36 and 205. They acquitted themselves as first-rate workmen, highly to the gratification of the Brethren. The attendance was very numerous; among the Grand Officers present and past, we noticed Bros. Thomson, Baumer, Crucefix, Mc. Mullen, Webb, and Evans. The banquet was on table by nine o'clock. The post-coenial addresses were in unison with the occasion, and were received with due attention, especially that of the chairman, in allusion to the character of the worthy president, Bro. Thomson.

OLD KING'S ARMS CHAPTER OF ROYAL ARCH MASONS, No. 30. Companion John Harris, M. E. Z. *June 2*.—The first Convocation of this Chapter was held at the Freemasons' Tavern, when the exaltation of many Companions took place. Several Companions also joined. The ceremony of Consecration took place in the Masonic temple. This inaugural festival was most auspicious; and gave evidence that an increase in the number of Chapters must tend to the extent and advantage of the Order.

CHAPTER OF INSTRUCTION under the *St. George's Chapter*, No. 5.—*May 17*.—The last meeting of the season was held at the Piazza Coffee House, Covent Garden, when the Chapter was opened, and most creditably worked in full regalia; and after it was closed, the Companions enjoyed the pleasure of a few social hours.

MASONIC CHIT CHAT.

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX, *April 21.*—The grave is said to be the last earthly resting-place of man. His late Royal Highness the Duke of Sussex, however, although he has now been buried these two years, was not deposited in his last resting-place till Monday. His remains were then removed from the vaults underneath the chapel in the Kensal-green Cemetary, where they had been previously placed, and were conveyed to the mausoleum recently erected in this beautiful burial-ground for their reception. In direct opposition to the many specimens of bad taste which are scattered throughout the grounds, the mausoleum of the late Duke of Sussex is impressively plain and simple—massive, without ornament. It is constructed of grey granite; the vault is about twenty feet deep, and sufficiently broad to contain another coffin of the same width as that of his late Royal Highness. It rises not more than two feet and a-half above the ground, and is covered with a solid block of granite, estimated to weigh about two tons and a half, and which on one side bears the following inscription:—

“Sacred to the memory of his Royal Highness Augustus Frederick First Duke of Sussex, sixth son of George the Third.

“Born April 21st, 1773.
Died April 21st, 1843.”

The coffin of the illustrious dead was, on Monday morning, at an early hour, conveyed into the chapel from the vaults underneath the chapel. The velvet with which the outer coffin is covered was then found to be but slightly discoloured or moth-eaten, and the ornaments, with a little burnishing, shone as bright as ever. The inside of the coronet of his Royal Highness was, however, very much destroyed. A little after eleven o'clock, her Majesty's Lord Chamberlain, the Earl of Delawarr, accompanied by the Hereditary Great Chamberlain, Lord Willoughby d'Eresby, arrived at the cemetary in a plain brougham, drawn by one horse, to witness and superintend, as the representatives of her Majesty and the rest of the royal relations of the late Duke, the removal to their last resting-place of the remains of a prince of the blood royal of England—of one who, however much misrepresented, was justly and exceedingly popular, and deservedly beloved by the most enlightened portion of his fellow-countrymen. The Lord Chamberlain having inspected the coffin, it was then carried by twelve men to the mausoleum, which is situated immediately in front of the entrance, and on the right-hand side of the chief carriage-road to the catacombs. The coffin was then lowered into the vault, where it rests upon three supporters; and the coronet and cushion of his late Royal Highness having been placed upon it, the mausoleum was closed, and the ceremony was at an end. All the preparations for the removal were kept mysteriously secret, and so great was the desire to keep the public from any knowledge of it being about to take place, and to prevent anything like a display of popular feeling which might have been evinced on account of the late Duke's continued advocacy of free and enlightened principles, that the undertaker himself was not made aware till Saturday last of the day on which the removal of the coffin would take place. There were, accordingly, but few, not above thirty persons assembled, and chiefly the intimate friends of his late Royal Highness, to pay to his remains the last tribute of respect and affection. Among the few we noticed the Earl of Dinorben, Mr. Walker, Colonel

Tinte, the executors of his late Royal Highness, and the Chevalier de Berardi. Several Freemasons were in attendance to testify their regard to the memory of their lamented Grand Master. We may take the opportunity of stating, upon good authority, that the debts of his Royal Highness have all been paid, with two exceptions—the first is a bond given to Mademoiselle d'Este for 10,000*l.*, and the second is the account of his Royal Highness's legal executor, which amounts to a considerable sum, owing to the great expense incurred in the adjustment and settlement of all claims upon the estate of the Duke. We must not omit to mention that the modest builder of the mausoleum has had his own name affixed to it in letters of an unusual size, which attract quite as much notice as the inscription to the memory of his Royal Highness. There seems to have been some want of the attention due to the living members of the family of his late Royal Highness, or Mr. Johnson, of the New-road, would not have been permitted to disfigure, by his name, the beautiful and elegant tomb which covers the remains of an uncle of her present Majesty. In returning through the burying-ground we were struck with the spirit of speculation displayed even in the abode of the dead. Several tombs have been built, which are ready to be let to the highest bidder. Persons may here find, at a moment's notice, and take possession of a house ready prepared in consecrated ground, as if he were entering furnished apartments in any street in the metropolis.

LIBRARY OF THE DUKE OF SUSSEX.—The sale of the fifth portion commenced, consisting of the Latin Classics, the Drama, Poetry, Belle Lettres, Biography, &c.; 249 lots were disposed of, and fetched extraordinary high prices. The sale of this portion continued for twelve days.

THE SUSSEX MEMORIAL.—"Our attention has been called to an observation in the *Freemasons' Quarterly Review*, implying that the subscription for a monument (Masonic?) to the memory of the late Duke of Sussex is lagging, and that the Rothschilds, Cohens, Salomons, Montefiores, and other Jews, appear to be unmindful of their obligations to the illustrious departed! This reproach is anything but justified, for we remember to have noticed some of the foregoing names attached to the public subscription in the newspapers; but we have still better evidence that the Jews, as a body, have been the foremost to record their sense of gratitude to that lamented prince. Surely, the editor of the *Review* must have overlooked the fact, that the 'Jews' Literary and Scientific Institution,' at its recent foundation, was specially dedicated to the Duke's memory, under the title of '*Sussex Hall*,' (vide our report of the proceeding on that interesting occasion, in No. 95). We found occasion to observe, at the time of the Duke's death, that no barren compliment, no cold memento, spiritless for future generations, could be a worthy monument to such a man; but that the Jews especially were called on to devise their memorial, of a character which might present to all times, some feature in accord with the scientific tastes—with the affection for Israel, and with the desire to elevate us nationally, which so eminently distinguished that illustrious philanthropist. The foundation of '*Sussex Hall*,' will certainly vindicate the Jews from the imputation of ingratitude towards the Duke's memory; especially if those gentlemen whom the *Masonic Review* mentions by name, shall continue to foster it, in consonance with their obligation already incurred as its 'patrons.' As a further proof that the reproach is ill-founded, we

venture to mention the fact, that it has already been in agitation to provide a portrait of the Duke, as the principal decoration of the Lecture Hall. The admirable subscription portrait, painted by S. A. Hart, Esq., R. A., at the Jews' Hospital, is another security that his memory will be cherished in Israel."—*Voice of Jacob*.

It is very probable that, had our attention been drawn to No. 95 of the "Voice of Jacob," we might have written some other words on the subject than what appeared in our last number, but they would have had a very similar import; and, indeed, however complimentary to the memory of the illustrious dead, is the TITLE of the "Sussex Hall," still, such title does not aid in the erection of the "Sussex Memorial;" in fact, a disinterested party might question which is the most complimented in the title—the dead or the living. Seriously speaking, let anonymous subscriptions pour in from the Rothschilds, Cohens, Salomons, and Montefiores, and let the cheek of the Christian mantle with a blush at the liberality of the Jew. We never doubted the gratitude of the men of Judah to their illustrious patron, and certainly as little intended to reproach them, when we drew their attention to the neglect his memory has sustained by the most ill-advised resolutions that ever disgraced a noble object.—*ED. F. Q. R.*

TO THE EDITOR.—Your most valuable hint to the Catholics in behalf of the memory of their great benefactor, the late Duke of Sussex, should be heeded. The world in general, but the Roman Catholics of Great Britain in particular, owe to that illustrious Prince a lasting debt of gratitude. His great charity they should never forget, nor his exertions in behalf of their liberties, without which they must have remained a proscribed race, perhaps to this very hour. The Catholic religion is essentially charitable, and there can be no charity where there is no gratitude. I must, however, observe that the Catholic body is not wealthy, and that they have more than they can well do to sustain the expenses of their own charities, clergy, chapels and churches, and these considerations must not be lost sight of in judging of their gratitude to their deceased illustrious benefactor.

E. D.

THE MASONIC MUSEUM AND LIBRARY.—If this Masonic bantling is still permitted to exist, we recommend the curators to purchase the original copy of "Calmet's Dictionnaire de la Bible," 4 vols., folio, calf gilt, with unwards of 300 plates in excellent preservation—the price is 5*l.* 5*s.* It is in the possession of Mr. Rubensole, 19, Clerkenwell-green.

BIRTHS.—*April 14.*—At Tibberton-square, the wife of Bro. Robert Field, Secretary to the Aged Masons' Asylum, of a son.

May 1.—At Wakefield, the lady of Bro. Charles Clapham, (W. M. Unanimity, No. 179) of a still born son.

MARRIAGE.—On Thursday, the 1st May, at St. Mary's Church, Whitby, by Bro. the Rev. E. W. Trevanion, Bro. M. Woodhouse of Whitby, to Mary, daughter of Bro. Wm. Morley, of the same place.

Obituary.

Jan. 4.—Major BENJAMIN RUSSELL, aged 83, after 60 years Masonic services in the Grand Lodge of Massachusetts, of which he was the Senior Past Grand Master.

Jan. 22.—Bro. SAMUEL SPEAR, of Townsend, U. S. *æt.* 57, a faithful Mason.

Feb. 6.—Brother the HON. JAMES LEWIS, U. S. *æt.* 60, Boston, has gone to swell the ranks of the slumbering dead.

Feb. 8.—Bro. Peter Toffler, *æt.* 81. He was initiated at Alexandria, D. C., and frequently sat side by side in Lodge with the immortal Washington; and was present at the laying of the corner-stone of the National Capitol, and participated in the ceremonies of that occasion, at which the venerated Washington presided.

Funeral of Brother Lieut. MILBOURNE KEMEYS TYNTE, of the 4th Royal Irish Dragoon Guards.—March 26, 1845.—This melancholy procession left the Artillery Barracks, Clonmel, at two o'clock, in military order. It moved on slowly, and upon arriving near Newton Anna, the body was transferred to a hearse and six, which was there in attendance, and, accompanied by two carriages, proceeded for Waterford, from whence it was conveyed to Bristol for interment in the family vault at Halswell, Somersetshire. The military then returned to their quarters. The utmost sympathy was shown for the untimely fate of this lamented officer. He had only just completed his 22nd year, and was beloved not only by his regiment, but by a large circle of acquaintance, from whom, by the inscrutable will of Providence, he was cut off in the full vigour of life, and its enjoyments. He assisted at the celebration of the festival of St. John, with his now mourning Brethren, of 327, Taunton, on the 28th of December last.

March 11.—Bro. CHARLES BUCK, of Weymouth, *æt.* 75, of the late Arimathea Lodge of that town, and a retired officer of H. M. Customs at that port.

April 27.—At Shepton Mallet, at the advanced age of 93 years, Br. EDWARD McINNIS. He was formerly in the army, and served against the Americans in the war of independence. Br. McInnis was initiated into Freemasonry in the year 1777, and, in addition to those sanctioned by the Grand Lodge of England, had taken the whole of the spurious or unrecognized degrees of the order. A few Brethren followed his remains to the tomb, and the last offices were performed by Bro. the Rev. F. F. Hole.

May 7.—“ In the *Courier* of 9th May, was announced, among the obituaries, the death of Cursetjee Manockjee, Esq., which occurred on the 7th, but we should be the exception, we believe, to all the journals of the Presidency if we did not pay a more prominent tribute of respect to his memory. He was a gentleman much esteemed in Bombay, as has been testified, not only by the hundreds of his community who followed his remains from his late residence to the Temple of Silence, but by the respectful attention shewn by great numbers of all classes and denominations to his mourning family. The native journals, although conflict-

ing on political topics, have, on this instance, laid aside their differences, and joined in according with one voice to the memory of the deceased the highest meed of praise. The *Jami Jamshed* says, "he was the poor man's father, and the rich man's friend, invariably respected by both. His loss is a public one, and the blank it leaves cannot be filled up." Cursetjee Manockjee was the progenitor of a large family; his children, grand-children, and great-grand-children, numbering about thirty-five; and, including the other branches of the family, of which he was the head, about one hundred members at least might be named. One of his sons is well known in European travel, and many others of his mourning relatives stand high in estimation here. At the time of his death, he had very nearly arrived at the advanced age of 83 years.

He was one of the leading members of the native community of Bombay, and of the Parsees in particular, of whose "Punchyat," or general assembly, he was for years the chief leader. He was the father of the first Parsee Freemason; and, though not a Mason professedly, he most invariably practised the precepts of the Craft.

May 12.—**LORD CARBERY.**—We regret to announce the death of the above noble lord, who expired at the family seat, Castle Freke, Ross Carbery, in the county of Cork, from the effects of an attack of paralysis, with which his lordship had been recently afflicted. The deceased John Evans Freke, sixth Baron Carbery, of Carbery, county Cork, in the peerage of Ireland, of which peerage his lordship was a representative in the Parliament of the United Kingdom, was born on the 11th of November, 1765, and succeeded on the death of his cousin John, fifth Lord, on the 4th of March, 1807. His Lordship married, on the 25th of January, 1783, Lady Catherine Charlotte Gore, third daughter of Arthur Saunders, second Earl of Arran, and having had no issue, his title and estates devolve upon his nephew, George Patrick Percy Evans Freke. The present peer has three brothers—Percy Augustus, a Captain in the Grenadier Guards; Fenton John, Lieut. 2nd Life Guards; William Charles, married to the Lady Sophia Sherrard, youngest sister of the Earl of Harborough; and a sister, Jane Grace, married to the Hon. and Rev. Charles Bernard, second son of the Earl of Bandon. Lord Carbery was Provincial Grand Master for the county Cork; by the Brethren of which province, as well as by the Fraternity at large, his decease is sincerely lamented.

Lately, at Lambeth, Bro. GEORGE STANSBURY, the composer and vocalist, in his 44th year.

At Carlow, æt 71 years, Captain John Gordon, Adjutant of the Kilkenny Militia. The funeral procession was accompanied by the brethren of the Masonic Lodges of Kilkenny, wearing the usual badge, Captain Gordon having been an old Brother of the Craft.

SIR DAVID MILNE.—It is with feelings of deep regret that we announce the death of Sir DAVID MILNE, G.C.B., Admiral of the White, who was second in command to the gallant Exmouth at Algiers, and who only relinquished the command in chief at Devonport a few days since. Sir David Milne entered the navy in 1778, and was a midshipman in Rodney's action. He was made a lieutenant in 1794, and in that rank, on board the *Blanche*, distinguished himself on a variety of

occasions in the West Indies. He was promoted from this vessel for his conduct in the splendid and hard-fought action between this vessel and the French frigate *Pique*, in 1795, and afterwards commanded this frigate at the attack on the Dutch colonies of Demerara, Berbice, &c. in 1796. In this frigate he also assisted in capturing the *Seine*, in 1798; and, appointed to command that ship, he fought an action with, and captured the *Vengeance*. He received his post commission in 1795, and obtained his flag promotion, as rear-admiral, on the 4th June, 1814; and, hoisting his flag on board the *Impregnable*, 104, seconded the noble Exmouth in his attack on Algiers, when his ship was fairly riddled with shot. He became vice-admiral on the 27th May, 1825, and full admiral on the 23d November, 1841. The death of this hero took place on board the *Clarence* (steamer), in which vessel he was proceeding to Scotland, attended by his amiable lady and son, Captain Alexander Milne. Sir David Milne was a very distinguished Scottish Mason, and Grand Master of the Knights Templar of Scotland.

March 19.—The late Captain JOSEPH CREW TULLIDGE, *R. N.*—This brave officer was one of the old school, and by his own merit obtained the rank he held. He shared in the glories of the Nile and Copenhagen, and had assisted at the capture and destruction of upwards of forty sail of the line, besides frigates. We have received the following interesting Masonic obituary:—

“It has pleased the Most High to remove from this transitory state of existence to (we hope) an ethereal mansion, veiled from mortal eyes, where the world’s great architect lives and reigns until time shall be no more, our esteemed brother, Joseph Crew Tullidge, a retired Post Captain, who died at his residence in East street, Melcombe Regis. He was introduced into masonry, and received his several degrees in the All Souls’ Lodge, Weymouth, by the late highly-talented and accomplished Mason, the R. W. P. G. M. W. Williams, Esq., very many years ago, and continued a subscribing member thereto up to the year 1839, when he withdrew, being incapacitated to attend to its duties from the frequent attacks of gout and deafness, leaving however behind him a lasting memorial of his fraternal regard for the Craft in general, and his own mother Lodge in particular, by presenting the Lodge (per medium of Bro. P. M. W. J. Hill) with two very handsome carved mahogany chairs, for the use of the deacons.

“It may not be uninteresting to the fraternity and friends of the deceased to know, that the subject of this memoir entered into the navy as a bold volunteer in the year 1793, where he soon became actively employed against the enemies of Old England, more particularly in Admiral Hotham’s engagements in the Mediterranean, at the siege of Bastia and Calvia, and the evacuations of Toulon. In 1797 he served under the famed Sir John Jervis in the memorable action off Cape St. Vincent. In 1798 he joined the *Mutine*, under the command of the intrepid Admiral (then Captain) Sir T. M. Hardy (to perpetuate whose glorious achievements a monument is now being erected upon Blagdon, in the parish of Portisham, near the birth-place of our lamented brother), and was attached to the squadron at that time under the command of the immortal Nelson, who was then anxiously searching the Mediterranean for the French fleet, when the British were placed in a very critical position, owing to the strong winds which prevailed at that time, so that they could not get round the south-west extremity of Sicily;

upon which occasion our deceased friend (then master's mate only) stated to Captain Hardy, that with his permission he would undertake to navigate the Mutine through the Straits of Messina: when the Captain replied, 'If that is your opinion, why not take the Vanguard also;' and, upon his consenting, he was immediately taken on board for that purpose: and, to his credit be it spoken, he succeeded in not only conducting her safely through that intricate channel, but the whole of the fleet also; for which important service he was personally thanked by the hero of the Nile, from the remarkable circumstance of this being the first time that a fleet of line-of-battle ships had been known to pass those dangerous straits. Brother Tullidge then became first lieutenant of the *Africaine*, in which ship he was captured by two French frigates of superior force, off the Isle of France, in 1810, after a desperate action, in which the gallant Captain Corbet and 36 men were killed, and 96 officers (amongst whom was this brave lieutenant) and men were wounded; and it is recorded that he refused to quit the deck until the colours were struck, for which act he was tried by a court martial, but most honourably acquitted, and shortly afterwards promoted to the rank of a commander. He also assisted in the capture and destruction of 44 sail of the line, besides as many frigates, and was present at the battle of the Nile. Besides the distinguished officers above alluded to, our departed brother had the honour of serving under Sir W. Hoste and Sir G. Grey, and was very liberally rewarded by his country for the wounds he had received in its service. His remains were conveyed to his native village (*Abbotsbury*), attended, at his earnest request, by a few select friends only; amongst whom were Bro. P. M. Hill, Bro. Captain Abel Ferris, R.N., Messrs. W. Bartlett, Davis, and Gray, who were met at the church there by his brothers, Messrs. James and John Tullidge, and a host of sorrowing relations and friends, together with the Rev. Mr. Davis, who performed the burial service in a pious and impressive manner."

PROVINCIAL.

GRAVESEND, June 11.—The *Lodge of Sympathy* held their annual meeting, in their room at the Literary Institution, this day, to which they invited the D. P. G. M. Bro. Ashley, who attended with some of the Chatham Brethren. There were also present some other visiting friends, and among them Bro. Crucefix, who assisted Bro. Heather in the installation of the Master elect, Bro. Johnson. There was a fair specimen of operative work in the lodge-room under ground, and at the banquet, which took place in the large assembly room above; there was such a rivalry in the *agremens* of the table, &c. as evidently tended to enliven the social hours, during which song, toast, and address, followed each other, greatly to the delight of above thirty Brethren, who bade “good night” in hopes “to meet again.”

HERTFORD, April 4.—The Provincial Grand Master for Hertfordshire, W. Stuart, Esq., held his annual Grand Lodge at the Shire Hall in this town, which was numerously attended by the most influential Brethren of the several lodges in this district.

OXFORD, April 9.—The Masonic Brethren of this Province attended in large numbers at the Masonic Hall in this City, for the purpose of installing Bro. Charles Ridley, of University College, in the high office of Prov. Grand Master. The Lodge presented a very animated and splendid appearance, as, in addition to the Prov. Officers, there were also present several distinguished Officers and Brothers from the G. Lodge of England, Berkshire, and other Lodges. Among those present who assisted at the ceremony, were, Bro. B. Cabbell, P. G. W.; J. Warren Hayes, G. Chaplain; R. Gibson, P. Registrar; J. Billing, P. G. S. W.; J. J. Blandy, D. P. G. M.; E. Sherwood, W. M., Lodge 597; W. Evans, P. M., Lodge 118; Bro. Holme, P. M., Lodge 40; &c. &c.

Immediately on the conclusion of the Installation, the P. G. M. proceeded to appoint his officers for the year.

As soon as the various officers had been invested with their decorations, and had entered on their duties, the Lodge was closed in due form and order, and the Brethren separated.

In the evening the Brethren re-assembled, when a splendid banquet was provided, and about eighty sat down to honour the P. G. M. who presided on the occasion.

On the removal of the cloth, the P. G. M. proposed in succession, the “Queen and the Craft,” “Prince Albert, and the rest of the Royal Family,” the “Grand Master of England, the Earl of Zetland,” who was distinguished for his Masonic zeal and knowledge, and whose appointment to that high office had given such universal satisfaction. (Drank with the fullest Masonic honours).

The P. G. M. said, there was a name identified with English history and England’s naval glory—it was Howe (cheers)—there was a name also connected with Masonry, and beloved by the Craft, and that too was Howe (cheers), the Deputy Grand Master of England; and it was only necessary to mention it to awaken that respect and honour due to it. Though as Masons it was their peculiar province to extend the blessings of peace rather than to encourage war, still they were not unmindful of one whose achievements had shed a lustre on his name and country, and

whose descendant was distinguished as a Mason and beloved as a man (cheers). He had peculiar pleasure in giving this toast because it enabled him to connect with it the other officers of the Grand Lodge, several of whom had done him the honour to attend the installation and the banquet, and he much regretted that others were unavoidably compelled to leave without participating in the festivities of the present occasion (cheers).

Bro. HAYES, Grand Chaplain of England, acknowledged the toast on behalf of himself and the other Grand Officers, and expressed how deeply they felt the honour conferred on them, and the generous welcome with which they had been received. He regretted that there were so few of the officers of the Grand Lodge present, but they were detained in London by Parliamentary and other duties. His visit to Oxford on the present occasion was a source of peculiar pleasure to him, because he had the honour to be initiated in the Apollo Lodge, at the same time with their present Prov. Grand Master, and whether he regarded him in his Masonic character, or in his private capacity, he had every claim on their support, affection, and esteem. (Loud cheers).

The P. S. Warden, Bro. BOYN, said he had an arduous, but at the same time, a pleasing duty to fulfil, namely, to call upon the Brethren to assist him in doing honour to their worthy and excellent Prov. Grand Master, Bro. C. Ridley. (Loud cheers). This appointment, conferred by the Earl of Zetland, was most gratifying to all the Brethren in the province, for the Prov. G. Master had spent here his boyhood, his middle age, and manhood, and lived in the esteem of all by whom he was known. As a Mason, he had gone through every degree, distinguishing himself in each until he had risen to the highest point which it could be his ambition to obtain. In conclusion, he hoped, and was sure it was participated in by all present, that the P. G. M. might long preside over them, and ever retain the good opinion and warm feeling which they all entertained towards him. (Loud cheers).

The P. G. M. said he could not but think that personal attachment to him had caused both the P. G. S.W. and the Brethren to speak more highly of his Masonic qualities than he was entitled to; but at the same time he was sensible that they would not show him such marks of respect, if they did not approve of his conduct as a Mason and a man (cheers); it was this that enhanced the compliment, and gave him additional pleasure at the present moment. There had been times and countries where the Order to which they belonged had not met with the success or treatment that it deserved, but it had been the lot of other societies, whether of a social or different character. This however would be the case, where the principles and features of a society were not understood, and where they had to combat against ignorance and bigotry. But here, in England, it was not so,—but the noblest and the best were found ranged under its banner, and endeavouring to carry out its principles, which were those of “Peace on earth, and good will towards men.” (Cheers). He trusted that they would show by their conduct that Masonry was understood and appreciated in Oxford, and that they would act upon it in every relation of life, for it was by so doing that it would maintain its proud position, appealing as it did, to men’s minds, and not to their passions or prejudices. In conclusion, he begged to thank them for the support they had given him in the task he had undertaken, and trusted by a steady and zealous discharge of the duties to prove himself worthy of their confidence and good opinion. (Enthusiastic cheering.)

The PROV. GRAND MASTER then proposed the healths of the Deputy Prov. Grand Master, and the General Registrar of Berkshire, Brother R. Gibson.

Bro. GIBSON returned thanks.

The P. G. M. then gave "The Officers of the Prov. Grand Lodge, of Oxfordshire."

The P. G. S. W. Bro. BOYD, acknowledged the toast, on behalf of himself, and his Brother officers.

The P. G. M. then proposed the healths of the Past Prov. Officers, which he begged to introduce with the name of Bro. C. Sadler, who was in office when his predecessor Lord John Churchill filled the high and distinguished post which he was now called on to occupy. To the past officers they were much indebted, for it was they who laid the foundation of that building which they were now engaged in carrying on.

Bro. SADLER said he was so unexpectedly called on, on the present occasion, to respond to the last toast, on behalf of himself and his Brother past officers, that he wanted his words to express his gratitude for the kind feelings evinced towards them. About twenty-two years ago he used his humble exertions, with Lord Forbes, to establish a Prov. Lodge, and as his lordship, owing to being abroad, could not attend to it, he consented to appoint a deputy, and selected one who had the confidence of both Lodges, and who ably and faithfully represented this city in Parliament for a quarter of a century—the late John Ingram Lockart. At his decease the office devolved on one equally estimable as a man and a Mason, the late Lord J. Churchill, who died on the China seas, and at whose installation he, (Bro. S.) filled at that time the office of W. M. of the Alfred Lodge. At the present time it was gratifying to him to be present on the occasion of the installation of their worthy P. G. M., whose good qualities he had long bore witness to, and who would give the fullest satisfaction to the Lodges he presided over, and confer a credit on the Craft in general. (Cheers).

The P. G. M. then proposed, "Bro. Evans and the Visiting Brethren."

Bro. EVANS, P. M. of Lodge 118, acknowledged the toast, and was delighted to find that the Grand Master of England had so able a representative in the Province of Oxfordshire as the P. G. M. Bro. Ridley, whose appointment reflected honour on the Grand Lodge of England. (Cheers).

The P. G. M. then proposed the "Health of Bro. Jubber, and the Brethren of the Alfred Lodge;" and complimented him on his zeal and ability, and the great services he had rendered Masonry. He felt assured such toil was his delight, and that, like the warrior who forgot his wounds on the attainment of a victory, so he forgot all he had gone through, and all he had sacrificed to advance the science to its present proud pre-eminence. (Cheers).

Bro. JUBBER responded, and assured the P. G. M. that they all felt deeply interested in the proceedings of this day, and there was but one feeling prevalent—that of unbounded confidence in their P. G. M., and gratitude to the Earl of Zetland for so judicious and satisfactory an appointment. (Cheers).

The P. G. M. then proposed "Bro. Meredith, and the Apollo Lodge," and remarked that the union between the two Oxford Lodges reminded him of two well-known streams—the Isis and Cherwell, which flowed peacefully and tranquilly along those banks which they were the happy occasion of fertilizing, till they met and blended together, and formed

one glorious and uninterrupted stream. (Cheers). Could his own wishes have been carried out as regards Henley he should then have had the pleasure of speaking of another stream and describing them as a "tria juncta in uno." (Cheers).

Bro. MERRITT returned thanks, and assured the P. G. M. that he was proud in having officers under him, who stood by him and rendered every assistance in their power. It was true the Apollo Lodge was a fluctuating body—the members were "here to-day, and gone to-morrow;" and, therefore, they were prevented from making that progress which they desired: but if it were a permanent body, he doubted not, from the zeal of his Officers and Brethren, they might stand equally high in Masonry with their sister Lodge.

The P. G. M. then gave "The Stewards." (Cheers).

The P. G. M. then gave, as the parting toast, "Success to the Masonic Charities."

Some excellent songs and other speeches were given, but our space has compelled us to be brief.

TOWCESTER, *June 11.*—The Provincial Grand Lodge for Northampton and Huntingdonshire was held this day, by the R. W. the Earl of Aboyn. The meeting was most respectably attended, and passed off with true Masonic harmony and unanimity.

BURSELEM, *May 28.*—The Sutherland Lodge having had a warrant granted for a Royal Arch Chapter, the same was consecrated at the George Hotel, Burslem. The ceremony of consecration was performed by the Comp. A. Le'Veau, M. E. Z., of Chapter 674, and who also installed the principals, having had the valuable assistance of Comp. John Savage, P. Z. of No. 7. Comp. George Baker was installed Z.; Comp. Wickling, J.; Comp. Wood, P. Z., of 115; and there were present, the Worshipful the Mayor of Newcastle-under-Lyme, Comp. R. Fenton, Esq., S. E., 674; Comp. W. Mason, H., of 674; Comp. Turner, and many other Companions. Eight Bros. of Lodge 660, were exalted, and one and all expressed their gratification at the manner in which the ceremony was performed by Comp. Le'Veau. The banquet took place at 7 o'clock, where harmony and Masonic good feeling prevailed.

Comp. Evans, of Great Newport-street, London, furnished the Chapter paraphernalia, in his usual style, and which gave considerable satisfaction.

WOLVERHAMPTON, *June.*—*Presentation of a Testimonial to the V. W. Bro. the Rev. Dr. Slade, D. P. G. M. pro. tem., P. G. Chaplain, Principal H. of St. Peter's R. A. Chapter, and P. M. of St. Peter's Lodge.*—Since the expiration of the late W. M.'s tenure of office, after having held the chair for two years, the extent permitted by the constitutions, it has been contemplated by the Members of St. Peter's Lodge to present him with some token of their personal respect and estimation of his valuable services in the cause of Masonry in general, and of St. Peter's Lodge in particular. The Testimonial determined upon as most appropriate and consonant to the taste of the worthy Doctor, was a richly embellished P. M. jewel, set in gold, of a very classical and unique pattern, upon the obverse side of which appears the following inscription:—"To the Rev. Doctor Slade, P. G. C. This Jewel was presented by the Officers and Brethren of St. Peter's Lodge, as a token of their sincere esteem for his Masonic excellence. A. D. 1845."

The design and workmanship are worthy the studio of Brother Evans, of London. To give full *eclat* to the event, the usual Midsummer Annual Festival of St. John was resolved to be kept somewhat earlier this year, to which Brethren of the neighbouring Lodges were respectfully invited, both by public advertisement and private circulars. Lodge opened at the Assembly Rooms, and adjourned to the dinner at Bro. Paul Law's. About forty Brethren sat down to the banquet.

The W. M. (the cloth having been withdrawn) rose, and proposed, respectively, the health of "Her most gracious Majesty," "the Queen Dowager," "Prince Albert, and the other members of the Royal Family."

The W. M. next proposed, "the M. W. Grand Master, the Earl of Zetland, and the Grand Lodge of England."

The W. M., after calling upon the Brethren to charge their glasses, proposed the health of their Provincial Grand Master, Colonel Anson, which was a toast he felt assured they would be proud to do honour to, or all the Brethren who had the good fortune to be present could bear ample testimony to the distinguished manner in which their R. W. Brother conducted the business in Provincial Grand Lodge; especially were they, as members of St. Peter's Lodge individually, obliged to him for the high honour which he had conferred on their worthy Brother, Dr. Slade, in appointing him his Deputy for the Province. "Colonel Anson, and the P. G. Lodge of Staffordshire."

After claiming the attention of the Brethren, the Worshipful Master then rose and said—We have assembled together to pay the homage of the heart to a respected and worthy Brother Mason, and to present to him a small Testimonial of our gratitude and esteem, for the zealous manner in which he has endeavoured to promote the true principles of the Craft, and especially for the affable and distinguished manner in which he presided over our Lodge for the period of two years. You all, Brethren, must be well aware that it is by the aid and countenance of such zealous members of the Craft as our worthy and Rev. Bro. Dr. Slade, that the dignity of our Society is upheld and preserved, and will ever, under the same auspices, maintain its high character and extended influence. Worthy and esteemed Brother Slade, I have now the pleasing duty to perform of presenting you, in the name and behalf of the Lodge, with the Past Master's Jewel, as a token of regard, and allow me to remark that the manner in which you have endeavoured to uphold the character of St. Peter's Lodge, and to promote the general good of Masonry, has been a source of the highest gratification to all your Brethren. We are well aware that the intrinsic value of our offering scarcely makes it worthy of your acceptance, but we sincerely hope that the sight of this, our humble tribute, will, in after years, awaken in you feelings of pleasure, and remind you of the bond which existed between us of unity and Brotherly love. Having presented our offering, we will now drink the health of our Brother Dr. Slade, wishing him every good that this world can bestow.

The W. M. having presented the Testimonial to Dr. Slade, that Rev. Brother accepted it in the following terms:—

W. M. Officers and Brethren, it is with unfeigned thanks I receive this elegant and costly P. M. jewel. W. Sir, I accept those expressions of fraternal esteem and regard in the spirit with which you have generously proffered them. Before I came into this province the Brethren of the metropolis and other parts of the world had done me the honour

to award me some small portion of fame as a speculative Mason. Upon the philosophy and literature of Masonry I had both read and written; but it is to my connexion with St. Peter's Lodge that I owe my acquaintance with the practical working of the Craft—my ability to handle the tools with some degree of skill and wisdom—to officiate in its hidden rites and mysteries, and indeed, my rank as a Grand Officer in our ancient and honourable Order. It is, too, a singular coincidence with the circumstance of to-day's festivity that I hold and have exercised for the first time in Lodge the distinguished office of D. P. G. M., which appointment, though it be only *pro tem.*, is proof that our R. W. P. G. M. has thought me worthy of being entrusted with so eminent a post, and competent to discharge its exalted duties. Now, my worthy friends and Brethren in the benignant fellowship of Freemasonry, I shall never look upon this mystic jewel which decorates my breast—the gift of your spontaneous goodwill—without remembering that it was to you, under the guidance of that all-seeing Eye whose beam penetrates the arcana of every Lodge, however closely tiled, I am indebted for my present eminent and honourable position in Masonry; that, through my probation of service in St. Peter's Lodge, I, at last (in the words of the great Pythagoras, whose amazing discovery in geometry forms the symbol of the P. M. jewel), am able to say *Eureka*; I have found the reward of Masonic energy and industry. To my junior Brethren I would say, endeavour to excel my example—"Go, and do likewise." My success is, to a certain extent, your encouragement. Some three years and a half ago I was unanimously, without seeking it, elected a member of St. Peter's Lodge. It certainly, in point of numbers, was not in so flourishing a condition as a Lodge of Masons ought to be in a large, liberal, affluent, and populous town like Wolverhampton, neither is it so now. The apathy displayed towards so benevolent and enlightened an Institution is to me wholly unaccountable. I can only attribute it to a perfect ignorance of the principles of Masonry, or a taste for those to which our Order is fundamentally opposed—I mean religious bigotry and political party virulence. Masonry totally discountenances irreligion, impiety, and immorality, but she equally rejects superstition, bigotry, and every opinion that militates against social harmony and happiness. One would naturally suppose that scores of reputable well-informed persons of so numerous a community as this, would have rushed with eagerness to enjoy, on neutral ground, the peace from strife and discord which distracts the world without; and one can only pity those who, absorbed in the wretched turmoils of party cabal, cannot fly for refuge to our ark of unity and concord. Admitted into your Lodge, you were good enough to put me into the S. W. chair, and, after twelve months' service, you honoured me by electing me W. M. of St. Peter's Lodge through two successive years. This responsible situation opened to me a wider sphere of Masonic usefulness, and I am happy to say, with hearty thanks for the cordial co-operation of my Officers and Brethren in the Lodge, especially P. M.'s Harris and Tottey, my S. and J. W.'s Bros. Moreton and Meyrick, the present W. M. and the Secretary and Treasurer, Bros. Hicklin and Clark—that it enabled me to initiate a considerable increase of respectable members—to make various additions to the furniture of the Lodge—to discipline the members into habits of punctuality and attention to their duties—to suggest and carry out several beneficial and creditable arrangements—and finally, to resign the chair to my worthy successor, with the Lodge funds in a steadily improving condition, free

from debt, and the entire state of its affairs comparatively flourishing. I do not allege this description from any vain-glorious egotism. I simply state the fact as illustrative of what zeal and perseverance can accomplish where the soul is imbued with an earnest desire to see the truly Catholic principles of Masonry abound and vegetate. To you, then, W. Sir, Officers and Brethren, am I originally indebted for the power of performing those good works in Masonry which have elicited your commendation both in the presentation of this unique Masonic souvenir, as well as in the expression of those honourable terms with which you have coupled my name. My connexion with St. Peter's Lodge gave me the opportunity of conferring a great Masonic benefit upon the province at large. Through your instrumentality I was prompted to address the Hon. Colonel Anson, and successfully prevailed upon that gallant soldier and thorough English gentleman, to take the field of Masonic glory and conquer, as he triumphantly did, every prejudice and hostile feeling that had been rankling in the breasts of many an old provincial Brother. A glorious spirit which had lain dormant for several years was revived, and the Provincial Grand Lodge of Stafford took her position among the banners of Masonic chivalry. That apex of just emulation to a genuine Mason the grand distinction of the Purple Badge was put within the reach of many a worthy Brother who had long been prevented the possibility of attaining it, and whose age and long services and position in the Craft had rightly authorised him to expect it. My distinguished friend the R. W. P. G. M. rewarded me with the sacred office of P. G. Chaplain, and honoured me with his confidence by appointing to their several dignities each and all of the present P. G. Officers whom I had the gratification to select and recommend. For these and all your generous favours, my most esteemed and worthy Brethren, accept my fervent gratitude, and believe me no sentiment possesses my heart more strongly at this moment, and at all times, than the sincerest good wishes for your individual health and happiness, with success and prosperity to St. Peter's Lodge.—[The Rev. Brother sat down under considerable emotion, and his address was listened to throughout by the Brethren with the most profound attention.]

The S. W. Bro. HICKLIN proposed the health of the W. M., which was drunk with the usual Masonic honours.

The W. M. proposed "The Masonic Charities."

The warm reception of this benevolent toast closed the day's proceedings, and, being about nine o'clock, the D. P. G. M. and G. Chaplain, Dr. Slade, and other Brethren retired, delighted with the harmony and hospitality of St. Peter's Lodge.

We had expected ere this to have had to report on the presentation to Dr. Slade, of the long-talked-of Testimonial; whence this delay—is it that a sense of delicacy prevents a due enquiry as to what will be most agreeable? If so, let us plainly advise a respectful application to the Rev. Doctor, whether he would prefer a Dinner or a Tea Service. If we are any judges of the matter, and we opine that we are, the Doctor will at once please his excellent lady-wife, and her fair friends, by choosing the Tea Service—*nous verrous*.

RUGBY.—We are progressing right well with our new Lodge; among thenewly initiated, is Bro. Boughton Leigh, the Chairman of the District Board of County Justices. The introduction of such gentlemen, at once stamps the character of the Lodge, and tells powerfully on the minds of the popular world.

HULL, May 9.—*Humber Lodge, No. 65*, assembled on emergency. —The Worshipful Master informed the Lodge, that he had CASUALLY heard that a motion was pending in Grand Lodge, whereby the annual contributions to the Fund of Benevolence from the country Lodges, would be doubled; whilst those of the London Lodges were to be increased only one-half. A communication had also been received from the PROVINCIAL GRAND LODGE OF DEVON, calling the attention of the Craft to this subject. It was unanimously resolved—

I.—That this Lodge strongly deprecates any change in the existing Constitutions of the Craft, so far as they relate to the Annual Dues payable from the various Lodges to the Fund of Benevolence, as uncalled for and unnecessary. And this Lodge especially objects to any change in the dues which would alter the present proportions between the *country Lodges* and those of the *London District*, as settled by the Constitutions of the United Grand Lodge, published in 1815, and confirmed at the revision of the Constitutions in 1841, believing that that proportion was settled on sound and just principles, and ought not, therefore, to be altered. That, independent of the dissatisfaction felt by the Members of this Lodge, relative to the proposed increase in the contributions to the Grand Lodge Fund of Benevolence, *strong fears are entertained lest any attempt to impose so unjust a tax on the country Lodges, (who have also to contribute to their several Provincial Grand Lodges) should interrupt the union and co-operation with the Grand Lodge, which has hitherto so beneficially existed.*

II.—That this Lodge expresses its regret and disapprobation, at the delay in the communication of the transactions of the Grand Lodge, to those in the country. That, this Lodge has not received any official report of the transactions of the quarterly communications of the Grand Lodges held in December and March last, at the latter of which, the resolution increasing the contributions to the Fund of Benevolence was passed; and such resolution will (*unless the country Lodges bestir themselves*) be confirmed on the 4th June next: this Lodge, therefore, most STRONGLY PROTESTS against any further proceedings on the subject of the alteration of the dues, as improper and unconstitutional, until due notice shall have been furnished to all the Country Lodges throughout the kingdom.

III.—That this Lodge pledges itself to oppose the confirmation of such resolutions, until the country Lodges shall have had due notice, and sufficient time to consider thereof.

IV.—That the Worshipful Master, the Senior and Junior Wardens, and all the Past Masters of this Lodge, being entitled to vote in Grand Lodge, be authorised to attend the Grand Lodge, on the 4th June next, at this Lodge's expense, in order to oppose the alteration of the dues mentioned in the foregoing resolutions.

V.—That the substance of these resolutions be embodied in a petition to the Grand Lodge, and signed by all the Members of this Lodge.

VI.—That copies of these resolutions and petition be circulated amongst the Lodges in the country district, earnestly requesting their co-operation therein, and strongly recommending them to send similar petitions from their several Lodges.

COPY OF PETITION.—*To the Right Honourable the Earl of Zetland, Most Worshipful Grand Master of the United Grand Lodge of Free and accepted Masons of England, and the Officers and Members of the United Grand Lodge.*

The humble petition of the several undersigned brethren, being contributing Members to the Grand Lodge Fund of Benevolence, and Members of the Humber Lodge, No. 65, sheweth—

That your petitioners have been casually informed that, at the last quarterly communication, the Grand Lodge passed a resolution which would increase the contributions to the Fund of Benevolence from the Lodges in the London district one half of their present amount, and that the contributions from the Lodges in the country district would be doubled.

That your petitioners have not received any report from the Grand Lodge, of the transactions of the quarterly communications, held in December and March last.

That your petitioners are of opinion, that any change in the existing constitutions of the Craft, as far as they relate to the annual dues payable from the various Lodges to the Fund of Benevolence, is uncalled for and unnecessary—particularly any change in the dues which would alter the present rateable proportions between the country Lodges, and those of the London district, as settled by the constitutions of the United Grand Lodge; and strong fears are entertained, lest any attempt to impose so unequal a tax on the country Lodges (who have also to contribute to their several Provincial Grand Lodges) should interrupt that union and co-operation with the Grand Lodge, which has hitherto so beneficially existed.

That your petitioners are also of opinion, that any further proceedings upon the subject of the alteration of the dues, with a view to the confirmation of the resolution above alluded to, until due and sufficient notice shall have been furnished to all the Lodges throughout the kingdom, will be improper and unconstitutional.

Your petitioners therefore humbly pray, that you will be pleased to rescind the resolution altering the contributions of the London and country Lodges; or at least, that no further proceedings be taken in Grand Lodge towards the confirmation of the resolution above alluded to, until all the Lodges in the kingdom shall have had notice and sufficient time to consider of resolutions so materially affecting the Craft.

And your petitioners will ever pray, &c.

CIRCULAR.—*Humber Lodge, No. 65, Hull, May 9, 1845.*—Sir and Brother,—I am directed by the W. M. of this Lodge, to transmit a copy of the resolutions this day passed in open Lodge, on the subject of the motion, altering and increasing the annual payments to the Grand Lodge Fund of Benevolence, past at the last quarterly communication of the Grand Lodge; and which motion stands for confirmation on the 4th June next.

It is hoped, that the Lodge over which you preside, will consider the subject worthy of their *immediate* and *serious* consideration.

I am requested particularly to press on your attention, the adoption by your Lodge of a similar petition to that now sent, or such other as any particular circumstances of your Lodge may warrant; and to point out to you the necessity of the Grand Lodge being immediately put in possession of the sentiments of all the country Members, on the subject of increased annual payments.

You will perceive, from the annexed resolutions, that it is the intention of this Lodge to send a strong deputation to London, in order to oppose the confirmation of the motion alluded to; and it is hoped your Lodge will do the same.

I am further directed to inform you, that this Lodge will be most happy to receive any suggestion from, and co-operate with, your Lodge in protecting the country Members from an additional and so unnecessary a tax, as that sought to be imposed.

I have the honour to be, Sir and Brother, yours fraternally,

J. STARK, *Secretary.*

CARMARTHEN, SOUTH WALES.—*St. Peter's Lodge, No. 699.*—Our old worthy friend, Bro. Ribbans, continues to work away at this place. Already the foundation is laid, and every Master, Fellow, and Apprentice employed, and not a hod or a trowel stand idle. The aim is to establish this Lodge in the principality, and from the last quarterly communication there seems to be a revival of Freemasonry in this part of the kingdom. Some choice spirits reside within a cable-tow's length of Carmarthen; and we have no doubt that the Master who could revive and invigorate the order, as he did at Birmingham, can effect some good amongst Welshmen. Any Brother journeying in that direction on the first Friday of the month, would find in the St. Peter's Lodge not only good fellowship, but a right hearty salute from the Brethren of the far west.

LISKEARD, June 3.—A new Lodge was opened, called after the name of St. Martin, who is the patron saint of the church in that borough. Twenty-one of the fraternity attended from different parts of Devon and Cornwall; and the Provincial Secretary of Cornwall, brother John Ellis, of Falmouth, attended with the warrant for the opening of the lodge, which was held at Bro. Julyan's, the Fountain Inn. Some of the Provincial Grand Officers of Devon attended as visiting Brothers, and three new Brethren were installed. Edward Lync, Esq., was named in the warrant from the Grand Lodge of London as the first Worshipful Master, and that gentleman has since appointed Bro. the Rev. Hugh Molesworth as the Chaplain, and Bro. Thomas Milton will be appointed Secretary. Bro. Peter Clymo, jun., who was initiated last week, is appointed Treasurer; Bro. Simon Peter is Senior Warden; and Bro. Serjeant Junior. The Deacons and Tyler are not yet appointed. After the opening of the new lodge the Brethren supped, and spent a social evening together, under the presidency of the Worshipful Master. Bro. Peter Rowe, Provincial Grand Organist of Devon, acted as vice. We understand that the Provincial Grand Lodge of Cornwall intend to hold its annual meeting at Liskeard this year, most probably some time next month, as it may suit the convenience of Sir Charles Lemon, the Provincial Grand Master.

PLYMOUTH, March 25.—The interesting ceremony of the initiation of the Lord Viscount Ebrington, at the Freemasons' Hall in this town, may admit of a few remarks from us, without any infringement of those laws peculiar to the fraternity of which his lordship is now a member. The Lodge of Charity, which assembled on what is termed an emergency, is entitled to our highest praise for its fraternal compliment, in allowing an invitation to reach in time all the Lodges in the immediate neighbourhood, and there were in consequence present, in ample clothing, the officers and members of the Brunswick, Friendship, Harmony, and St. John Lodges; as also members of the Lodges of Sincerity and Fortitude, Plymouth; and of the Lodge One and All,

Cornwall. The inauguration ceremony was principally performed by the Rev. William Carwithen, *D.D.*, *P.G.M.* for Devon, assisted by the Rev. John Carwithen, Provincial Grand Chaplain, and the Master and Wardens of Charity, this Lodge securing to itself the honour of enrolling the name of his lordship among its members.

April 23.—The Royal British Female Orphan Asylum.—The interesting proceedings connected with the ceremony of laying the foundation-stone of this important and valuable Institution took place in the parish of Stoke Dameroll. The people from Devonport, Stonehouse, Plymouth, and their respective districts, congregated in tens of thousands to participate in the joyous and gratifying event. The Freemasons also mustered in very large numbers. The Right Hon. the Earl of Fortescue came himself from Ireland in order to be present, and we saw "old familiar faces" from the extreme west of Cornwall, including the worthy and respected Secretary of the Grand Provincial Lodge of that county, as well as many other members of the Craft from the north of Exeter, all of whom most cheerfully gave their attendance. The Provincial Grand Lodge was opened at nine o'clock, and was close tiled at ten.

The Mayor and Corporation of Plymouth, accepting the invitation of the Devonport Town Council, mustered very numerously at the Guild-hall about ten o'clock, and proceeded shortly afterwards, in company with the corporate officers, to Stoke Church. The body corporate went in carriages, with postilions very gaily attired.

The left aisle of the church was devoted to the bodies corporate of Plymouth and Devonport, to the magistracy, commissioners, and others, exercising a due authority over us. The right aisle of the church was chiefly occupied by ladies, who, we need hardly say it, evinced a deep interest in the proceedings which we shall presently have to describe. The whole body of the church was devoted to the Free and Accepted Masons, whose flags and other insignia belonging to their Order evidently attracted great and wondering attention from the uninitiated. The front row of the two galleries were occupied by thirty-nine orphans, all of whom presented a cheerful, healthy, and vigorous appearance.

The Freemasons, from some cause or other, which we cannot divine, were exceedingly late. It was said that the Bishop of Exeter wouldn't let them come to church—that he had set his face against the whole Order—that he wouldn't recognise them as a body worthy of his pious patronage. He has, on one occasion, shown what his feelings are, by refusing to allow them the use of a church in Cornwall, and on this, as well as on other grounds, it was asserted that the Masons would not walk in procession to the church, but that they would proceed there as ordinary members of society. This turned out to be incorrect, the procession was headed by Earl Fortescue, the *P. G. M.*, by Dr. Carwithen, the *D. P. G. M.*, the clergymen who officiated on the occasion, and preceded by Colonel James and Captain Tripe, bearing the respective banners of Lord Fortescue's Grand Lodge. The dress of Dr. Carwithen was that of a Doctor of Divinity of Oxford—a red cloak and an Oxford cap; but the venerable and beloved gentleman was also decorated with all the insignia of the station he held in the Craft. The Rev. W. J. St. Aubyn, the rector of Stoke, read the morning service. The *P. G. Chaplain*, the Rev. J. C. Carwithen, rector of Manaton, read the first lesson; the Rev. J. Huyshe, Senior Grand Warden, of Cysthydon, read the second lesson; and the litany was read with great impressiveness by Dr. Carwithen.

The Rev. Dr. Carwithen preached a most able, excellent, practical discourse on the advantages of systematic charity, selecting his text from 1st Corinthians, chap. xvi., v. 1. 2. 3. We have neither time nor room to enter at length into the points and merits of this most excellent sermon, and we feel that we should not be doing the Rev. Dr. that justice to which its merits entitle it, if we gave, what must necessarily be, if now given at all, a mere skeleton outline.

At the close of the sermon the various bodies in the church formed in procession, the Freemasons walking last.

On arriving on the ground where the committee and Devonport magistrates took their station, the procession halted, the workmen filed off, and the Brethren opened to right and left, to the full width of the road, facing inwards. The Prov. Grand Director of Ceremonies then announced to the committee the arrival of the Prov. G. M., and the committee, &c. On the arrival of the P. G. M. on the platform, the band played the "National Anthem," all parties being uncovered: after which was sung, by the orphan children, an Ode on Masonry.

The Provincial Grand Chaplain then offered a prayer.

The P. G. Secretary, Bro. W. D. Moore, of Exeter, then read the inscription on the roll, which was to be deposited in the stone. Corn, wine, and oil, were then strewed and poured on the stone in accustomed form, and a prayer was then offered up by the Rev. and R. W. D. P. G. M.

Lord Fortescue then ascended from the foundation-stone to another stone placed by the side of the first, and silence having been proclaimed, his lordship addressed the meeting.

His lordship was followed by Bro. W. D. Moore.

When the Fraternity reached their temporary Lodge, a large party broke up, while others proceeded direct to Devonport. The members of the Plymouth Town Council also here took their carriages and returned to Plymouth; the other bodies corporate proceeded to Devonport, whither they were followed by vast multitudes of people, who appeared to have been delighted with the whole ceremony.

The dinner was provided at Moorhead's Royal Hotel, Devonport, where ninety gentlemen sat down.

The chair was taken by Admiral Ross, *C. B.*, who was supported on his right by the Right Hon. the Earl of Fortescue, the Lord Lieutenant of Devon, the Hon. Major-General Murray, &c. &c.

After preliminary toasts the chairman proposed "Prosperity to the Royal British Orphan Asylum" in a very eloquent address.

Mr. TRIPE returned thanks; expressing his personal obligations to Dr. Carwithen for his great exertions and his deep attention to every detail in the day's proceedings. It was to the exertions of him and the noble lord that they owed the festival of the day. It was by his offer, which he should never have thought of asking, that they had had an undivided day given up to them—(cheers). Their thanks were also due to the noble lord for the great sacrifice of personal comfort which he had submitted to—(loud cheers). To you, my lord, said Mr. Tripe, I may be allowed to predict, that when you return to the castle of your ancestors, which you are now repairing, your heart will sit more lightly on its throne when your mind turns to the thought that, while building a castle for yourself, you have this day helped to establish a dwelling for those who have no roof—(loud cheers). I may be allowed to predict that the comforts and the luxuries of your life will taste more sweet when you

reflect that, at the sacrifice of your comforts and convenience to-day, you have fed the hungry and clothed the unprotected—(loud cheers).

The CHAIRMAN—after the very handsome and well deserved eulogium that the worthy Secretary has offered to my worthy friend on my right hand, I could not take a better opportunity of proposing his health, and giving him their most sincere thanks for all his kindness that day. At the same time, he begged on the part of the Committee to present his lordship with a token of their esteem. Here the gallant admiral handed over to his lordship a silver trowel: the toast was drunk with an enthusiastic welcome.

Lord FORTESCUE rose amidst renewed cheering to return thanks. After some preliminary observations, in which his lordship spoke of the great pleasure he had derived from participating in their proceedings, he said, that he accepted with peculiar pleasure the gift which they had been pleased to make to him, as a commemoration of the proceedings of this day. He must now perform an important duty which he had omitted during the earlier progress of the day's proceedings—that of contributing to the charity. Although he trusted that the Masonic Order was not unfavourable to feelings of charity and brotherly love, he certainly found that Masonic clothing was exceedingly inconvenient for access to one's waistcoat pocket—(laughter); and he was in consequence, when he was called upon for his subscription at church, obliged to postpone it. It was, however, certainly not his intention to "bilk" the charity, he should therefore beg to put into the hands of the President his contribution, and he hoped that if there were any present who were labouring under a similar inconvenience—(cheers and laughter), they would follow the example he had ventured to set them—(cheers). The noble lord concluded by proposing a toast, which he was sure they would drink with as much pleasure as himself—that of the excellent individual who filled the chair, for the service he had from first to last given to the Asylum.—(Drank with three times three and one more).

The CHAIRMAN briefly acknowledged the compliment in his peculiarly humorous style, and stated that his lordship's donation was 10*l*. He invited any gentleman who was placed in similar circumstances to contribute as his lordship had done.—(Cheers and laughter). I beg to propose another toast, which I am quite sure you will join me in, which is, "The Bishop and Clergy of this Diocese." We have received the utmost kindness from the clergy of this neighbourhood, and they are worthy of every praise which we can bestow upon them. (No one in the room seemed to be at all disposed to have anything to do with the Bishop of Exeter. In the first place, the Chairman departed from the routine of toasts laid down by the committee, by proposing it, for the next toast on the list was that of Dr. Carwithen. The company was perhaps too reputable and too charitable to think of turning down their glasses, but, nevertheless, no man cried "God save Henry of Exeter.")

The Rev. W. J. St. AUBYN rose and returned thanks.

Forty-one pounds was collected in the church, independent of other subscriptions and donations.

April 24.—The Provincial Grand Lodge of Devon was held in the Assembly-room of Elliott's Royal Hotel in this town, the W. P. G. M., Earl Fortescue, presiding. The business connected with the Order was proceeded with, and his lordship was pleased to appoint the Provincial Grand Officers for the year ensuing.

The following circular has been issued:—

Worshipful Sir and Brother,—I beg to call your **SERIOUS ATTENTION** to the annexed resolutions, and to request the co-operation of your Lodge should you approve their tenour. It is of great importance that the country Lodges should be well represented at the next Quarterly Communication on the 4th of June, and I hope the Lodge over which you preside will not fail to be so.

In the mean time I shall be much obliged if you will inform me of the date of the **LAST** Report of a Quarterly Communication received by your Lodge.

W. DENIS MOORE,
P. G. S. for Devon.

The *P. G. Secretary* stated that he had been **CASUALLY** informed, that at the last Quarterly Communication the Grand Lodge had passed a resolution, which would increase the contributions to the Fund of Benevolence from the Lodges in the London district by one-half of their present amount, and that the contributions from the Lodges in the country would be doubled.

On motions duly made and seconded—

It was resolved unanimously, That this Provincial Grand Lodge strongly deprecates any change in the existing Constitutions of the Craft, as far as they relate to the annual dues payable from the various Lodges to the Fund of Benevolence, as uncalled for and unnecessary; and this P. G. Lodge objects to any change in the dues which should alter the present rateable proportions between the country Lodges and those of the London District, as settled by the Constitutions of the United Grand Lodge, published in 1815, and confirmed at the revision of the Constitutions in 1841, believing that that proportion was settled on sound and just principles, and ought not therefore to be altered.

Resolved, That there being present at this P. G. Lodge the representatives of sixteen Lodges, none of which have received the Report of the last Quarterly Communication, this P. G. Lodge **PROTESTS** against any further proceedings upon the subject of the alteration of the dues, as improper and unconstitutional, till due notice shall have been furnished to all the country Lodges throughout the kingdom.

Resolved, That the P. G. Secretary be authorized to attend the next Grand Lodge, in order to oppose the alteration of the dues mentioned in the foregoing Resolutions.

Resolved, That the Deputy Provincial Grand Master be authorized to attend the Grand Lodge with the same object.

Resolved, That copies of these Resolutions be circulated amongst the Lodges in the country district.

Banquet.—The Brethren of the Provincial Grand Lodge, and the various Lodges in the three towns, dined together, in full Masonic costume, at the Royal Hotel, the Right Worshipful Earl Fortescue, Prov. G. M., presiding, supported by his principal Grand Officers—Colonel Fulford, S. W., and J. W. Peard, Esq., J. W., as Vice-Presidents. The cloth being removed, and grace said by the Provincial Grand Chaplain, his lordship gave “Her Majesty the Queen,” which was drunk with enthusiastic loyalty.

The following toasts were next given from the Chair, and drunk with Masonic honours:—“Earl of Zetland, Grand Master of England;”

“ Lord Glenlyon, Grand Master of Scotland; ” “ the Duke of Leinster, Grand Master of Ireland, ” to the latter of which Brother Bowen responded.

Brother **GEORGE SOLTAU** requested the Brethren to fill a bumper toast, which was the health of their Right Worshipful Provincial Grand Master, Earl Fortescue. His lordship merited their heartfelt thanks for having a second time honoured Plymouth by his presence in a Provincial Grand Lodge. The noble lord, esteemed as he was by all who knew him, had, at great personal inconvenience, come from a great distance to countenance and support that excellent charity, the Royal British Female Orphan Asylum, at Devonport, the foundation stone of which building was laid yesterday in the presence of collected thousands. It was due to the noble lord also to state, that he had left Ireland, though suffering under severe family affliction, to be present on this interesting occasion.

The Noble Earl then rose, evidently considerably affected by the manner in which his health had been received. He said that if ever he felt grateful for the kindness and good will at all times expressed towards him by the Masonic body, he felt it more so on this occasion from the flattering manner in which his worthy friend on his left had that day proposed his health. It was delightful to witness the peace, good humour, and he might say politeness, which pervaded such a mass of all classes to witness the interesting scene of yesterday. He felt that the appeal of his Rev. friend, Dr. Carwithen, made in the church on that occasion, must have met with the cordial sympathy of all who heard it. For himself he would say, that on no occasion could he have been called upon to perform a duty that afforded him greater satisfaction. His lordship, after a well-deserved eulogium, gave the health of the Provincial Deputy Grand Master.

Dr. **CARWITHEN** then rose and said, he must attribute the feeling expressed by the Noble Lord towards him, more to the kindness of his heart than to any deserts of his own. Freemasonry peculiarly acknowledges “ that charity which thinketh no evil. ” He was proud to say that there was a marked difference at this time compared with past years; we could not then, as now, witness men, the most respectable in rank, profession, and grade, as well as those of the humbler classes of society, continually joining our order, and carrying out in a proper spirit its sublime and benevolent precepts. He said he seldom indulged in eulogising the noble lord in his presence, feeling deeply, as he did, for the many kindnesses bestowed upon him, not only Masonic, but of a private nature. What, he would ask, was distinction and wealth, compared with the heartfelt satisfaction of doing good? It afforded him great delight to see his friend, Colonel Fulford, among them that evening; and he would ask, was there a man, let his shade of politics be what it might, that could say a word against Colonel Fulford? He should now propose the health of the newly-appointed Wardens, Colonel Fulford and Br. Peard.

Colonel **FULFORD**, in returning thanks, expressed his gratitude to the noble lord for placing him in his present distinguished situation.

Br. **PEARD** also expressed himself grateful for his appointment, and observed, he knew that, on several occasions, where British subjects had been taken by pirates, and thrown into prisons in distant parts, the horrors of their situation had been greatly mitigated, and their sufferings relieved, by their being Masons.

The Earl FORRESCUE then proposed the health of the P. G. Chaplain, the "Rev. John Carwithen," which by that officer was suitably acknowledged.

His Lordship then proposed the health of "Sir Charles Lemon, Bart." Prov. G. M. of Cornwall; and alluded in complimentary terms to the presence of Bro. Ellis, the past Prov. D. G. M. for that county. The toast having been given with Masonic honours,

Bro. ELLIS rose to acknowledge it, and observed, that had not Sir Charles Lemon's name been mentioned, he should not have trespassed on their time that evening. He felt truly gratified for the manner in which that hon. baronet's health had been received, having himself been a Member of the Grand Lodge of Cornwall for twenty years. His feelings were greatly excited by the proceedings of yesterday, to witness which he came expressly from Falmouth. A Mason's Lodge had been truly denominated a "temple of Peace;" and he could join with the poet in the words, that

"The temple of Nature how fair,
But how fairer the temple of Peace."

Where do we not find Freemasons' Lodges? The Universality of the order, and the bonds of the fraternity, are not confined to Christian Brethren, but to all, whether they be descendants of the ancient Israelites, the followers of Zoroaster, the disciples of Confucius, or the descendants of Mahomet. The Grand Architect of the universe hath made mankind one mighty band of Brothers, Himself their Master, and the world their Lodge.

Many other toasts followed.

His Lordship left the room about nine o'clock, amidst the tremendous applause of the Brethren, who separated shortly after.

TAUNTON, *April 16.*—The Brethren mustered in considerable numbers at the Lodge-room in this town, to receive the Provincial Grand Lodge, which was summoned by the D. P. G. M., Brother J. Randolph, in consequence of a requisition having been sent to him, numerously signed by the past and present Grand Officers of the Province, requesting him to thus "enable the Brethren to offer their heartfelt sympathy and condolence to their beloved Provincial Chief, and the other distinguished members of his family, on the much lamented decease of the Grand Registrar of the Province, Bro. Milbourne Kemeys 'Tynte." A committee was formed, consisting of the D. P. G. M., Brother Randolph, Brother Eales White, P. G. J. W., and Bro. Henderson, W. M., for the purpose of preparing and having presented, through Bro. Maher, the addresses which were then voted. The expressions of warm regard and profound respect for the estimable Provincial Grand Master, were powerfully called forth on this melancholy occasion; and must have carried out, it is hoped, one of the most hallowed employments of Masons, namely, that of pouring balm on the afflicted.

BRISTOL, *June 3.*—*Laying of the Foundation Stone of the New Barracks, at Horfield.*—The foundation stone of the military barracks, about to be erected by the government, at Horfield, near this city, was laid, in the presence of one of the gayest and most numerous assemblages we have seen for some time. The ceremony was conducted by the Freemasons of this city, with full masonic rites. Major Selwyn, the Commanding Civil Engineer of the district, under whose superintend-

ence the superstructure will be raised, and who is himself a member of the Craft, invited the assistance of the D. P. G. M., Bro. F. C. Husenbeth, together with that of the Provincial Grand and the other Lodges. His application being at once cordially acceded to by the Brethren, it was resolved to make the occasion a public one; for which purpose, the gallant major addressed invitations to the Right Worshipful the Mayor and to the other civic dignitaries, to the Commanding Field Officer of the district, Colonel Lord John Somerset, and staff; to his grace the Duke of Beaufort, to the Officers of the 75th regiment stationed at Newport, &c. With the exception of his grace, the various individuals addressed accepted the invitation; and the officers of the 75th, very kindly placed at the disposal of Major Selwyn and the committee, the splendid band of that regiment.

In order to afford the most ample accommodation to the ladies, and to enable them to witness, as far as possible, the ceremony, spacious galleries were erected, in such positions as to command a view of the spot where the stone was to be laid. The admission to these galleries was by tickets; of which, 1300 were issued.

The members of the Grand Lodge assembled at the house of Bro. F. K. Barnes, of Horfield, who has himself attained to high masonic rank; and who not only lent his house for the purpose of holding the Lodge, but also provided for the Brethren an elegant *déjeûner*, and a hearty welcome. The fine band of the 75th regiment being stationed in front of Mr. Barnes's residence, became a point of attraction, and was surrounded by admiring crowds from an early period, until the departure of the procession. The Rev. H. Richards, incumbent of the parish, also provided liberal entertainment for some of the more favoured of the visitors. A commodious tent was pitched in the garden, in front of the rectory, in which was laid out an elegant repast; of which, the Mayor, the members of the Town Council, Lord John Somerset, the Officers of the 75th, and many other distinguished guests, partook.

Precisely at two o'clock, the Masons formed in due order, and proceeded from the residence of Mr. Barnes, to that of the Rev. Mr. Richards, where they joined the Mayor and other functionaries. The procession then proceeded in order, the band playing the "Entered Apprentices' " song—

"Come let us prepare—We brothers that are."

About half-past two, the heads of the procession reached the site, and on arriving within the enclosure, halted. The Mayor and Town Council, and the military, then proceeded to the places prepared for their reception, and the workmen and band severally filed off. The Brethren proceeded (the band playing a march) three times round the stone, and then opened to the right and left, facing inwards. The D. P. G. M., accompanied by Bro. Major Selwyn, and the Grand Officers immediately engaged in the ceremony, were then conducted by the Grand Director of the Ceremonies down the line, to the spot where the stone was prepared; the band then played the national anthem; the rest of the brethren, in the mean time, forming a large circle round the stone.

The Provincial Grand Chaplain then delivered an appropriate prayer.

The inscription on the plate, to be deposited in the stone, was then read by the Grand Secretary.

When the vessels containing the corn, wine, and oil, were severally delivered to the D. P. G. M., and their contents strewed and poured

on the stone in accustomed form, and the prayer was offered up by the Provincial Grand Chaplain—

The D. P. G. M., Brother Major Selwyn, and others of the chief Officers of the Masons, then ascended the scaffolding from which the stone had been lowered; and silence being obtained, the D. P. G. M. called on Bro. Major Selwyn to deliver an address on the occasion: when Bro. Major Selwyn, accordingly, addressed the assembly in a manner that rivetted their attention, concluding by thanking the ladies for their attendance, and proposed three hearty cheers for the Queen.

The call of the gallant major was responded to with heartfelt enthusiasm; after which

The D. P. G. M. Bro. Husenbeth addressed the spectators.

Three cheers were then given for the D. P. G. M.; and the procession reformed in the order it entered the enclosure, and retraced its steps. The Freemasons filed off at Bro. Barnes's, and re-entered his house, when the Grand Lodge was duly closed; after which, the body sat down to an elegant repast, and refreshed themselves after their fatigue. The other portion of the procession continued on to the rectory; and the company, increased by the presence of many ladies, assembled under the tent we have before spoken of, and did ample justice to the excellent fare so liberally provided for them. The rector's hospitality was not, however, confined to them; for, in the after part of the day, from 100 to 200 of his parishioners assembled on his green, and were regaled by him. Messrs. Reed and Baker also provided a handsome *déjeûner* for their friends, and a dinner for the band. We should add, that the workmen employed by the contractors and master quarrymen, to the number of 600, were also liberally treated by their employers to a good and substantial repast.

PORTSMOUTH.—A charter having been obtained, for a Chapter of Royal Arch Masons to be attached to the Lodge of Harmony in this town, the same was opened on Monday, May 12; when the three principal companions, J. S. Clark, G. Adams, and S. D. Forbes, were installed by Past P. Z. Stebbing, of Southampton, assisted by companions Michim and Elliott, Past P. Z.'s of the Portsmouth and Portsea Chapters. Companions Barker and Hewitt were elected Scribes; companion Compigné, P. S.; and G. Adams, Treasurer.

GUERNSEY.—Doyle's Chapter of Fellowship, No. 99.—June 4.—E. C. William Dent was installed M. E. Z. for the ensuing twelve months; after which, a splendid P. Z. jewel was presented to Comp. T. O. Lyte, of Chapter of Harmony, 302, Jersey, as a token of respect for services rendered by him to Doyle's Chapter.

SCOTLAND.

TO CORRESPONDENTS.

A PROV. GRAND COMMANDER does not approve of the new arrangements in Edinburgh, in not requiring the K. T. to be a Mason. It has been so long considered a Ma-onic degree, that our correspondent fears the change will have an injurious tendency. Indeed, in his own distant latitude, there are already indications that threaten the structure.—*Carpe diem.*

A HIGHLAND MASON.—We must refer our brother to some of the Edinburgh folk who have embarked in the speculation, as to its security. We are not in the *secret*—we dinna ken.

EDINBURGH.—*The Secretariat of the Temple, 11th March 1845.*—Frater,—Having of this date received instructions from Conclave to prepare and circulate among the members an abstract of the proceedings at the head-quarters of the Order since 11th March, 1844, I have now the satisfaction to do so, and to state,

That on 21st March, 1844, the committee appointed to investigate, &c., in regard to the reception of priests, reported against any alteration upon the present mode of reception, “it being open to every priory to appoint its own chaplain; and with regard to the office of Grand Prelate or Primate, they recommended that the same should be discontinued (as any appointment thereto in a Cosmopolitan Christian Order might involve religious questions, and be thereby prejudicial to its success), and that the duties of that office should for the time be performed by a clergyman at the installation of a Grand Master, at which time only the services of a Grand Prelate are required at the ceremonial; and that the clergyman who is to perform said duty should be nominated by the Grand Master about to be installed.” This report was approved of by Conclave. (*July 1, 1844.*)

26th March, 1844.—The members of the Order patronized a ball given this evening in aid of the funds of the Scott monument.

1st July, 1844.—Dr. W. L. Methven, R.N., was restored to his original position on the Roll of Conclave, in consequence of the special circumstances set forth in his memorial to the Order.

19th July, 1844.—The gold ornaments, consisting of massive chain, crosses, and ring of profession, formerly the property of his late Royal Highness the Duke of Sussex, and worn by him as Grand Prior of England under the French dynasty (referred to in the Supplement to the Statutes, p. 8), were of this date presented by the Grand Master to the Order.

19th July and 4th November.—The sincere thanks, both of Council and of Conclave, were severally tendered to his eminence for such valuable and interesting relics, which were directed to be carefully preserved in the Treasury of the Order.

4th Nov., 1844.—The Preceptor adverted to the loss which had been sustained by the order since last meeting, in the demise, on 12th August last, of the retired Grand Master, whose zeal and services for the interests of the Order required only to be known to be appreciated. Conclave tendered their sincere sympathy and condolence to Mrs. Deuchar, on her bereavement.

The suspension affecting St. Peter's Priory, Montrose, was removed, regular returns have been made by that Priory in terms of the Statutes.

The following motion was unanimously passed at this meeting of

Conclave, and directed to be added to and form part of the Statutes, chap. ii. p. 4:—"The Knights proposed to be elected office-bearers must be nominated on the first Monday of January. If more than one is proposed for the same office, a *pro re nata* meeting shall be held on the first Monday of February, for the purpose of taking a vote as to the party who shall be elected and installed on the 11th March, at which meeting no vote shall take place."

Dr. James Burnes, K.H. and G.C.T., was appointed Grand Prior of Western India (Bombay); and

Captain F. W. Birch, Bengal army, K. C. T., Grand Prior of Eastern India (Bengal).

28th Nov., 1844.—The jewels, seals, &c., formerly used by the late Mr. Deuchar, when Grand Master of the Order, were presented by his widow to Conclave, and the cordial thanks of the Council returned therefor.

31st Dec., 1844.—The Grand Master conferred the Grand Cross of the Order on the following Knights Commanders, viz.—William Edmondstone Aytoune, Preceptor of the Order, and Grand Prior of Scotland; Jacob Van Lennep, LL.D., Member of the Institute, and Grand Prior of the Netherlands; Hon. John Leander Starr, Grand Prior of Nova Scotia, &c.; Capt. Frederick William Birch, Grand Prior of Eastern India.

11th March, 1845.—The following Knights were elected Grand Officers of the Order till 11th March next, viz.—Grand Master, Admiral Sir David Milne, G.C.B.; Grand Seneschal, the Lord Glenlyon, vice the Earl of Dalhousie, resigned in consequence of absence from Scotland, Preceptor and Grand Prior of Scotland; William E. Aytoun, Advocate; Grand Constable and Mareschal, W. B. Callender, of Prestonhall; Grand Admiral, James Graham, of Leightown; Grand Hospitalier, John Gordon, of Cairnbulg; Grand Chancellor, the Master of Strathallan; Grand Treasurer, Veitch Sinclair, M.D.; Registrar and Grand Secretary, J. L. Woodman, C.S.; Grand Provost, Sir David Dundas, Bart.; Grand Standard Bearer, J. Whyte Melville, of Bennochy, &c.; Grand Bearer of the Vexillum Belli, Col. Kinloch, of Kilrie, K.S.F.; Grand Chamberlain, Archibald D. Campbell; Grand Steward, David Balfour, younger, of Trenaby; and the Grand Master continued William Alexander Laurie, F.S.A., and Capt. J. A. D. Ferguson, Bengal cavalry, as Aides-de-camp to his eminence.

A committee, consisting of the Preceptor and others, was appointed to examine into the ancient usages and precedents of the Order, and revise the Statutes.

The following Priors, which had been suspended on 1st January, 1844, and had since failed to comply with the enactments of Conclave, were erased from among the Priors or Preceptories belonging to and acknowledged by the Order, viz.—St. John's Priory, Castle Douglas; St. Bride's Priory, Douglas; and the Grand Assembly, Girvan.

The Priory of the Temple in Calcutta was established of this date, and a charter in usual form ordered to be expedite and forwarded.

The Edinburgh Priory, and the Canongate Kilwinning or Metropolitan Priory, were, on joint petition from the members of these respective Priors, united into one Preceptory, to be hereafter designated "the Priory of the Temple in the Lothians." The precedence of the senior Priory was conceded to the united body. A new charter was ordered to be expedite, and the existing ones were recalled.

The funds of the Order were reported to stand as follows :—

	£	s.	d.
In Bank, exclusive of interest	51	13	0
Outstanding dues, payable by Grand Crosses or Commanders, created since 11th March, 1844	28	7	0
In the hands of the Registrar, applicable to pay- ment of sundry outstanding accounts, amount- ing to £10, or thereby	24	1	4
Total	£104	1	4

Then follows a list of additions to the roll of Grand Conclave.

The Order of the Temple.—*May 6.*—Frater, The lamented death of Admiral Sir David Milne, G. C. B., Grand Master of this Religious and Military Order, renders an immediate meeting of the Grand Council necessary. You are therefore particularly requested to attend here to-morrow, Wednesday, at three o'clock p.m.

I am, Frater, your most obedient,

2, St. Andrew square, Edinburgh.

J. LINNING WOODMAN, *Registrar.*

May 8.—Frater, I am instructed to convene an adjourned meeting of the Grand Council of the Order of the Temple, to be held on Saturday, the 10th instant, at three o'clock afternoon, to proceed, in terms of the Statutes recorded in the minutes, with the election of a Regent, until the Grand Conclave shall elect a Grand Master.

(Signed as above.)

May 17.—Frater, The issue of the inclosed circular, dated March 11, has been delayed from time to time by the Grand Council, for reasons which it is unnecessary here to explain. I now transmit it, and hope that the memorandum of proceedings therein given will be interesting and satisfactory.

Since that circular was printed, the painful duty of recording the demise of the gallant and venerable Grand Master, Admiral Sir David Milne, G. C. B., has devolved upon me.

That distinguished career in the service of his country, which pointed out Sir David as a fit successor to the unforgotten founders and warriors of the Temple, in the sovereignty of this chivalrous Order, added to deservedly esteemed private worth—tried and successful exertions for the prosperity of the institution—renders his loss a matter of sincere regret to the Order at large.

Sir David held the reins of government for rather more than nine years, during which period the gradual advance and increased importance of the soldiery of the Temple must have been most gratifying to every one connected with the Brotherhood.

The Grand Council met on the 10th instant, after the death of the Grand Master had been officially communicated, and proceeded, in virtue of the Statutes and of the powers vested in them, to elect a Regent.

Captain Burn Callender, of Prestonhall, one of Her Majesty's Deputy Lieutenants for the county of Mid Lothian, and Senior Grand Cross of the Order, was unanimously appointed to the Regency, and installed in due form.

The nomination of Grand Master takes place here (D. V.) on Monday, the 5th January, 1846, at three o'clock afternoon, of which nomination intimation is hereby given.

By order of the Council,

J. LINNING WOODMAN, *Regr.*, &c.

Order in Council, 10th May.—"At meetings of the Order, held prior to 11th March next, members in full uniform will wear black gloves—black crape over the ornamental part of the cap and on the left arm—the sash covered with black crape; and the Grand Crosses and Grand Officers will, in addition, wear a black crape scarf over the right shoulder. In half dress, the black crape on the left arm is sufficient; with crape scarf for Grand Officers and Grand Crosses."

J. L. W., *Regr.*

Circular:—Supreme Grand Royal-Arch Chapter of Scotland, March 21.—Most Excellent Companion and Brother,—At a general meeting of the Supreme Grand Royal-Arch Chapter of Scotland, held this day, being the festival of the Vernal Equinox, and having been properly constituted, the following noblemen and gentlemen were elected office-bearers for the ensuing year:—the Right Hon. George Augustus Frederick John, Lord Glenlyon, Most Excellent First Principal; John White Melville, of Bendochy and Strathkinnes, Second Principal; Colonel John Kinloch, of Kilry, Third Principal; George Arnott-Walker Arnott, LL.D., Depute Grand Principal; the Earl of Strathmore, Past Principal; David Balfour, Yr., of Trenaby, First Sojourner; Thomas Elder Macritchie, W. S., Second Sojourner; William Alex. Lawrie, W. S., Third Sojourner; J. B. Douglas, W. S., Grand Chancellor; Morris Leon, Grand Scribe E.; Archibald Douglas, Grand Scribe N.; Hector Gavin, of Croft-an-Righ, Grand Treasurer; Thomas Boog, Grand Recorder; John Law, Grand Jeweller; Andrew Murray, Grand Sword Bearer; James Bell, S. S. C., and Andrew MacLure, Grand Standard Bearers; William Donaldson, Grand Clothier; William Ramage and William Petrie, Janitors.

I have been instructed by the Supreme Chapter to intimate to you, that no returns have been made by your Chapter of entrants since

and to request that you will, with the least possible delay, transmit me a list of those exalted from and after that date, with their designations, and the fees of registration, being three shillings for each companion, in terms of your Charter; as, until this be done, they cannot be recognised as regular Royal Arch Masons, nor be entitled to a diploma from the Supreme Grand Royal Arch Chapter of Scotland, or your Chapter be represented in the Grand Chapter.

You are also particularly required to be more regular in future with regard to your annual returns of office bearers and entrants, such being essentially necessary for the prosperity of this degree.

I am also directed to intimate to you, that there is a Chapter of Instruction held here by the Edinburgh R. A. C., No. 1, in St. David's Lodge-room, No. 50, High street, every Wednesday evening, at eight o'clock. In order that the working may be uniform throughout Scotland, the presence at that Chapter of all Royal Arch Masons, when in Edinburgh, is requested.

YOUR ATTENTION IS ALSO SOLICITED TO THE PURCHASE OF THE
VOL. III. M M

FREEMASON'S QUARTERLY REVIEW, PUBLISHED IN LONDON (PRICE 12S. ANNUALLY), WHEREIN YOU WILL FIND MUCH VALUABLE INFORMATION.

I am, most excellent Companion and Brother, yours fraternally,

MORRIS LEON, *Scribe E.*

The following Charters have been granted since last communication:—No. 59, Amsterdam, R. A. C., Holland; No. 60, George William, R. A. C., 94th regiment; No. 61, Caledonian, R. A. C., of Namur, Belgium.

All communications to be addressed to MORRIS LEON, 7, *Ingliston street, Edinburgh.*

April.—The Lodge Edinburgh, St. Stephens, gave their first ball in the Archer's Hall. The room was tastefully decorated with the Lodge's banners, and a variety of Masonic emblems. Dancing commenced about half-past ten o'clock, and was kept up with unabated vigour till half-past twelve o'clock; when the company retired to another apartment, where a supper of the most *recherche* description was laid down. During supper, several appropriate toasts were proposed, and cordially responded to. The wardens of the Lodge contributed greatly to the evening's entertainment, by giving some glees, in a style and with an effect seldom witnessed in any private company. The duties of the chair were discharged by R. W. M. John Wright, who conducted the entertainment in a harmonious and systematic manner, that met with universal approbation. After supper, the company again adjourned to the ball-room, where dancing was renewed, and kept up till a late hour. Every one present felt the utmost satisfaction in meeting the ladies there; and as it was evident that their curiosity was excited not a little, to know the sign and word of the Mason, it was cogently explained to them by R. W. M. Wright: that the *sign* was nothing more, in substance, than doing actions of benevolence without letting the world at large know of them; and that the *word* was, in essence, the propagation of those feelings that tend to make men love truth and harmony, and cherish good will to all. After explaining this, he said he hoped that the members of his Lodge would have the pleasure of meeting them oft on such occasions; and that he and his Brethren expected to accompany them soon, on a pilgrimage to the shrine of St. Clair, within the precincts of Hawthornden.

April.—A Soirée and Ball was given by the members of the Dalkeith Kilwinning Lodge, in their Lodge room; where they were joined by deputations from the Esk Royal Arch Charter, Dalkeith, and the Fisherrow St. John's Lodge; R. W. M. Bro. A. Wilson in the chair. The company was numerous, and were much enlivened by the presence of a number of the fair sex. The evening was spent in the most agreeable and happy manner; and the party broke up at an early hour, much delighted by the intellectual and social entertainments of the evening.

LINLITHGOW, *March 25.*—The Ancient Brazen Lodge held its annual convivial meeting, and was most respectable and harmonious. The Brethren of the Ancient Brazen were much gratified, by the attendance of a deputation from Lodge Edinburgh, St. James's, consisting of upwards of 20 of the Brethren, headed by thier R. W. M. Bro. Anderson; and, amongst them, a number of excellent vocalists, who, in the course of the evening, most successfully contributed to the enjoyment. Several other Lodges were represented by individual members.

IRELAND.

TO CORRESPONDENTS.

A DERRY BROTHER.—There is hopeful expectation that Sir James Stewart will be appointed P. G. M. for the province.

JESUS.—The letter is correct in all points; but our correspondent will perceive that by a note from Dr. Crucefix it would be impolitic to insert such letter at present.

Grove, Gravesend, Kent, June 4, 1845.

TO THE EDITOR.—I consider it to be due to the feelings of all parties who are so recently cemented, it is hoped, by the endearing ties of Masonic friendship, not to hazard the possibility of any misunderstanding, by inserting any papers on the subject of the late differences. I am well aware that many personal friends incline to the opinion that some consideration was due to myself; but I can afford to abide the time when reflection shall aid the judgment, and will then cheerfully hail the approach of kindness and goodwill. I may observe, that interviews have taken place on a certain question; and that in the hope that any further publicity will be unnecessary, I do not wish the results of those interviews to be made generally known.

ROB. THOS. CRUCEFIX.

We are glad of repose, and to announce that the Masonic Order in Ireland is enjoying the same benefit. All its best friends are buoyant with hope, and anxious that the important lesson which has lately been construed with so much difficulty, may impress them with the great advantages of moral union. We shall, nevertheless, be at our post, ready to advise, and determined to be just.

DUBLIN, *May 21.*—*Grand Masonic Ball.*—The grand Masonic ball, under the immediate sanction and patronage of the Grand Lodge of Ireland, took place at the Rotundo.

The entrance hall was covered with scarlet cloth, the walls and roof hung in blue, white, and red. The reception hall, communicating with the round and pillar-rooms, had the pleasing appearance of a light and handsome tent. Amongst the ornamental devices was one, a transparent drawing of the Gillespie monument, erected at Comber, in the county of Down, to the memory of a gallant deceased Brother, and kindly sent in by Brother Colonel Cairnes, K. H., J. P., which is to be opened with all due Masonic ceremony on next St. John's day. The pillar-room, with the large and small concert apartments, on the first floor, were selected for dancing, under the superintendence of Brothers Newcombe and Garbois.

The *tout ensemble* was very brilliant and effective, and in every respect the arrangements were such as to meet with and command unqualified satisfaction. His Grace the Duke of Leinster occupied the throne as Grand Master, and the Duchess and Lady Jane Fitzgerald were also present, having left London after the Queen's state ball on Monday. The Lord Lieutenant and the Hon. Miss A'Court, attended by a bril-

liant staff, arrived at a quarter before eleven o'clock, and were attended by the Stewards to the pillar-room, when his Excellency took the vacant throne, to which he was called by the Grand Master. Dancing soon afterwards commenced, and in the lower and upper rooms the services of the bands of the 1st Royal Dragoons and 32nd regiment were called into requisition, together with quadrille bands; and the waltz, polka, and quadrille had each its gay votaries, the varied and brilliant costumes adding much indeed to the beauty and illusion of the scene. No expense had been spared to add to the magnificence of the entertainment; and during the evening, in addition to the ices and other refreshments, claret was lavishly supplied, and in very good order. At one o'clock supper was announced.

The Supper.—The round-room was allotted for supper, and presented a most gorgeous appearance. On a dais, at one side, a table was set apart for the vice-regal party, and other visitors of distinction. Tables were set all around, and in the centre eight were placed longitudinally.

The tables were profusely ornamented with Masonic arches, *pieces montees*, temples, *en sucre*, Noah's ark, *en goler*, petite banners with Masonic inscriptions and emblems, in fact, every device connected with the craft, which could be submitted to the eye of the uninitiated, was to be seen of one kind or other.

A profusion of evergreens, garlands, and flowers, gave an air of great cheerfulness to the magnificent scene.

At the Lord Lieutenant's table, supper was served on silver. The bill of fare included everything *recherche* in season; pine apples in profusion, wines, champagne, sparkling hock, moselle, claret, &c.

After justice had been done to the good cheer,

The Duke of Leinster proposed—"The health of the Queen."

This was, of course, drunk with all the honours, and with much enthusiasm.

The next toast was "The Queen Dowager, Prince Albert, and the rest of the Royal Family."

The noble Chairman then proposed the health of "The Lord Lieutenant," coupled with the toast of "Prosperity to Ireland," and expressed the pleasure of the brotherhood at having such a distinguished person present upon such a festive occasion.—(Loud cheers.)

The Lord Lieutenant returned thanks, and observed that he was conscious the honour done him had been in reference to the official position which he held, and not to any individual merit of his own. He had not as yet the opportunity of forming an acquaintance with many in Ireland; but he was a member of the Craft—(loud cheers), although not an active one, and it was forty-five years since he had become a member of their body—(loud cheers). When he looked around him and beheld so brilliant a scene, he felt proud of the Order, and this suggested to him a toast—(loud cheers). It was the health of one most illustrious by his descent, and as much revered for his private worth as for his exalted rank. The toast he proposed was—"The health of the Duke of Leinster"—(enthusiastic cheers).

The noble Chairman returned thanks, expressing himself warmly for the honour paid him.

The other toasts given were—"The Earl of Zetland, Grand Master of England;" "Lord Glenlyon, Grand Master of Scotland;" "Sir Edward Blakeney, and the Army and Navy;" and, "The Ladies who had honoured the ball with their presence."

The Duke of Leinster, in prefacing the last toast, observed that whatever system of exclusion might be practised by the brotherhood in their Lodges, they were anxious to show that the presence of the ladies on other occasions was one of the objects which they had much at heart.

The company did not leave the supper room until after two o'clock, and dancing was then resumed with increased spirit, many not leaving until long after daylight had looked in upon the attractive entertainment. Among those present, exclusive of the Lord Lieutenant and the Hon. Miss A'Court, were—

The Duke of Leinster, the Duchess of Leinster, the Marquess of Kildare, Lady Jane Fitzgerald, Lord Otho Fitzgerald, Miss Fitzgerald, Hon. Mr. A'Court, the State Steward, Lady E. Seymour, the Chamberlain, Mrs. L'Estrange, the Comptroller of the Household, Lord Francis Gordon, Lady F. Gordon, Lord Charles Kerr, Lady Charles Kerr, two A. D. C.s in waiting, the Right Hon. Lieutenant-General Sir E. Blakeney, Commander of the Forces; Lady Blakeney, and two A. D. C.s; Major-General Wyndham, and A. D. C.; the Countess Donoughmore, Lord Allan Churchill, Bro. Lord Suirdale, Lord Edwin Hill, Hon. Patrick Plunket, Hon. Mr. Plunket, Hon. Mr. Fortescue, Miss Fortescue, Mr. Fortescue, Hon. Mrs. Grace Annesley, Miss Annesley, Miss F. G. Annesley, Hon. Miss Yelverton, Hon. F. St. Leger, Sir Percy Nugent, Sir Thomas M'Kenny, Sir Robert Harty, Lady Harty, Sir Philip Crampton, Bart.; Sir Nicholas Fitzsimon, Lady Fitzsimon, Sir Tho. Usher, Sir Drury J. Dickenson, Lady Dickenson, the Under Secretary, Mrs. Lucas, Mr. Lucas, jun., Mr. R. Pennefather, the Chief Remembrancer, Mrs. Lyle, Mr. James A. Lyle, Miss Lyle, Bro. Colonel Browne, Sir John Burgoyne, the Misses Burgoyne, the Lord Mayor (loc. ten.), the Lord Mayor elect, Mrs. Keshan, Colonel Martin, 1st Dragoons; Colonel M'Call, 8th Hussars; Colonel Markham, 32nd. Many other ladies and gentlemen of rank also partook in the pleasure of the evening, and all passed off with the utmost *eclat*.

ORIGINAL CHAPTER OF PRINCE MASONS., June 12.—M. W. S. THOS. Quinton on the throne. It was moved by Bro. T. Wright, in an appropriate address, seconded very promptly and energetically by Bro. Fowler, and carried unanimously, that the diploma of this Chapter be returned to Dr. Crucefix; and that this resolution be immediately notified to the Supreme Grand Council of Rites, to be carried into effect. This resolution has been acted on.

The Rev. Mr. Burke, *P. P.*, of Clonmel, has addressed a long exhortation to the "Roman Catholic gentlemen" of that town, who have become Freemasons, or who are about to join the Donoughmore Lodge, revived in that town by Lord Suirdale. His first and great objection to the ancient and honourable Craft is secrecy—the very principle recognised in the confessional! Can he deny it is a loyal, benevolent, charitable, legal, friendly, and truly Christian society? And one of its best features is the total abstinence of political or sectarian feeling. The Rev. gentleman admits that Mr. O'Connell has been a Freemason, but he says the Pope has excommunicated the Order!

LIMERICK, March 26.—The Masonic fancy and full dress ball instituted by the members of Union Lodge, No. 13, with the laudable and benevolent intention of contributing to the fund for relief of the widows and orphans of deceased Masons, came off at the Philosophical Society House; and, we are happy to say, most fully realized the anticipations

of the Craft, over three hundred and fifty of the gentry of Limerick and adjoining counties having assembled to enjoy the pleasures of the evening, and participate in the generous festivities of the "Sons of Light."

The first object of attraction that rivetted the eye in the ball room was the splendid throne of the Worshipful Master of Lodge 13, at either side of which were placed the state chairs of the Prov. Grand Master of North Munster, and the Dep. Prov. Grand Master, bedecked with casque, sword, banners, and all the mysterious emblazonments of prince and philosophical Masonry. Under the gallery extended the banner of the Prov. Grand Master, and many curious devices were perceptible at every turn, shewn off to much advantage by a profusion of brilliant gas jets, which shed a blaze of light that rivalled the glory of full noon. The refreshment room, which commanded a full view of the ball room, was also tastefully laid out, lined with naval flags, and ornamented with full length portraits, similar to those displayed in the ball room.

At half-past nine, the arrival of the P. G. Master was announced by a flourish of trumpets, when he was received by his Grand Wardens, the city and county High Sheriffs, attended by Bros. Crips and Mac Namara; and, proceeding through a double column of the Brethren, advanced to the throne, which, with the symbol of authority, having been tendered in the requisite form, he affectionately requested his Brother, the Worshipful Master, to resume the same, and allow him to bow to his authority for the night, and the W. M. acceding, ordered the due salute to be given for the Prov. Grand Master, which was well and truly answered. The Prov. Grand Master was in the uniform of Deputy Lieutenant, and covered with the brilliant decorations of the Order, from that of Chevalier de Soleil down to the early badge of his mother Lodge, No. 13, surmounted by the massive Prov. Grand Lodge chain and jewel. This part of the ceremony being gone through, the Masonic body promenaded the ball room for a few minutes, before dancing commenced.

At ten o'clock, the ball was opened, when dancing commenced with a quadrille, and was followed by a waltz, the polka, &c., until one o'clock.

The Deacons announced supper, and the W. M. led up the Hon. Mrs. Saville; the Prov. Grand Master, the Hon. Miss Burgh; Lord Downes, Lady Massy; the city High Sheriff, Senior Grand Warden, Mrs. Jervis; the county High Sheriff, Senior Warden of No. 13, and Junior Grand Warden, Mrs. Furnell; the band playing the Entered Apprentices' march.

The Worshipful Master of Lodge 13 presided, and the stewards used their best efforts to obviate any complaints of neglect, or inconvenience on the part of the guests not belonging to the Order.

The toasts were given from the chair from behind which a trumpet sounded a note of preparation, the band of the 15th regiment being in attendance to perform appropriate accompaniments.

The kindness of Lord Downes in attending to patronise this charitable Masonic ball, will establish a grateful recollection of the gallant and noble commandant in the minds of the Order in this city.

We regret that want of space prevents our giving a list of the rank and fashion that graced the evening.

CORK.—*March 26.*—The annual Masonic Fancy Dress Ball, in support of the funds of the Cork Masonic Female Orphan Asylum, took place last night at the Imperial Hotel; and, we are happy to state, went

off in a manner equally gratifying to the friends of the excellent charity referred to, as to the numerous votaries of pleasure who had anxiously anticipated the brilliant *fête*. For several days past, our streets were more than usually animated, by the equipages of the county gentry who flocked in to lend their presence on the occasion; and as the hour for opening the festival approached, very near six hundred were present.

On entering the principal *salon de danse*, the effect was beautiful. Facing the entrance, at the extreme end, was a splendid crescent of variegated lamps, surmounting two well-executed portraits in transparency of the Queen and her illustrious Consort. Around the walls were hung numerous banners of the Craft. The second room was equally well fitted up; a transparency of the 'Solitary Sister,' Mrs. Aldworth, being placed at one end, and at the other an admirably designed painting of the virtues, Faith, Hope, and Charity. Around the room were ranged tables, at which, refreshments of the most inviting description were served during the night. The music was most effective. The band of the 16th regiment, under the direction of Signor de Angelis, played numerous much admired pieces; and the string band, conducted by Mr. Smith, was all that could be desired. The attention of the stewards during the night, to the throng of guests, was most assiduous.

At about ten o'clock, the Brethren of the First Lodge of Ireland proceeded to open the ball, marching in procession two and two from the lobby of the principal stair-case to the ball-room. The appearance of their numerous orders and decorations, was very splendid; indicating, as they did, the different degrees attained in Masonry by the wearers, and which none but those initiated into the *arcana* of the Craft, could pretend to unravel.

The fancy dresses worn on the occasion were not numerous; but, in every instance, chosen with much taste.

At about twelve o'clock, when the company had ceased arriving, and the rooms crowded almost to inconvenience, the scene was truly spirit-stirring. The numerous uniforms of the naval and military officers, contrasted with the beautiful dresses of the ladies, and the fancy costumes, presented a brilliant appearance; and it might well be said that—

"The lamps shone o'er fair women and brave men,
A thousand hearts beat happily; and when
Music arose, with its voluptuous swell,
Soft eyes looked love to eyes which spake again,
And all went merry as a marriage bell."
But hush; hark! —
Did you not hear it? —

'Twas the welcome announcement of supper, to which all gave a willing ear. At about two o'clock, the guests wended their way through the corridor, to the sumptuously furnished tables laid out in the large room of the Commercial Buildings, and did ample justice to the delicacies provided. After supper, dancing was resumed with renewed energy; and it was not 'till "morn chased the glowing hours with flying feet," that the last of the revellers departed.

The rank and fashion of the guests were beyond description.

Death of Lord Carbery.—This sad event occurred at Castle Freke, county of Cork, on Monday, the 12th of May instant. The noble Lord was in the 80th year of his age; and was, until a few days previous to his death, in good health, and in full possession of all his faculties. This long life was devoted to the advancement of the happiness of his numerous and grateful tenantry, and friends. He was a devout Christian, and a most humane benefactor of the poor.

As a tribute of respect to the memory of the late Lord Carbery, Grand Master of the Provincial Grand Lodge of Munster, the Members of the First Lodge of Ireland will go into Masonic mourning; and arrangements are being made for its adoption in their hall, &c. The Governors of the Masonic Orphan Asylum, which had long experienced his lordship's liberal benevolence, have also ordered mourning for the inmates of the institution.

May 20.—Funeral of the late Lord Carbery.—From an early hour the tenants of the estate from Limerick and from all parts of this county began to assemble in great numbers. It was calculated many thousands were present. The attendance of gentry and clergy was also unusually great. The chief mourners were Lord Carbery, Captain Percy Evans Freke, A. P. Aylmer, Esq., W. C. Evans Freke, Esq., Hon. and Rev. C. Broderick Bernard, Rev. Joseph Stopford, Rev. Robert St. Lawrence, William J. Freke, Esq., Rev. James Freke, D. S. Magan, Esq. Among the numerous clergy were the Dean of Cork, and the Archdeacon of Ross. Among the gentry present were the following:—Hon. Captain Bernard, Captain Herrick, Colonel Hodder, Robert Tighe, Esq., T. Somerville, Esq., Colonel Oliver, Richard Townsend, Esq., &c. &c.

The funeral, preceded by the numerous tenantry, moved on through the demesne to the Parish Church, where the service was read by the Rev. Henry Stewart, Vicar, assisted by the Rev. C. C. Townsend, Rector of Kilmaccabea.

A very solemn and most impressive address was then delivered by the Dean of Cork, which was listened to with deep and fixed attention by the large congregation present. After giving a beautiful and instructive sketch of the last illness of the departed, and of the sure foundation on which his hope rested for eternal happiness, and after applying that portion of his subject affectionately and earnestly to the hearts and consciences of his hearers, the Dean thus proceeded:—Having spoken of our dear friend as a Christian, I would now speak of him as a friend, a landlord, a magistrate, and a statesman, for his rank and place in society seem to call for a few observations on these parts of his character. As a friend, kindness seemed a marked feature in his character, and when he did a kind act, he did it so as not to appear to be conferring a favour. As a landlord, I might appeal to all his tenants who are present—indeed I might appeal to numbers of his tenantry whom I met during his illness, who all lamented him as a friend and a landlord, and mentioned the various acts of kindness he had done for them. He was a steady and cordial friend to the education of the poor in the Scriptures both in the English and Irish language; and in different places on his estate built, at his own expense, school-houses for the children of his tenantry. By his influence the classical school of this diocese (which had ceased for a time), was revived and restored to its present usefulness. As a magistrate, he regularly attended the sessions in his neighbourhood, where his presence was always considered an acquisition, from his legal knowledge, his long experience of the business of the Court, his superior understanding, and his integrity of principle. As a statesman, he was always listened to with attention, formerly in the House of Commons in Ireland, and subsequently in the House of Lords in England, and his advice on public affairs sought for by those in power. In conclusion, we may say that in him his friends and relatives have had a loss—this neighbourhood has had a loss—the County of Cork has had a loss—and Ireland itself has had a loss. But our loss has been his gain. He has departed this

life; but, "leaning only on the hope of God's heavenly grace," he has gone to "that rest which remaineth for the people of God."

Such was Lord Carbery; and his memory will long live in the hearts and affections of all who knew him.

LONDONDERRY, June 2.—No. 93.—The absurd custom of electing a Master every six months was observed. The following resolution by the Chaplain was most unanimously received by the Brethren: "That this Lodge do apply for a dispensation to enable our Worshipful Master Brother Grant to fill the presidential chair for the usual period: and that we consider our distinguished Brother Grant, in acceding to our request, be considered as conferring a high compliment on the Lodge." After this, the following resolution by Bro. the Rev. Moore O'Connor, was most cordially and unanimously adopted: "That we, the members of Lodge 93, Free and Accepted Masons, feel it to be a very pleasing duty to render to our revered and beloved Master, Alexander Grant, this humble expression of our warmest gratitude, and most heartfelt respect, for the zeal and ability he has on all occasions evinced in promoting the great interests of Masonry. That we believe that other Brethren, in common with the Brethren of this Lodge, are under the deepest and most lasting obligations to that able and talented Brother, for the devotion, ability, and inflexibility of principle, which have so eminently distinguished him since his first accession to the presidential chair of 93. Further, that while we beg thus inadequately to express our high gratification and delight, we cannot but render to him our most unbounded confidence in, and unmeasured approbation of, the wise and judicious appropriation of the funds, in the purchase of the various ornaments and furniture of the Lodge."

The Lodge has determined to meet monthly for work, and quarterly for refreshment.

FOREIGN.

☞ Bro. Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

PARIS.—The Grand Orient has issued warrants for the following Lodges:—Bildah, in Algiers, the Atlas; St. John d'Angély, Equality Regenerated; Bazas, Friends of Humanity; Corfu, the Phoenix.

Applications for warrants have been received from Calais, for the Lodge of Perseverance; Nimes, Philanthropy; Mons, Friends of Worth.

The funds in hand of the Grand Orient, at last meeting, amounted to 39,624f. 36c.

The number of Lodges under the Supreme Council, is greatly in-

creasing. During the last half year, the following have been added:—Paris, the Star of Bethlehem; St. Denis, the Disciples of Zion; Cayenne, the Equinox of France; Valencennes, the True Masons; Charenton, the Admirers of Virtue; Vaise, the Friends of Truth; Lyons, the Unity; Geneva, the Fidelity; Sandwich Islands, the Progress of *Océanie*

TOULON.—Some stringent resolutions of the Lodges here have been circulated among the Brethren, in order to insure their more regular attendance to Masonic work; neither the practice nor the principles of the Order have been properly regarded.

VAIZE.—On the 27th of October, the Lodge of “Friends of Truth” was consecrated; at the ceremony, a picquet of the 7th regiment of the line attended; their band played during the time.

LYONS.—A commission has been named, to enquire into the state of Freemasonry here; they meet weekly, and will shortly report upon the state of the Masonic laws and other matters.

On the 12th of May, grand doings took place at the Lodge *L’Aysle du Sage*; about 500 persons were present, to witness the adoption of four children of Masons by the Lodge.

MARSEILLES.—Freemasonry is in bad order here, and has fallen very low.

SWITZERLAND.—It is with great pleasure that we are enabled to inform our readers that, the whole of the fraternity in Switzerland has become united; and will, in future, be governed by *one* Grand Lodge. This gratifying event was solemnized on the 24th of June, 1844, by the installation of the R. W. Bro. I. J. Hottinger as M. W. G. M. of the “Alpina,” or Grand Lodge of Switzerland. The Grand Lodge of Berne, and the Grand Lodge Zurich, with all the officers, attended, and duly attested the regularity of the proceedings; at the same time resigning into the hands of the M. W. Brother their various patents and offices. The laws for future reference were confirmed, and three days devoted to Freemasonry and enjoyments.*

BAYREUTH.—The Lodges here have been closed by command; the reason assigned is, that as no government official can be a G. M., and the Grand Master being a magistrate, and therefore an officer under government, he must act in his magisterial capacity under superior orders.

BRUNSWICK.—The last year’s receipts of the institution for pensions to *widows* and *orphans* of Masons here, amounted to 570 Rts., about £ 85. The revenue is derived from interest of capital commenced to be collected in 1839, and contributions from various Lodges. The idea originated with, and was effected by, the Lodge of Charles, in the crowned columns.

BREMEN.—The Olive-Branch Lodge here has established a *widow’s* fund. In 1842, it consisted of ninety-one subscribers; seventeen widows are now receiving a handsome yearly allowance.

CHEMNITZ.—On the 16th of April, 1844, the first stone of a new building, intended for a Masonic Hall, was laid here. The Lodge of

* For a short sketch of the history of the Order in this country, see *Freemasons’ Quarterly Review*, second series, vol. I, p. 18. It was introduced into Geneva, the country of the Alps, from England, in 1737; several divisions have taken place, but now, we hope, they are finally ended.

Harmony at Hohenstein has transferred itself to this place, and the members of the two Lodges will in future meet at Chemnitz.

COBLENTZ.—After some difficulties and cessations, a new Masonic Hall has been opened here, the name of the Lodge meeting in it is “Frederick in the Love of Fatherland.”

DUSSELDORF.—On the last St. John’s day, the Lodge of the “United Three” issued a circular letter, containing a statement of the monetary and Masonic affairs of the year. Among other matters therein stated, is the report of the clothing of twenty-two orphan, or partly orphan, children, of which two were Jewish, (!) and the whole of them, together with their friends, dined with the members of the Lodge.

The Brethren voted a sum of money for a poor resident in the town, having heard that, although himself in the lowest grade of poverty, he received into his hut a fellow-creature who had fallen at his door from want and disease. He had, for many months, nursed and supported this poor creature out of his precarious means, without assistance from any one, and without making it public. These facts coming to the knowledge of the Craft, the Lodge, as above stated, forwarded a voluntary contribution.

The same Lodge has added itself to the eighteen united Lodges of the Rhine, for the purpose of alleviating the distresses of the inhabitants of the Silesian mountains.

FRANKFORT.—The disputes about the eclectic union have given rise to the publication of eight or nine pamphlets for and against the measure; some censuring, others approving, of the steps taken by the Lodge of “the Rising Light.” Some of the pamphlets are issued by Lodges, others by private individuals. We shall probably on some future occasion allude fully to the subject.

GASSLAR.—The asylum for watching over the orphans of Freemasons, commenced by the Lodge “Hercymia of the Burning Star,” in 1843, has commenced operations.

LAUBAN.—Bro. Ramming having, by his will, left 500 rix thaler towards founding a fund for the relief of widows of Freemasons, the Lodge Isis of this place has added 200 rix thaler, making about £100 sterling; and thus established the much needed charity.

LUXEMBURG.—Bishop Laurent has given positive instructions to his clergy to refuse Christian burial, the sacrament, and all other church advantages, to such Catholics as belonged to the *Masonic Fraternity!* And to be particularly careful to ascertain which of their parishioners were Freemasons.

MARLENBURG.—The Lodges from the neighbouring towns were invited to join the Victoria on St. John’s day, and a numerous meeting took place on the occasion, at the Three Steeples, the Brethren from Elbing and Brounsberg attending.

MERSEBERG.—The “Golden Cross” Lodge has instituted a benevolent fund for supporting widows and orphans when in extreme distress; as soon as the relieved are enabled to maintain themselves, the relief ceases.

In NEISSE a similar fund, and rules of the same description, have been established.

SCHWEEDINTZ.—The Brethren have established and endowed a Sunday school, the Master of the Lodge for the time being having the controul.

WISMAR.—Two charities have been founded here by the Masonic Lodge. The first is a weekly stipend for the orphans of members of the Lodge, the other a loan fund for Masons; to the latter, an anonymous Brother has liberally contributed.

KINGSTON, CANADA, Dec 27.—*Grand Masonic Ball.*—The annals of Canadian festivity afford no instance of a scene so interesting and imposing as that of the Masonic Ball which took place this evening. Those who had enjoyed similar pleasure in Europe were surprised; they had witnessed those in the Rotunda at Dublin, when the Vice-royal Governor gave a grace and the beauty of the metropolis a charm, and in many other cities, but the palm was conceded to this display, whether viewed simply as an entertainment generally, or one in which decorative art, instrumental music, or beauty and fashion, were separately considered. There was a chivalrous gallantry that tended to awaken the most bewitching impulse. Sir Richard Bonnycastle with his Masonic cohort was surpassingly graceful, in addressing, from the Oriental Chair, Sir Richard Armstrong, commanding in Canada-west, and presented him with the "Gloves of Innocence," to be by him presented in public to the lady of his choice. The reply of the gallant soldier was equally appropriate; he presented the gloves to his daughter, Mrs. Captain Mayne, as emblems of affection and purity, under the certainty that they would be most worthily enshrined. The Mayor received a similar compliment and direction, and presented the gloves to Mrs. Robinson. But there was something most touchingly sublime in the presentation of the Rose of Beauty and the Spotless Gloves to Mrs. Mackenzie Frazer, as the daughter of an honoured name, the niece of the hero of the 19th century. Colonel Mackenzie Frazer acknowledged the elegant compliment in a manly and noble manner. The arrangements of the evening were admirable; we have seen a programme of this delightful evening, printed in gold on satin, containing also the addresses and replies—a work of Colonial art, not to be exceeded in the metropolis of the world.

LONDON, CANADA.—A Masonic Ball was given on the same evening, that reflected honour on the Craft, and greatly delighted a very numerous assemblage of beautiful women.

AMERICA, (UNITED STATES).

CHARLESTOWN.—*Bunker Hill Monument.*—*King Solomon's Lodge.*—The Seventieth Anniversary of the battle will be celebrated on the 24th instead of the 17th of June; on which occasion there will be a grand MASONIC FESTIVAL, to which the Grand Lodge has been invited to perform the services of dedicating the monument; the invitation has been accepted, and the subordinate Lodges have received notice to attend.

MISSOURI MASONIC COLLEGE.—At the annual communication, in Oct. last, the President, the R. W. J. Worthington Smith, submitted a report to the Grand Lodge, which stated that twelve pupils had entered in the previous May; the number had increased since the arrival of the preparatory Professor Patterson, and, in August, some pupils were regularly matriculated.

There are at present forty-four pupils, of whom four are beneficiaries, sent by as many Lodges. The conduct of the pupils is gentlemanly, they are diligent and proficient. The table is supplied with every thing necessary for health and comfort.

The faculty have adopted the following classes, viz., the Preparatory, Freshman, Sophomore, Junior, Senior; the various classes embrace every possible branch of education.

The report recommended certain regulations and improvements, which were submitted to a committee, who reported approvingly.

An examination of the students has taken place, and has been spoken of by the press in the highest terms.

THE GRAND LODGE OF KENTUCKY has promulgated some new regulations, directing that members demitting from Lodges shall pay, for ten years, a semi-annual contribution of fifty cents, as a charity fund; and ordering a better regulation as to membership and dues.

THE GRAND LODGE OF IOWA has directed a lecture master to visit the district, who has reported favourably, that the Lodges are disposed to follow the other Grand Lodges in the formation of Schools and the collection of a Masonic library. It is thought to be advisable to lower the fees of initiation, which are too high and deter many deserving persons from entering into the Order.

I N D I A.

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

Since our last, the hand of death has deprived the Craft, in Calcutta, of a most estimable and faithful Brother, Robert Livinhoe, Master of St. John's Lodge, beloved by all, deplored by all. On the 17th of February, this worthy mason's spirit was summoned to that Grand Lodge, the empyrean of light, the habitation of Jehovah, and as mortals awaiting we know not when the same awful summons may reach us, the contemplation of which, were it not for the influence of the blessed spirit of hope, would render it insupportable: we trust, our Brother, from the steady and untiring observance of the great principles of our Order, as well as of every christian virtue, has passed the dread ordeal, and now lives in the mansions of eternal bliss and glory. The Brethren, by whom, while in this world, he was beloved, and whose loss is now deplored, were anxious to place a tribute of respect to his memory, in the church, where in life he offered his devotions to the

Most High, in the shape of mural tablet, ornamented with the All-seeing Eye at the top, and the square and compasses at the bottom—with the following inscription :—

To the memory of Robert Livinhoe, late master of Lodge, St. John's, No. 1715, of Calcutta. This tablet is erected by his sorrowing Brethren, in token of their affectionate regard in the Friend and Brother, whom living they loved, and whose loss they deplore. *Ætat* 47. *Obiit* 17th Feb. 45.

But, oh for pride and ignorance, this was rejected by the Archdeacon, as unfitted for the walls of a Christian Church,—emblems bearing a reference to the Most High, and in a moral sense tending to turn mankind from darkness to light, which no one has yet been hardy enough to deny, are not “fitted for the walls of a Christian Church”—and thus, a man looked upon as a Minister of Christ, refuses (on what authority) the erection of emblems of divinity and universal benevolence, while within the same sacred walls are trophies of bloodshed and desolating war commemorating the vain glorious achievements of men, called, perhaps, into the presence of their God, at the moment when, perhaps, exulting in blood spilt, and the amount of slaughter of their fellow men. Did the Archdeacon, when refusing the erection of emblems of a directly opposite character, think of this? we fear not. When we contemplate this act of haughty ignorance, we are moved to pray the Almighty not to deprive us of the assistance of the meek and benignant spirit of charity our Order so forcibly inculcates—without it we should, perhaps, be inclined to attribute to the refusal, motives which bore the stamp of the world's sordid views; but no, we will not so view it, but humbly—hope he “knew not what he did.” The Archdeacon at last consented to allow the tablet to be erected, but stripped of its masonic devices, and the following inserted after the number of the lodge :—“Who endeavoured to walk humbly as a Christian, and was as such respected.”

It will be perceived in this the evident wish to suppress the mason. This man pretends to the greatest piety, and best theological research!

A chapter of Rose-croix Masons was held on Good Friday, at which Brothers King, Hoff, Anley and Frith, were exalted to that most christian degree.

The death of poor Brother Livinhoe caused a vacancy in the office of Grand Registrar; Brother Samuel Smith has been appointed, and the choice could not have fallen on a more worthy Brother, sincere and kind in his intercourse with mankind, and unchangeable as a Mason, he is respected by all.

We regret to observe that our excellent and respected D. G. M. Brother, Robert Neave, has been compelled to visit the Cape, on account of ill health.

BOMBAY.—*Lodge Rising Star of Western India.*—May 10.—The members mustered pretty freely; among them was Bro. Manockjee Cursetjee; who, however, deeply distressed by the very recent loss of his excellent and revered parent, Cursetjee Manockjee, who died on the 7th instant, at the advanced age of eighty-three, made an attempt to meet the Lodge, from a high sense of public duty. The R. W. Bro. Dr. Burnes presided, and passed a very appropriate eulogium on the character of his deceased friend; who, although not a Freemason by name, practised intuitively its principles; and, as the father of a distinguished Brother in the Craft, was deeply regretted.

The R. W. Bro. Burnes proposed, and the motion was carried by

acclamation, that the historian of the Craft, the Rev. G. Oliver, D.D., and Robert Thomas Crucefix, M.D., should be enrolled as honorary members of the Lodge, as a mark of affection, respect, and esteem felt by it, for the great services rendered by each of their learned Brethren, to the Order of "Freemasonry Universal."

It is fondly believed these two pillars of the Order will not disdain the friendly compliment of becoming honorary members of the first Lodge established for the introduction of native gentlemen.

On this occasion, the privilege of a Freemason was conferred on a most worthy native gentleman, Meerza Ally Akbar, Khan Bhadoor, who has served with great distinction in Cabool and Scinde, and has been publicly noticed by the Governor-General of India, in a manner reflecting credit on him of no ordinary stamp. The prefix to his name, *Khan Bhadoor*, (meaning noble and brave) is a title conferred on him by that high authority, to mark the approbation with which government has regarded his valuable services; and he is now holding a prominent office under his excellency, Sir Charles Napier.

The "Star" is now composed of ten native members (of which, nine, including Meerza Ally Akbar, have been initiated within its portals. Bro. Manockjee Cursetjee having been initiated in Paris), and thirty-eight European members; of whom, five are honorary. The reason why our native members are but few, is, that for obvious reasons, we rather select them as men of extraordinary virtue, than from a vast community for the sake of numbers; thus exhibiting Freemasonry in its proper light of pure morality.

LITERARY NOTICES, &c.

Jacob's Ladder: the ascent to Heaven plainly pointed out in a series of practical addresses, delivered in familiar language from the pulpit. By the Rev. George Oliver, D.D., &c. &c. R. Spencer, 314, High Holborn. 12mo.

We are uncertain whether it would not have been more correct to have waited for the completion of this volume of promise—for every thing that proceeds from the pen of Dr. Oliver has the fullness of promise in the very inspiration of his thought—yet having been permitted by our excellent friend the publisher, to proceed several steps on the ladder in advance of our contemporaries, we feel the mark of confidence reposed in us, and express our sense of the obligation. Let us first quote from the reverend Author's Address, which, conveying his own practical views, will but illustrate their probable direction:—

"The Author has found, by many years' experience, that a simple and familiar address from the pulpit, to instruct the general hearer in the great truths of the Christian dispensation—embracing his duty to God, his neighbour, and himself—is much more effective, and listened to with more interest and attention, than a formal sermon, framed according to the strict rules of composition. The congregation of a small village will, he is persuaded, receive a greater degree of edification from an earnest appeal to their reason and experience than from abstruse

disquisitions on controverted points of doctrine, which fail to convince because they are imperfectly understood. The same observation will apply to the promiscuous religious assemblies of a populous manufacturing town. The Addresses have been delivered at Wolverhampton and Scopwick with equal success. The style is persuasive, mild, and affectionate. They are characterized by extreme plainness of language, and contain a series of earnest exhortations to avoid error and embrace truth; that the hearers may be induced to walk in the narrow path of righteousness here, and be animated with the hope of everlasting happiness in the world to come."

Dr. Oliver, as an antiquarian, has given superior proofs of intelligent investigation; as a great moral agent, he has embellished his writings with the vigour of a master mind; as a scholiast, he is eminent; as a Masonic historian, unequalled; his sermons on Freemasonry are the connecting links of piety, with sound morality; but it was reserved for him to give to the world the essential proof that the classical scholar—the orthodox clergyman—and the Masonic historian—great and sound as are his attainments—fell into the shade when contrasted with the sweetness, beauty, and piety, that breathe throughout the discourses delivered to the labourer and the artisan, as assembled to hear their pastor in the secluded glades of Scopwick, or in the manufacturing district of Wolverhampton. The selection of Jacob's Ladder, however metaphorical the subject may appear, has a comprehensiveness applicable to the humbler classes; and, as a divine lesson, is by Dr. Oliver made easy of comprehension. The lesson from the great poem of life is rendered with so simple, yet so touching an interest, that while attention is attracted, it is fixed, and rendered anxious to proceed on the ascent—not with dread and doubt—but with cheerful spirit, and hopeful encouragement. We look for the completion of the volume with pleasing anxiety.

New Craft Tracing-boards. By Bro. J. Harris. Spencer. London.

We direct the attention of our readers to the "circular" which Bro. Harris has addressed to the Craft (it will be found at the end of this number), for the general explanation of this valuable improvement in the artistical delineation of Masonic lectures; selected, as this improved tabular illustration has been, by a committee of the EMULATION LODGE OF IMPROVEMENT, we felt it a duty to examine with all the severity of criticism, from a conviction that what proceeded from the inheritors of the Masonic zeal and industry of "Peter Gilkes," whose memory we delight to honour, would stand the most powerful assay that Masonic investigation would allow; and we compliment Bro. Harris on the just claim he has established to the justice of the selection of his new Craft Tracing-boards by the most competent authority.

Portraits of Celebrated Freemasons. Spencer. London.

What will Mrs. Caudle say?—"Bless me, Caudle, if they hav'n't—a woman—shame on 'em! Well, did you ever—no, never. *You don't believe it*—but I do—look at the picture, it is like as life—and the apron, Caudle, its the fellow to your own. *Never mind*—oh, never mind—that's always the answer we poor women get; but, Caudle, I'll tell Punch of it—he'll be glad of such an opportunity to give you a rub; didn't he expose you at your initiation? and didn't he exult at my hiding your cheque-book on the 18th June, when you pretended to be

going to a Waterloo dinner, instead of which you went to the Aged Masons' Asylum festival."—Such was a private hint given us by Caudle as to the effect on his wife by a peep at the portrait of Mrs. Aldworth; but then said Caudle, "Dear Editor, is it all true that is written about the female Freemason?" All fact, we replied. "Then," rejoined Bro. Caudle, "if Punch will but help me, why not make my wife a Mason? what happy nights I shall pass, instead of these vexatious certain lectures." Bro. Spencer, speak to Punch—let poor Caudle be happy.

The Historical Landmarks. By the Rev. G. Oliver, D. D. Spencer London.

The Rev. Author has entered on the *Third Degree*, which he proposes to conclude in Nine Lectures. The Degree is introduced by quotations from the writings of the late Bro. Preston, also from those of Archdeacon Mant and Dr. Crucefix. The first part contains a view of all the orders and degrees which were practised in the 18th century. The Second Part treats of Masonic innovations, and the Third, of those schisms which tended to indisciplin in the Order, and gave too favourable an opportunity for its opponents to falsify its intent. As the work proceeds it increases in interest.

Whistlings, Hummings, and Rhymings. By a *Plowman*.

Our minstrel has addressed a series of very pleasing lyrics to the Alfred and Apollo Lodges of Oxford, in a dedication of very pure simplicity. The subjects are not confined to Masonic subjects, and will, therefore, interest the popular as well as the Masonic reader. We hope that the leisure of Brother *Plowman* will permit frequent visits to the Lodge of Parnassus.

An Address to the Masons of North Munster.—(for private circulation). By Bro. M. Furnell, P. G. M.

This we believe to be a compilation from the sentiments expressed by many Masonic worthies, but so well arranged as to be admirably adapted by the introduction of many relative points and suggestions of the author himself, that claims the attention of that extensive section of the Masonic body over whom Bro. Furnell presides with so much *éclat*. He may be considered as the regenerator of Masonry in North Munster; where he is beloved and respected. If, by our observation on his address, we shall have given offence, we know we shall be pardoned, and it will even be satisfactory to have drawn the attention of so distinguished a Mason towards ourselves.

The Bromley Magazine.

This modest little work is conducted by the pupils of Mr. Rowe's Academy, Bromley, Kent. It has reached us in the usual way—with the sensible request that we should not be too critical, as the editors are only "*minores*," "still in their teens." In the introduction they apologise for borrowing from others, on the justifiable plea that Gray and Milton did the same, confessing, however, that they repaid the loan with princely liberality. From the specimen of literary thoughts we can speak with great satisfaction, and encourage our juvenile friends in their laudable pursuit. Canning edited the *Etonian* when of the same tender age—Leigh Hunt produced his *Juvenilia* even when younger; and at a still earlier age, Edwin Canton, a young friend of

great promise, (since realized) when at King's College, under a similar title, produced several numbers of a very entertaining miscellany. It is not too much to predict, that the present editors of the Bromley Magazine, may take rank among the future *litterati* of the age.

Punch, or the London Charivari. Bradbury and Evans, 92, Fleet Street.

That Punch—the veritable Punch—is a Mason, is as clear as that Toby is a dog. Look at the frontispiece. Observe the nasal part with the digital point of our renowned Brother. Cast then a glance at Toby.—Do you not in that glance see the sign and token? While Toby, the impersonation of silence, will not even bark the word; but, Tiler-like, stands at ease. Both Punch and the dog are emblems respectively of their Craft. Satire and fidelity—the one to correct the folly of the day, the other to watch the passing moment and to warn the cowan. Our Brother Punch has more than once evidenced a desire to speak out Masonically; we wish he would really do so, for he could do so with great effect: for although he chooses to be drawn with finger to nose, he is not of those to whom the adage applies

“Omnis stupendaeus naso.”

No! Brother Punch would rather dip his quill in aromatic tincture than in gall, that he may the more mildly “spare the lowly, and subdue the proud.” Sister Caudle has lately taken to curtain-lecture her husband on his Masonic conduct. She, it would seem, will have it that

“—— Women are angels wooing;
Things won, are done; joy's soul lies in the doing.”

And in this belief, she certainly does lecture; if not wisely, yet too well; for our Brother Caudle cannot escape the nightly duty that his help-mate has undertaken. In the last week's lecture, Brother Caudle's wife is supposed to have picked his pocket of his check-book, on the 18th instant, whereby he could not gratify his wishes to support the Asylum Festival as he intended. We regret that a lady's ticket was not presented to Mrs. Caudle; as, in that case, we feel assured that excellent nocturnal moralist would have sent it down, with a direction to fill up a draft for twenty guineas. And what an effect would have been produced by the announcement by the Treasurer of, “Brother Caudle, by the hands of his wife, twenty guineas.” What cries of hear, hear! and what rapping on the tables! Brother Punch, you should have thought of this; and must, therefore, take up the case yourself.

The London Medical Directory, 1845. J. Churchill.

This publication will supply a desideratum. It professes to contain the “name, address, qualification, official appointment, honorary distinction, and literary productions, of every physician, surgeon, and general practitioner, resident in London.” As it would be an endless labour for an Editor to discover the literary production of the entire London faculty, we cannot but admire the sedulous determination of many of them to crowd in on the Editor their innumerable qualifications, such as author of “papers to the *Lancet*,” “hospital reports,” “formerly surgeon to this, that, and the other,” &c., &c. As an excellent contrast, however, we perceive the gentlemen of the profession are contented with a very simple announcement of their names and addresses. The Directory is well arranged, and, as the first of, we trust, a long race of annuals, we cordially give it welcome.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is, *Grove, Gravesend, Kent*; where all communications should be addressed that are intended for his personal observation—indeed letters for the Editor, under cover to him, will more immediately reach their destination.

A DUPE has discovered that "assurance" has ended in "a mockery, a delusion, and a snare." Could any good come out of what commenced in fraud?

BRO. PILGRIM.—We hope in due time to render justice to the excellent paper, which we gratefully acknowledge.

E. B. H.—Why not give name and address?

A COVENTRY MASON.—The Godiva procession is not in our line.

K. L.—The late Thomas Hood was not a Freemason.

A DEVON MASON.—In the Girls' School there are 21 children from the Provinces, and in the Boys' 24, so that our Correspondent is greatly in error as to the exclusion of children from country Lodges.

BRO. GEO. WATSON.—We are requested by Dr. Crucefix to state that a letter addressed to him, on the 30th of May, has been returned, after 'going the round of various places for enquiry.

A JERSEY MASON shall be attended to. Many thanks for the expression of liberal sentiments.

A CATHOLIC FREEMASON will be always welcome.

THE FREEMASONS' LEXICON is unavoidably deferred until our next.

RAILROAD CONVERSATIONS are respectfully declined, as likely to offend instead of removing a misunderstanding.

A MEMBER OF THE HUMBER LODGE should have had more nerve; it is not impossible but the small still voice might have prevailed at the proper moment; he will now find that either he must be entirely silent, or boldly incur a deeper responsibility.

LIFE ASSURANCE.—All we can say is, try the office if you like—we do not recommend it. We fear that some twenty years hence the widow and orphan may bitterly rue the folly of the husband and father.

A MASON.—The Grand Lodge has partially recovered from the influence of "Cliquesism," but it will require several strong doses of independence and liberality to purify the constitution. We even prefer the Devonshire cider, as an occasional refrigerator; it tasted somewhat hard at the last Grand Lodge, but with a little Mo(o)re care in the vatting, it will not be unpalatable.

A CAMBRIDGE MASON.—We do not answer for the *quality* of the contents of the Caput of any P. G. M.

A COLLECTOR OF MASONIC BOOKS should call on Bro. Spencer, who will answer our Correspondent as to the best mode of forming a Masonic Library. As a preliminary step, we refer him to the advertisement of Bro. S. in the present number.

DISCIPLINE AND PRACTICE.

ONE LATELY FROM SUMATRA requests us to ask of the Grand Secretary if he ever sends letters or circulars to the "Rising Sun, 242, Fort Marlborough?" And if he does—why does

he? And again, if he does not send the usual letters, &c.—why does he not? These queries will probably be a puzzler for the Grand Secretary, but not to the P. G. M. of Sumatra. As to any reply from either, we wish our Correspondent may get it.

AN EYE WITNESS.—If you are sincere, why not put a motion on the paper to define the duties of the officials; no motion will be more popular; and we are certain that the Grand Secretary himself, at his ripe age, will feel pleasure in learning, at last, what the Brethren in the Provinces really require. If you cannot find time to be east about quarter after quarter, and met by the talkers against time, delegate some London member to take your case in hand, and he will give you a week's notice, when the railroad will offer a speedy transit to bring the provinces to bear on the question.

ARCH MATTERS.

ONE WHO SIGNED IT, enquires why the petition was not read at the last Grand Chapter? —Probably it was rejected by the last committee—try the present.

TEMPLARS.

A CAPTAIN.—As to when the Grand Conclave is to meet, we know not. Every body's business is nobody's, and verily Nobody is the head and front—To that august personage must any appeal be made. In our next we may find it in our hearts to address, not Sir Knight Burckhardt, who has a life-interest in his office of Grand Sub-Prior, but to follow the example of the P. G. L. of Devon and the Humber Lodge—which, however, we may not altogether approve—reminds us of the adage, that “it is an ill-wind that blows nobody good.”

A MEMBER.—Why the dickins did you elect a commander without knowing his crotchets? alas, poor Yorick! we fear you cannot now unmake your king.

A KNIGHT.—The rejection of a Warden as Master, the passing him by as Principal of a Chapter, are no reasons why he should not be qualified as commander of an Encampment.

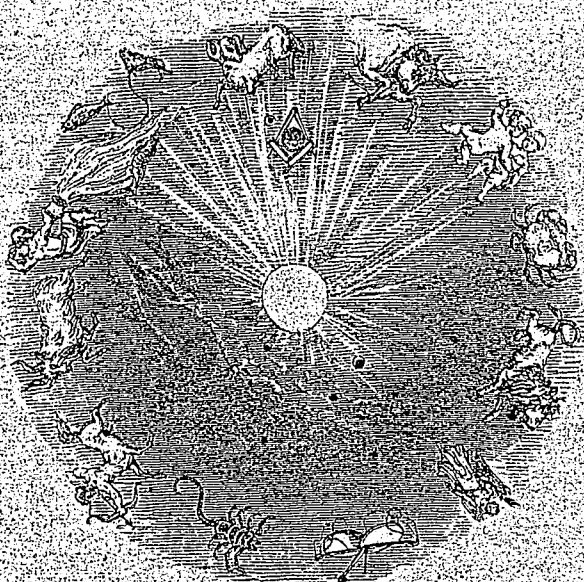
THE ASYLUM.

The Anniversary Festival on the 18th was celebrated with unusual *eclat*. The concert was of the very first order—the stewards were most attentive—and the ladies highly delighted. The company, however, was not so numerous as could have been wished, and the collection in consequence was not great, and the Old Mason must be content with the last crumbs of the season, which fell from liberal Brethren who delight to carry out the first cause of the Order—**CHARITY.**

THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.

No. X.—JUNE 30, 1845.



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

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The Sum accumulated and invested, for the security and benefit of the Assured, already exceeds **Half a Million Sterling**; and the Income, which is steadily INCREASING, is now **£101,500 per annum.**

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The two first Divisions averaged **£22 per Cent.** on the Premiums paid. The **THIRD Bonus**, declared in January 1842, averaged **£28 per cent.**, and the future Bonuses are expected to exceed that Amount.

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

Further information may be obtained of

G. H. PINCKARD, ACTUARY,
No. 78, GREAT RUSSELL STREET, BLOOMSBURY, LONDON,
OR OF ANY OF THE SOCIETY'S AGENTS.

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Increasing Rates of Premium on a new and remarkable plan for securing Loans or Debts; a less immediate payment being required on a Policy for the whole term of Life, than in any other Office.

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Persons assured according to these rates are allowed credit (without security for half the amount of the first seven Annual Premiums, paying interest thereon at the rate of Five per Cent. per Annum, with the option of paying off the Principal at any time, or having the amount deducted from the sum assured when the Policy becomes a claim.

Policies may thus be effected at lower rates than are generally required for the term of seven years only; whilst the holders have the same security for the payment of their claims, whenever death may happen, as if they paid double the amount of premium, which would be charged for assurances effected in the usual way.

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Age of the Assured in every case admitted in the Policy.

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Extract from Increasing Rates of Premium, for an Assurance of £100 for the whole Term of Life.

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

Extract from the Half Credit Rates of Premium.

Annual Premiums required for an Assurance of £100, for the whole term of Life.

Age.	Half Premium for Seven Years.	Whole Premium after Seven Years.
	£ s. d.	£ s. d.
20	1 1 9	2 3 6
25	1 4 11	2 9 10
30	1 9 2	2 18 4
35	1 14 10	3 9 8
40	2 2 6	4 5 0
45	2 12 0	5 5 6
50	3 6 8	6 13 4

PETER MORRISON, Resident Director.



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PEARL DENTIFRICE.

A FRAGRANT WHITE POWDER, prepared from Oriental Herbs, of inestimable virtue, for preserving, and beautifying the **TEETH**, and strengthening the **GUMS**.

It eradicates the factitious formation of tartar, and thus lends a salutary growth and freshness to the gums. It removes from the surface of the teeth the spots of incipient decay, polishes and preserving the enamel, imparting the most pure and pearl-like whiteness; while, from its salubrious and disinfecting qualities, it gives sweetness and perfume to the breath. Being an anti-scorbutic, the gums also share in its corrective powers; scurvy is eradicated from them; a healthy action and redness are induced; so that the teeth (if loose) are thus rendered firm in their sockets. As the most efficient and fragrant aromatic cleanser of the mouth, teeth, and gums ever known; ROWLAND'S ODONTO has now for a long series of years occupied a distinguished place at the *toilets* of the SOVEREIGNS and the NOBILITY throughout Europe, while the general demand for it at once announces the favour in which it is held by the public at large. Price 2s. 6d. per box, duty included.

CAUTION.—To protect the Public from Fraud, *The Hon. Commissioners of Stamps* have directed the Proprietor's Signature to be engraved on the Government Stamp, thus—

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Price 3s. 6d. — 7s. — Family Bottles (equal to 4 small) 10s. 6d., and double that size, 21s.

CAUTION.—Each genuine bottle has the words

**ROWLAND'S
MACASSAR OIL**

engraved in two lines on the Wrapper; and on the back of the Wrapper nearly 1,500 times, containing 29,028 letters—without this **NONE ARE GENUINE.**

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This elegant and fragrant Preparation thoroughly eradicates all Pimples, Spots, Redness, Sun-Burn, Tan, Freckles, and other Defects of the Skin, and renders the most rough and uneven skin pleasantly soft and smooth. It imparts a radiant bloom to the Cheek; and a softness and delicacy to the Arms, Hands, and Neck. — Price 4s. 6d. and 8s. 6d. per bottle; duty included.

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UNPRINCIPLED INDIVIDUALS, for the sake of gaining a trifle more profit, vend the most SPURIOUS COMPOUNDS under the same names (some under the implied sanction of Royalty); they copy the labels, bills, advertisements, and testimonials (substituting fictitious for the real names and addresses) of the original preparations; and use either a fictitious name, or the word "GENUINE" in the place of "ROWLAND'S." It is therefore highly necessary to see that the word "**ROWLAND'S**" is on the Wrapper of each Article. ** All others are **FRAUDULENT IMITATIONS.**

The genuine Preparations are sold by the Proprietors as above, and by Chemists and Perfumers.



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ASYLUM FOR AGED FREEMASONS.

THE ANNUAL GENERAL MEETING of the Governors and Subscribers to this Institution will be held at the **NEW LONDON HOTEL** (Radley's), New Bridge-street, Blackfriars, on **Wednesday, the 9th of JULY**, at seven o'clock, for the transaction of General Business, receiving Reports, and electing Officers.

The Chair will be taken at Seven o'clock precisely.

ROBERT FIELD, *Secretary.*

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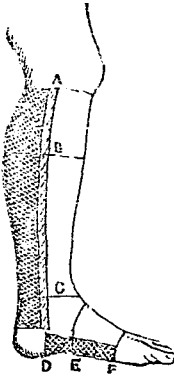
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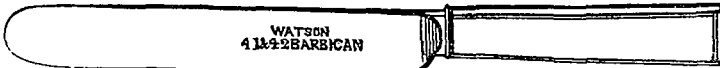
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I am, Sir, your obedient servant, THOMAS STRICKLAND.

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

I am, Sir, your's obediently, THOMAS WOOD.

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

I am, Sir, your obedient servant, W. KEMM.

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"W. F. ARNITT."

*"Mr. Thomas Keating, Chemist, &c.
79, St. Paul's Church-yard, London."*

"9, Claremont Terrace, Pentonville, Feb. 7, 1845.

"DEAR SIR,—Having been for a considerable time during the winter afflicted with A VIOLENT COUGH, particularly at laying down in bed, which continued for several hours incessantly, and after trying many medicines without the slightest effect, I was induced to TRY YOUR LOZENGES; and by taking about HALF A BOX of them, in less than twenty-four hours THE COUGH entirely left me, and I have been perfectly free from it ever since.

I am, dear Sir, yours very respectfully,

"JAMES ELLIS, late Proprietor of the
Chapter Coffee-house, St. Paul's."

"To Mr. Keating."

ARTIFICIAL MEMORY.

LECTURES by MAJOR BENIOWSKI, the Discoverer of PHRENOTYPICS, daily at Two and Nine P.M., at his Institution, Bow Street.—Admittance One Shilling.

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DECLARATION OF THE NASSAU GOVERNMENT.

The General Direction of the Domains of his Highness the Duke of Nassau,

DECLARE, by these presents, that being desirous to prevent and put a stop to the numerous falsifications committed in respect to the Waters of Selters, (in England called Seltzer Water) in the Kingdom of Great Britain, its Colonies, and Dependencies, which have been made known to them on indisputable evidence, and wishing by every means in their power to secure for the future to the consumers of the waters of Selters (Seltzer Water) in the Kingdom of Great Britain, its Colonies, and Dependencies, the enjoyment of the genuine Water of that Spring, as also of the Springs of Fachingen, Schwalbach, and Weilbach, likewise the property of His Highness the Duke of Nassau, they have resolved, from the 1st of January, 1845, to use the Metallic Capsules of Mr. John Thomas Betts, of London, known under the name of "BETTS'S PATENT METALLIC CAPSULE," as a top covering for all the Bottles, both large and small, filled with the said Mineral Waters for Mr. John Thomas Betts, and intended for the Kingdom of Great Britain, its Colonies and Dependencies.

On these Capsules are to be impressed the arms of Nassau, and under the arms the name of the Water contained in the Bottle, with the words "BETTS IMPORTER," and "BETTS'S PATENT," around.

The above named Bottles, capsuled in such a manner, will likewise bear, as heretofore, the usual marks, consisting of a Shield, impressed on the Bottle, containing the Arms of Nassau, or a Crown, under which are the initials H. N., and around the name of the Mineral Water contained in the Bottle, and also the usual burnt mark on the lower end of the cork.

The General Direction of the Domains further Declare by these presents, that they have granted to ~~the said~~ John Thomas Betts, Patentee of the above described Capsules, *and to no one else in the Kingdom of Great Britain, its Colonies, and Dependencies, the exclusive right to purchase and export direct from the springs, the Waters of Selters, Schwalbach, Fachingen, and Weilbach.*

They Declare further, that the Bottles, after being filled with the respective Mineral Waters, are to be immediately, and in the presence of their officers, closed with the above named Capsules, which bear the impression of the drawing beneath.



This present Declaration is granted to Mr. John Thomas Betts, with authority to publish the same.

Given at Wiesbaden, this 18th day of December, 1844.

The President of the Direction-General }
of the Ducal Domains of Nassau, } BARON DE BOCK HERMSDORFF.

HENRY HENDEL, Secretary.

The Public will observe, by the above declaration, that these Waters, protected and hermetically closed by the PATENT METALLIC CAPSULES, may now be obtained in the same state of freshness and perfection, irrespective of *time or temperature*, as at the first moment when taken from the Springs, without the possibility of fraudulent substitution.

These Waters are imported in Hampers, containing Four Dozen large, or Five Dozen small Bottles at the rate of 10s. per Dozen, and 2s. the Hamper for the former, and 7s. per Dozen, and 1s. 6d. the Hamper for the latter, Bottles and Hampers not returnable. And, as the sale must inevitably extend to many thousand persons, CASH PAYMENTS WILL BE INDISPENSABLE; on receipt of which Hampers will be delivered at the Railway Receiving Houses; and to any part of the Metropolis, exclusive of the Railway Stations, where carts are liable to detention.

Mr. Betts respectfully informs the Public that the first importation, having arrived, Orders will be received, addressed No. 1, Wharf-road, City-road; and to prevent disappointment he begs further to state that they will be executed consecutively, with reference to priority of date.

Special Agents, from whom the smallest quantity may be obtained, are in course of appointment, in Town and Country. And applications for Agencies, from respectable persons, where appointments are not already made, may obtain particulars by addressing letters paid, to No. 1, Wharf Road, City Road, London.

N. B.—Dealers in other Mineral and Effervescent Waters will be ineligible.

FREEMASONS' QUARTERLY REVIEW.

(Price 3s., published by Sherwood, Gilbert, & Piper, Paternoster-row, London.)

OPINIONS OF THE PUBLIC PRESS.*

Morning Post.—To see Freemasonry enlisting the publicity of the Press in its cause is, no doubt, calculated to excite a feeling of surprise. It appears, however, that the principles of the craft may be openly avowed and advocated without endangering its secrets; this being the case, it certainly does appear singular that so numerous and powerful a sect should have remained so long without a recognised and accredited organ. We have very little doubt of the success. The original papers are written in a very superior style, one in which force and elegance combine, and there is a rich vein of philosophic thought in the matter.

Morning News.—We recommend the whole design of the Freemasons' Quarterly: it will go far to convince the uninitiated that the fraternity are bound together not less by sentiment and affection than by symbolical ties—that their aim is happiness—the means they use peace, truth, and brotherly love; and it will aid in the diffusion of instruction, and in drawing still more closely together the bonds of amity among the craft, by obtaining a place in the library of every lodge in the United Kingdom.

Morning Advertiser.—We have been delighted beyond description by this noble undertaking. It is an able, and, we doubt not will prove a successful, attempt to rescue a glorious and much-abused science from the misapprehensions of ignorance on the one hand, and the misrepresentation of bigotry and prejudice on the other.

Although the Freemasons' Quarterly Magazine is devoted to subjects specially connected with the order, it is nevertheless by no means devoid of those lighter attractions which are most suited to the taste of the general reader. The song and the tale—the romance and the literary and scientific review—form prominent features in its pages, and are alike credible to the taste and judgment of the editor, and the ability of his contributors.

Public Ledger.—It is a libel on the craft any longer to permit the existence of a masonic periodical in a quarterly form; when a little exertion, emulation, and decision, might convert it into a flourishing monthly. It must not be supposed that we would detract in the slightest degree possible from the talent and energy displayed by the editor of the Masonic Quarterly. By no means would we have him displaced. But it is because he has already shown so much capability for the task—has already done so much and so well—that we would spur him on to greater, more continuous, and more effective efforts.

Globe.—This periodical, devoted to the affairs of "the craft," has now clearly passed with triumphant success—a success to which its devotion to the interests of the masonic body entitles it, as well as the varied nature of its contents in other respects claims for its pages the more general perusal of the reading public. The spirit of the body whose interests it affects appears to breathe throughout the articles in the truest sense of the masonic obligation of "peace, love, and harmony." It ought to be received in every lodge of the United Kingdom.

Standard.—Another year has closed upon the labours of the enterprising editor of this excellent publication, and, by the public advertisements, we find the four numbers for the past year are very appropriately called "The Freemasons' Annual." As a record of the transactions of the craft, this Quarterly is invaluable; the morality it inculcates is sound, and its principles are such as the honest and honourable mind must applaud.

Courier.—It may be considered as a sign of the times that the secret society of Freemasons wish to avail themselves of the Press, to give publicity to their proceedings, and to establish a periodical of their own. Those, however, who expect to find in this publication all the secrets of the craft at length exposed to view, will be disappointed, for the conductor expressly states, that, "the landmarks of the order will be religiously observed."

Sun.—As the Freemasons constitute a social, close-knit corporation, and this periodical is for the most part dedicated to their interest, giving full reports of the proceedings of their lodges, &c. from time to time, we have little doubt that it will rapidly get into circulation among them. Among the contents are singular and interesting tales, and pleasing snatches of verse.

True Sun.—The Freemasons have brought out their "Quarterly," as if with the view of being upon their guard, and securing as far as possible the means of defence. And why not? As the introductory address reminds us, Law hath its Magazine, Medicine its Magazine, the Church its Magazines, the Naval and Military Services their Magazines—literary as well as warlike; and even Parliament hath its "Mirror" and "Review." Why should not the Freemasonry be as free as any of them to institute and maintain its Magazine? The Review contains various interesting articles, and plenty of masonic intelligence for its readers, whether at home or abroad.

* Materially abridged for the sake of room.

Age.—At first sight we expected to find some mystical writing, interesting to the order alone. We have been agreeably disappointed. The articles on Freemasonry are so agreeable as to prove equally interesting to the general reader, who will, in this Review, find some well written, if not elegant, tales in prose and verse. This Quarterly deserves that success which the fraternity are morally bound to ensure.

Bell's Messenger.—Amongst the many periodicals which are almost daily issuing from the press, we have to notice a work devoted to Freemasonry. It contains many interesting articles, and we have no doubt will prove an amusing treat to the general reader, as well as to those to whom it is more particularly dedicated. It is our duty to add, that this work is exceedingly well got up, and the masonic intelligence of the quarter must be full of interest to the several chapters and brethren of the lodges throughout the kingdom.

New Bell's Messenger.—Well, there does appear to have been a desideratum in periodical literature, unknown to us before, which the work upon our table promises fully to supply. Why ought not the Freemasons to have a Review of their own? They are, both in numbers and importance, able to support such a publication, and we are inclined to think that success will crown the exertions of the spirited conductors of this. It contains a great variety of intelligence of interest to every Mason, and some literary articles of merit.

Court Journal.—The Freemasons' Quarterly rivals the most successful periodicals of the day: it is interesting not only to the masonic brotherhood, but also to the whole reading world, for among its valuable information there are literary articles of excellence.

Weekly Dispatch.—This attempt is worthy the importance and extent of an Order whose general proceedings are conducted with such secrecy that little has transpired but their acknowledged union and charitable regulations. The work proposes to treat upon those general principles by which the support of the fraternity over the whole world is to be propitiated, and enters into an examination of Freemasonry from the earliest data to the present era. Interesting anecdotes are introduced, and there are several poetical articles which exhibit a cultivated and superior taste. The intelligent reader, who may not be a Mason, will appreciate the general interest which a perusal of the Review must naturally create; but the Freemason will gladden at the details of the craft, which are now, for the first time brought to public view. This publication will, if we are not mistaken, make many proselytes to the Order, by removing the prejudices of the sceptic, while it tends to confirm the union of the brethren by an honourable appeal to their understandings.

Sunday Herald.—The want of such a work has long been felt by "the brethren." All the advantages expected from a like publication are more than met in the Review before us; which cannot but be most welcome as well to the old and learned Mason, as to the veriest tyro in the "craft." The professed object of the work is "to disabuse the world—to destroy this mental poison [i. e. the ignorant prejudices against the craft], and by advancing the interests of Freemasonry, to advance the interests of mankind."

Sunday Times.—This work will command the attention of the vast fraternity whose interests it engages to uphold. We are surprised to find so much agreeable variety accumulated on the same subject. Some of the matter is very curious, approaching almost to a disclosure of the secrets of the "prison house."

The News.—"Another, and another, and another!" we are tempted to exclaim on seeing the novelties in periodical literature which press upon us. "Come like shadows, so depart," may be said of most of them; but not so, we both hope and believe, of the present. True, it is devoted to one class, Masonic brethren; but so have been some of our most prosperous modern attempts of the sort. All that may be told of the proceedings of the Masonic Society is here given, with lighter articles, such as tales, poetry, &c. This deserves the support of all who prefer virtue to its opposite, and love man because he is a brother. There is a great fund of facts which the Lodges, throughout the united kingdom, ought to possess in a less perishable form than merely tradition.

Weekly True Sun.—This spirited periodical promises well for the objects it professes to support. It has often struck us that something was wanted in the Order itself as a medium of public communication—which this review will admirably supply. It is surprisingly well got up: it contains the happiest allusions to the principles of Freemasonry, and is sufficiently general to interest every intelligent reader—while to the practical Freemason it seems to be indispensable.

Satirist.—This Review promises to be at once a useful and an interesting periodical. To the fraternity of Masons such a work must prove most acceptable. It will afford the facilities of communication between the brethren, and if conducted, as we have reason to believe it will be, with talent and energy, there can be no doubt of its utility, and less of its success. Our female readers should take an occasional peep into it.

Town.—The appearance of a periodical of this nature is quite a novelty in the literary world. It had long been a matter of astonishment that a society so ancient, numerous, and respectable as that of the Freemasons, should not have originated some publication through which to diffuse its opinions, and represent in a true light its objects. This has now, we think, been successfully done.

Beth Chronicle.—This is a publication entitled not only to the support of the craft, but to the patronage of the literary world in general. It is written with considerable spirit, force, and judgment, and it is well calculated to amuse as well as to instruct.

Bath Journal.—We have an addition to our periodical literature, and of such talent, as will find with many a welcome reception. Fulfilling the promise of the title, the editor gives us a copious supply of masonic intelligence; but renders his book by no means deficient in matters of general interest—political, scientific, literary, &c.

Bath and Cheltenham Gazette.—Following the example of many large and influential bodies of people, the Freemasons propose to have a magazine of their own, and the present number is the auspicious and promising commencement of the undertaking.

Bath Herald.—It is well known that there are many subjects upon which the venerable order of free and accepted Masons, with all the solemn and impenetrable secrecy which distinguishes it, can openly commune. There are many operations, also, with which the whole craft require to be made acquainted, and a medium has at length been adopted by the establishment of this Review, which is calculated to effect this in the most complete, satisfactory, and entertaining form.

Bath Post.—Though all its articles, even to its tales, have some relation to the royal craft, still that seems to stamp upon them a kind of generic character, not without its value and its interest even did it only serve to distinguish them from the mawkish and stilted and vapid style of writing with which magazines generally are now-a-days so replete. To the initiated we need say little, supposing the work to be, as it surely deserves to be, in every brother's hands—at least all who have the means of gratifying a literary taste, or take any interest in the proceedings of their Order, which are here most copiously recorded.

Bristol Gazette.—"The Craft" alone seems to be unrepresented in the great witenagemot, or parliament of literature. To remedy this defect, "*The Freemasons' Quarterly Review*" has emerged from darkness to light. As it has but just now fallen into our hands, we have been able only to cast an eye over it, but from what we observe, it will be "a moveable jewel," and, with a little gaveling, will in a short time become "a perfect Ashler." The brotherhood will understand us.

Bristol Mirror.—We hail with great pleasure the appearance of a work which has long been a desideratum. The clergyman—the lawyer—the doctor—the sailor—the soldier—even the operative, has long been in possession of an exclusive publication, by which, as upon a modern rail-road, there is a quick conveyance of opinion and of knowledge; in fact, a beneficial interchange of commodities in the several professions and callings.

Somerset Guardian.—The different papers are tersely, and some of them forcibly written; the poetry is of more than average merit, and the mass of masonic intelligence which the number contains must prove highly interesting and valuable to the craft.

Taunton Courier.—The "Reports" in this interesting miscellany, from all parts of the masonic world, should be "attended to" by every brother, who, in case of being prevented the happiness of attending to his lodge duty by illness, or being beyond his "cable tow," may, by perusing this useful publication, find his beneficent spirit sustained, and his enjoyment consequently promoted, by learning the good things which are herein recorded of the very ancient and sublime craft of which he is a member.

West of England Conservative.—The brethren of the mystic tie may fairly congratulate each other on this publication, which will amply compensate the reader for the anxiety which we know has been felt for its appearance; a spirit of "virtue and honour" breathes through its highly interesting pages, which abound with masonic intelligence and anecdotes of masonic worth.

Brighton Guardian.—Amongst other new publications which have lately come before us, is one bearing the above title, which will doubtless prove highly acceptable to the "brethren of the mystic tie." It is got up very neatly, and of course is principally devoted to masonic subjects and intelligence.

Gloucestershire Chronicle.—That so large and influential a body as that of the Freemasons should have remained without either organ to develop its principles or medium to communicate generally with its members, must be a matter of surprise and admitted to be a deficiency. Its inconvenience has been felt, and an effort is now made to obviate it in the establishment of a Quarterly Review, pledged to its principles and devoted to its interests—but this without a touch or taint of party spirit or private feeling so dissonant to the principles, so opposed to the practice, of enlightened Freemasonry.

Gloucester Journal.—This publication supplies a want which has long been felt amongst the "Craft" As an eligible medium of conveying masonic information it will be cordially received; and we have no doubt, therefore, adequately and extensively supported. Nor is its interest entirely confined to the brotherhood, for it contains literary articles of a miscellaneous nature, suitable to the general reader.

Norwich Mercury.—The topics of which it treats will be found valuable to the brethren, who are invited in an introductory address to support an undertaking, which has for its object the advancement of the interests of the body, and the disabusing the world, upon a subject which, taking truth, knowledge, and charity for its basis, deserves respect rather than the prejudice it encounters.

Norfolk Chronicle.—We willingly call the attention of the masonic craft in this city and county to its pages. Nor would we decline to say something more, as of ourselves, respecting it, but not being Masons, we can only undertake to express our satisfaction that the opinions of our London contemporaries have been so generally favourable to the merits of the work.

Cambridge Chronicle.—The articles in this quarter's number we particularly recommend to the notice of the craft, are the editor's remarks on the Discipline of Lodges, and Dr. Oliver's paper on "The Universality and Influence of Freemasonry." The latter paper, (as also the account of all the Grand Masters from the time of St. Alban, the Martyr), is particularly worthy the attention of the uninitiated, who desire to know something about the Order.

Cambridge Advertiser.—The Freemasons' Quarterly Review contains much interesting and valuable matter. To the initiated, especially, it presents doubtless a rich treat. There are some learned papers on Freemasonry, some very tolerable poesy, and amusing tales.

Oxford Herald.—It commences with a concise yet well written history of masonry which flourished in the earliest ages, and has continued improving until the present time. To Masons we most particularly recommend this periodical, as it contains what has long been with them a desideratum, viz. Masonic intelligence from all parts of the United Kingdom; to render which the more complete, the co-operation of the fraternity, and more especially of the Masters and Past Masters of all lodges is earnestly solicited by the editor.

Salisbury and Wiltshire Herald.—Among the numerous literary novelties of the present day, not the least singular is the establishment of a periodical for the diffusion of intelligence relating to the "Craft," against whom the main objection of the prejudiced and illiberal has hitherto been their profound secrecy on all subjects connected with the Order. The object of the present publication, however, appears to be, rather to afford useful information (combined with much to amuse,) to the brethren throughout the world, than to satisfy the curious idler, by developing the *arcana* of the science to vulgar eyes. The conductors of the Review have certainly put it in the power of the Freemasons to possess an organ of communication among themselves, which at the same time embraces the usual *miscellanea* of a Magazine.

Edinburgh Evening Post.—To masonic readers, the intelligence of the public transactions of the craft, both at home and abroad, will form not the least attractive portion of the Review; nor can this department be considered as unworthy the attention also of the general observer. The philanthropist will find matter of pleasure and commendation in the many evidences therein contained of the successful efforts of the society in ameliorating the moral and material condition of man, even without the proper pale of the Order.

Glasgow Argus.—This periodical has gained a great circulation in England, and ought to be equally well known among the fraternity in Scotland. Besides able essays on the objects and principles of the Order, it contains a mass of interesting intelligence relative to the meetings and general transactions of the lodges, which must render it a valuable acquisition to all office-bearers especially. No lodge indeed ought to be without a copy.

Dublin Morning Register.—From the manner in which the Review is conducted, it is well calculated to attain the objects of its projectors, and there can be no doubt that its popularity with the uninitiated will be greatly increased if it affords them similar amusement and entertainment as may be found concentrated in well told tales.

Kilkenny Moderator.—This periodical, as the accredited organ of the masonic body, is by no means destitute of value and attraction in a more extended view. A considerable portion of the merit which has given a high character to the Review, will, of course, be best appreciated by the "fraternity"—on whose support a work expressly undertaken for the advancement of Masonic Science, and which has effected much for the general interests of the Order, throughout the united kingdom, has so many claims; but the "uninitiated," too, will find amidst the varied matter presented in the several departments of this highly respectable publication, many sources of amusement and instruction. It abounds, from time to time, in articles of great research and general ability, as connected with the design and principles of an institution which, undoubtedly, ranks amongst the very earliest of Antiquity. The Freemasons' Quarterly commends itself with peculiar force to the acceptance and protection of the masonic world.

Calcutta Englishman.—The Freemasons' Quarterly Review appears to be well got up and well supported; the ostensible editor is a gentleman well known in the masonic world, who is one of the Grand Deacons for the present year in the Grand Lodge of England, while in that of Scotland he holds higher honors; the present distinction was, we understand, conferred upon him by His Royal Highness, the most worshipful Grand Master, as a mark of approbation for his exertions in the promotion of masonry by this work.

NEW CRAFT TRACING BOARDS.

BY BRO. J. HARRIS.

THE EMULATION LODGE OF IMPROVEMENT, held under the sanction of the LODGE OF UNIONS, No. 318, at the Freemasons' Tavern, London, having deemed it expedient that the Illustrations of Freemasonry should be of a character commensurate with the present state of the Fine Arts, determined upon carrying out these principles, and appointed a Committee for that purpose. Artists were invited to send in New Designs, illustrative of the Three Degrees of Craft Freemasonry. J. Harris, (the proprietor and publisher of the Tracing Boards now in general use, and which were sanctioned by, and dedicated to, the late M. W. G. M.) ever ready to promote the interests of Freemasonry, undertook to furnish new designs agreeable to the instructions and plans laid down by the said Committee, who met on the 16th day of May; when, after an impartial and careful examination of the several designs sent in, those by him were selected. J. Harris, with the sanction and approbation of the said Committee, begs leave to announce that the New Designs will be published the size of the drawings furnished to the Committee, viz. 18 by 9 inches, which he expects will be ready for delivery, to Subscribers, on the 1st of December next. As the size will admit of the minutest parts being clearly made out, they will be of essential service to Lodges and Brethren generally, on account of their portability, as they may be folded into a case, the size of those already published by him for private use; and also may be had mounted on boards, or fitted to frames, for the use of Lodges.

PRICE AS FOLLOWS:—

	£	s.	d.
The three designs, coloured and mounted on card-board; size of each, 20 by 11 inches	2	2	0
Ditto, ditto, in a morocco lock-case, folded for private use	2	10	0
Ditto, mounted on boards, highly coloured and varnished, in a lock-case; size, 20 by 11 inches	3	10	0

Subscribers' names received by Bro. J. Harris, No. 40, Sidmouth Street, Regent's Square; and Bro. R. Spencer, No. 314, High Holborn, London.

June 30, 1845.

PORTRAITS OF CELEBRATED FREEMASONS.

ON SALE AT BROTHER SPENCER'S MASONIC LIBRARY, 314, HIGH HOLBORN.

THE HON. MRS. ALDWORTH (the Female Freemason, of Doneraile, Ireland), in her Masonic costume; a fine copper-plate engraving, in aquatint, size 16½ by 12½ inches; originally published in Cork, and engraved from the only known Portrait taken of her. A short Biography accompanies this Portrait, containing authentic particulars of her Initiation, &c.; with a fac-simile engraving of the *Masonic Jewel* worn by her, printed on a large sheet as a broadside (this broadside sold separate price 6d.) price 16s. in a Portfolio.

2. His late R. H. the **DUKE OF SUSSEX**, as M. G. W. M., in full Masonic costume; engraved on stone by Bro. J. Harris; size 19½ by 14 inches. Price 15s. (Very few remain, and the stone destroyed).

3. **GEORGE THE FOURTH**, when Prince of Wales, engraved in Masonic costume, by E. Scott, and dedicated to the Grand Lodge of England; size 19 by 15 inches. Price 7s. 6d.

N. B. This Portrait was originally published at £2 2s.

4. The Earl of **MOIRA**, as Acting Grand Master, in Masonic Costume; painted by J. Ramsay, and dedicated to Geo. IV., a fine copper-plate engraving by C. Turner, size 20 by 14½ inches. Prints, price 6s., Proofs, 10s. 6d., a few choice Proofs, 15s., originally published at 17. 11s. 6d.

5. Bro. **PETER GILKES**, P. M. of the Globe Lodge, &c., &c., (the late Masonic Instructor). A fine copper-plate line engraving, from a Portrait by Bro. J. Harris, size 15 by 12 inches. Price 5s.; India Paper Proofs 7s. 6d.

“A very striking likeness of the late Bro. P. Gilkes.”—*Freemasons' Quarterly Review*.

6. Bro. **GEORGE AARONS**, P. M. of No. 19, No. 158, &c. &c. (The Masonic Instructor) an excellent likeness, in full Masonic Craft Costume, engraved on copper by Bro. H. Meyer, size 12½ by 10½ inches. Price 5s. Prints, 7s. Proofs, and first Proofs 10s. 6d., very few remain and the copper-plate is destroyed.

7. Rev. **GEORGE OLIVER**, D. D., Past D. P. G. M. for Lincoln; taken from the life by Bro. O. G. Rejlander; engraved on stone by the Artist; and pronounced a most excellent likeness of this highly gifted Masonic historian. Price 5s. plain, 7s. 6d. India paper.

8. The late Bro. **RICHARD SMITH**, D. P. G. M. for Bristol; engraved on stone from Branwhite's Portrait in Freemasons' Hall, Bristol. Price 5s. on India paper.

9. Bro. A. **ISABELLE**, (du Havre) Ancien Gérant du Journal Maconnique Le Globe, Grand Chevalier Kadosch, &c. &c.; engraved on stone by A. Ratti. Price 3s. 6d.

BRO. R. SPENCER begs to inform the Subscribers to the **FREEMASONS' QUARTERLY REVIEW**, he has now ready, Masonic Gilt Cloth Cases for binding up the various Years of the Review, from 1834 to 1844 inclusive, price 1s. each, or 10s. 6d. the set.

R. S. has on sale a complete set of the First Series of the “*Freemasons Quarterly Review*,” 9 vols., viz., from 1834 to 1842, price £5. 8s., bound in blue watered Masonic gilt cloth; also the New Series, 1843, price 16s., and 1844, price 13s., in Masonic gilt cloth boards.

N. B. Very few complete sets of the First Series of this Review remain.

BRO. R. SPENCER has just published the first volume of Dr. **OLIVER'S HISTORICAL LANDMARKS**, demy 8vo., price 17s., in Masonic gilt cloth boards; or royal 8vo., price 28s., with the plates on India paper.

N. B. The gilt cloth case sold separate, price 1s.

June 31, 1845.

TO MASONIC LODGES.

AND THE CRAFT IN GENERAL.

**An excellent opportunity now offers for forming a Library of
Masonic Works.**

BRO. R. SPENCER having purchased the duplicate copies of a German Lodge Library, consisting of a large collection of English, French, and German works on Craft, Royal Arch, and Templar Masonry, also on the Rosicrucian, &c. Degrees. Many of them exceedingly rare and curious.

The first collection is offered for £85, consisting of 650 volumes and pamphlets, viz.:—English, 110; French, 105; German, 435. Among the English is a complete series of the Books of Constitutions, 5 vols., 4to., 1723-38-47-84 1815; Freemasons' Magazine, 11 vols., 1793-98; Freemasons' Quarterly Review, 11 vols., 1834-44; Burnes' and Addison's Knights Templars, &c. &c.—In French, Vertot's Knights of Malta, &c., 4 tom., 4to., 1726, fine copy; Acta Latomorum, 2 tom.; the works of Lenoir, Ragon, Clavel, &c. &c.

The second collection is offered for £35, consisting of 270 volumes and pamphlets, viz.:—English, 84; French, 40; German, 146. Among them are the Constitutions, 5 vols., 4to., 1723 to 1815; Freemasons' Magazine, 9 vols.; Freemasons' Quarterly Review, 11 vols.; Burne's and Addison's Knights Templars, &c. &c. French, Vertot's Knights of Malta, 5 tom., 12mo.; Acta Latomorum, &c. &c.

The third collection is offered for £25, consisting of 200 volumes and pamphlets, viz.:—English, 60; French, 15; German, 125. Among them are the Constitutions, 1738-84, 2 vols., 4to., 1827, 8vo.; Freemasons' Magazine, 3 vols.; Freemasons' Quarterly Review, 11 vols.; Burne's and Addison's Knights Templars, &c. &c.

Among the German works in the above are some printed as early as 1619, and very rarely to be met with.

* * * Either of the above collections would be an acceptable present to a Lodge, with the addition of all Dr. Oliver's works.

R. S. has also on sale a Portfolio of Old Masonic Portraits, &c., some of them very scarce.

214, *High Holborn, June 30, 1845.*